

# Lives of the Irish Saints

Rev. John Canon O'Hanlon,  
M. R. F. A.



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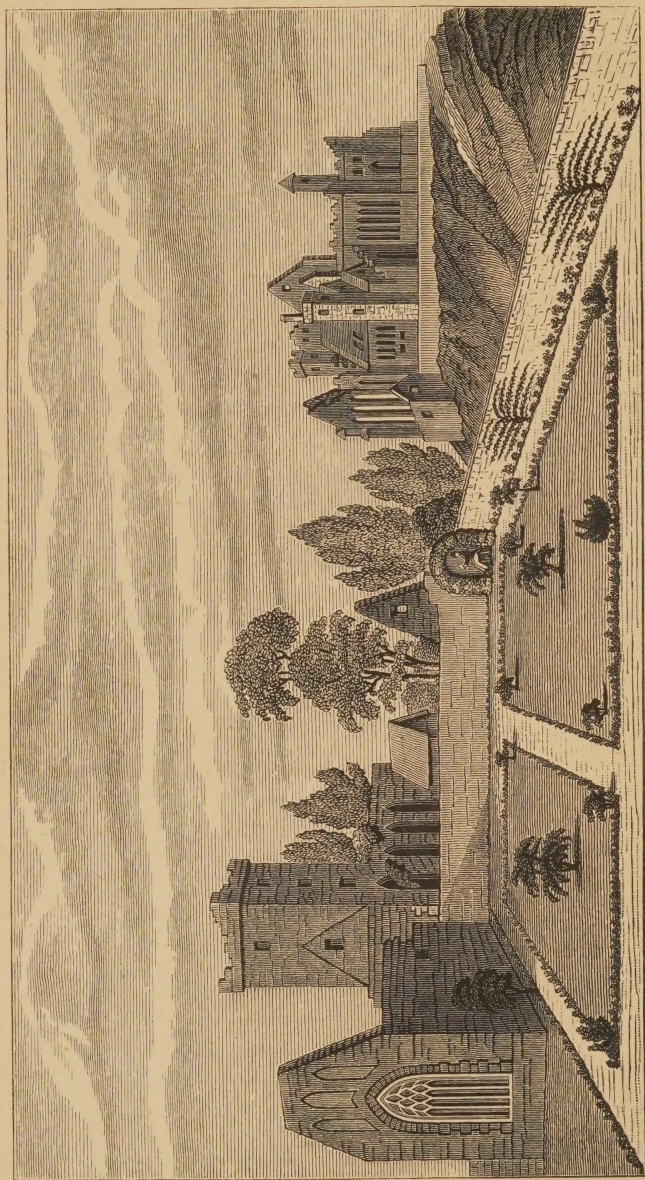












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RUINS OF DOMINICAN PRIORY, AND CATHEDRAL ON THE ROCK OF CASHEL, CO. TIPPERARY.

*Drawn by John O'Hanlon, C.E., in 1834.*





LIVES  
OF  
THE IRISH SAINTS,  
WITH  
Special Festivals, and the Commemorations of Holy Persons,  
COMPILED FROM  
Calendars, Martyrologies, and Various Sources,  
RELATING TO  
The Ancient Church History of Ireland.

BY THE  
✓  
REV. JOHN O'HANLON, M.R.I.A.

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VOL. III.

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# LIVES OF THE IRISH SAINTS.

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## First Day of March.

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ARTICLE I.—LIFE OF ST. DAVID, ARCHBISHOP OF MENEVIA, AND  
CHIEF PATRON OF WALES.

[FIFTH AND SIXTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—SOURCES FOR ILLUSTRATING ST. DAVID'S BIOGRAPHY—PROPHECIES REGARDING ST. DAVID'S BIRTH—PARENTAGE OF OUR SAINT—CIRCUMSTANCES AND MIRACLES PRECEDING HIS NATIVITY—BIRTH OF ST. DAVID—HIS BAPTISM.

HUMAN thought can present no more gratifying remembrances, or examples, than those, which exhibit sublime grades of perfection, found in past living subjects. Brought carefully under our consideration, they should awaken our truest Christian sympathy. It is especially delightful and edifying for every well-regulated mind, to regard actions and virtues, which really ennoble our nature, when inwoven with the life of every great saint. And yet, it is by no means an easy task, to unveil those acts and merits, which God's holy servants are so careful to conceal from general observation. The hidden life of a saint is the more valuable and instructive, because it forms healthy and vigorous germs of production, whence spiritual flowers and fruit are known to bloom and ripen. But, it is also the most difficult to comprehend and expound. This difficulty is increased, when we are led back to a remote period, with only few sufficient or authentic materials existing, to aid our efforts for investigation. When dates are often conflicting, and when history or tradition appears in particular instances distorted or contradictory, even respecting public events; we must regard certain Lives of our early saints, in these Islands, as yet resting, partly in "a dim religious light," like the inner vistas of our grandest cathedrals, but more generally veiled by shadows, that have deepened far into remote antiquity. We should especially desire to have the facts of this biographical notice sustained by many accessible proofs or records, and its chief incidents elucidated, from every just and trustworthy point of view. Although, according to a modern French writer, in a Catholic sense, the legend may be considered as the life of a saint,<sup>1</sup> we are still more fortunate in finding some facts of St. David's career blended with public ecclesiastical events of his age. Therefore, they become a fairer and more easy subject for historic investigation.



It is usual on the part of every careful writer of biography, and satisfactory to the studious reader, that sources, whence information has been procured or may be sought, should first receive attention and consideration. Such a preliminary array of authorities—very many of which have been consulted and studied—may best occupy those few pages of an introduction. Some manuscript materials here designated were inaccessible to the author; but, he may venture to hazard a conjecture, that in the aggregate, these would not supply much additional or original information for the illustration of St. David's biography. To remedy possible defects, however, he has laboured to procure from other available and standard works, or from trustworthy informants, the substance of what has been collected and digested, under the heads of succeeding chapters.

Acts of this saint have been published by the Bollandists, at the 1st day of March.<sup>2</sup> They are preceded by a critical commentary, contained in two distinct sections. An attempt is there made to illustrate St. David's career, by giving an account concerning those biographies, that already referred to him. The places, with which he had been connected, the persons who were his contemporaries, with the period, when he lived, are severally investigated. Three different Appendices are found postfixed.<sup>3</sup> The whole is annotated by an anonymous learned editor. But this Bollandist commentator states, that while many Acts of St. David were extant, none of them seemed to have been written by coeval writers. Hence, it is not surprising, that some things depending solely on popular tradition were fabulous. Other accounts may have been carelessly or falsely inserted by transcribers, and altogether such statements are not quite authentic. Among the most ancient of those Lives, as supposed, was one contained in a MS. Codex, which belonged to the Church of Our Saviour, at Utrecht. This had been formerly brought from Great Britain. It seems to have been abridged from Ricemarc, and it had not been quoted even by Ussher, Colgan, or any other writer, to the time when the Bollandists undertook its publication. A Life of St. David has been written by Ricemarchus, or Ricemarc, called, by Ussher, son of Sulgen, about A.D. 1090. In Ricemarc's Life of St. David, there is no mention whatever of King Arthur. This is said to be a prolix and an affected work, while it formed a foundation for all subsequent biographies. A copy of it was preserved in the British Museum.<sup>4</sup> Giraldus Cambrensis,<sup>5</sup> about A.D. 1200,<sup>6</sup> produced another Life, as also John of Teignmouth, a contemporary

<sup>2</sup> See "Acta Sanctorum," tomus i. Martii i. Vita S. Davidis, pp. 38 to 47.

<sup>3</sup> The First Appendix merely contains an account of the Rule, which St. David prescribed for his monks. It forms only an extract, taken from his Acts, as published by Colgan, and it nearly agrees with the legend, written by John Capgrave. The Second Appendix gives an account concerning miracles, wrought through the intercession of St. David, and occurring after his death. It has been extracted from Harpsfeld's "Historia Anglicana." The Third Appendix also relates to St. David's miracles. This statement has been drawn from John Capgrave's "Nova Legenda Angliæ."

<sup>4</sup> Cotton MSS. Vespasian A. xiv. ff. 60—696. Vel. 4to, xii. cent. In the Harleian MSS., 624 ff. 73—81, paper folio, xvii. cent., there is a transcript of Ricemarc's Life of St. David, made in the seventeenth

century. It has been falsely ascribed to Giraldus.

<sup>5</sup> Archbishop Ussher formerly possessed an ancient MS. Life of St. David, by Giraldus. This he quotes in his "Britannicarum Ecclesiarum Antiquitates." It would seem, from a statement made by Pitseus, "De Illustribus Angliæ Scriptoribus," that a MS. Life of St. David, attributed to Giraldus, had been formerly preserved in the public Library at Cambridge.

<sup>6</sup> Published first in Wharton's "Anglia Sacra," vol. ii., p. 628. It was taken from a MS. in the Cotton Library. Vitellius, E. vii. This MS. has since disappeared. It is supposed to have perished in a fire, which broke out in the library, A.D. 1731, and this destroyed many valuable papers and MSS. No other copy of the work is now known to exist.

<sup>7</sup> There is a Life of St. David, thus classed,

of Giraldus.<sup>7</sup> This latter has been inserted in Capgrave's collection. Leland, in the reign of Henry VIII., wrote one, and this has been published in his *Collectanea*.<sup>8</sup> There is, likewise, an ancient Welsh Life, extant in the British Museum;<sup>9</sup> and another in the College of Jesus, Oxford.<sup>10</sup> Colgan, at the 1st of March, publishes a Life of St. David,<sup>11</sup> which has been copied from a MS. belonging to the monastery of All Saints in Lough-Ree, county of Longford.<sup>12</sup> Some writers imagined it might be the same as that mentioned by Ussher, and which had been written by Ricemarchus. But they are evidently different; for, the lengthy passage, quoted by Ussher, is not given in the Life published by Colgan. Perhaps, the author of this tract was Augustin Magraidin, a member of All Saints' Monastery, and who wrote many Lives of Saints. It had been formerly communicated to the Bollandists, by Father Hugh Ward. This differs but little from a Life published by the Bollandists, and which was taken from a MS. of Utrecht. There are other Lives of St. David.<sup>13</sup> In the opinion of the Bollandists, Colgan's copy had been taken from more recent Acts of St. David; but, while an attempt had been made to polish style, certain false glosses had been inserted. The authors of St. David's old Acts, for the most part, are unknown. Therefore, are they often quoted as anonymous writers.<sup>14</sup> There seems to be no deficiency of manuscript and printed materials extant, for compiling the Life of St. David, the illustrious Patron of Wales. Sir Thomas Duffus Hardy, Deputy Keeper of the Public Records, enumerates, and partially describes, no fewer than twenty-one distinct copies of biographies or fragments, relating to this saint.<sup>15</sup> Many of these, however, appear to have been composed from some common original. Nevertheless, verbal differences, and even whole sentences, abridged or interpolated, may be detected, on an examination of those several codices.<sup>16</sup>

MS. Bodl. Tanner, 15. f. 139, vell. fol. dble. cols. xv. cent. This is an abridgment of the MS. Cott. Vespas. A. xiv., with a very few slight insertions, and two late miracles, added at the end. It is found in Capgrave's "Nova Legenda Angliæ." Also, one similar, MS. Cott. Tiber. E. i. 22, ff. 48 b.—51 b. vel. large fol. This latter occurs in John of Teignmouth's "Sanctilogium."

<sup>8</sup> Vol. iv., p. 107.

<sup>9</sup> Cotton MSS. Tiber. D. xxii. ff. 136—182. vell. 8vo. Its subject is the Passion of St. David and St. Margaret.

<sup>10</sup> Classed, MS. cxix. f. 91.

<sup>11</sup> The copy he procured was taken from the Manuscript Codices, belonging to Rt. Rev. David Routh, Bishop of Ossory.

<sup>12</sup> See "Acta Sanctorum Hiberniæ," Martii i. Vita S. Davidis Episcopi Menevensis, pp. 425 to 432, with accompanying notes.

<sup>13</sup> Concerning which the reader may consult Stillingfleet's "Antiquities of the British Church," chap. v.

<sup>14</sup> See Ussher's "Index Chronologicus," A.D. DXXIX., p. 528.

<sup>15</sup> See "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland to the End of the Reign of Henry VII.," vol. i., part i., pp. 118 to 124.

<sup>16</sup> In addition to MSS. already mentioned, as serving to illustrate our saint's biography, the following are extant: One described, as

MS. Bibl. Pub. Cant. Ff. i. 27. 28. ff. 618—635 b. vell. xiii. cent. This appears to have been written by Ricemarchus, as stated towards the end. Apparently it is an abbreviation of the Cottonian MS. Vespas. A. xiv. There are enumerated, likewise, MS. Cott. Nero. E. i. ff. 364—368. vell. large fol. xi. cent., and MS. Bodl. 793 (2641.) ff. 221—236. vell. long 8vo, xii. cent. There are MS. Lives of St. David, known as, MS. Bodl. Rawl. B. 505. pp. 217—223. Vell. fol. xiv. cent., and MS. Bodl. Rawl. b. 485. f. iii. vell. 4to, xiv. cent. These seem to have been abridged from MS. Cott. Vespas. A. xiv. (No. 356.) A similar copy has been printed by Colgan, for his Life of this saint. A MS. Reg. 13. C. i. ff. 171—174, Paper 4to, xvii. cent., is also known. A fragment of St. David's Life is found in the MS. Harl. 310. f. 166. Paper 4to, xvii. cent. It is only a single leaf, beginning and ending abruptly. An excerpt from St. David's Life occurs in MS. Lambeth. 585. f. 61. There is mention, likewise, of MS. Bodley Digby. 112. f. 99—114 b. vell. 4to, xii. cent. Apparently, it is the same as MS. Cott. Vespas. A. xiv. (No. 356.) Also, a MS. Sloane, 4788. f. 84 b. (olim MS. Clarendon, 39.) Paper. fol. xvii. cent. We meet with a MS. C. C. C. Cant. 161. vell. folio, xiii. cent. Likewise, a MS. Bodl. 336. (2337.) pp. 319—322 b. vell. folio, xiv. cent. In addition to these, there is a MS. Bodl.

In a collected edition of Giraldus Cambrensis' complete works<sup>17</sup> is to be found his Life of St. David,<sup>18</sup> reprinted from Wharton's text. It is collated with fragments, quoted by Ussher, and compared with older Lives, published by the Bollandists, and by other editors. In a Proæmium to this work, Giraldus declares, that he had been urged by certain canons and religious—notwithstanding his literary engagements, and almost against his own will—to undertake and finish this biography, in a style worthy of the subject. However, notwithstanding such assertion, this Life of St. David by Giraldus may be regarded as little more than an abridgment of Ricemarc's compilation. This latter, as a bishop, ruled over St. David's, and he died about A.D. 1096, or 1099.<sup>19</sup> Giraldus often retains Ricemarc's very words, inserting a few additions, of no great importance. Any alterations are chiefly confined to softening down ruder and plainer language, found in the more ancient Life.<sup>20</sup> The author says, that he supplied some unimportant omissions and rescinded superfluous comments, in earlier accounts referring to the holy Menevian bishop. This Life seems to have been undertaken by Giraldus, from a sense of duty he owed to that ecclesiastical foundation, from which his dignity and emoluments were chiefly derived. With expressions of humility, he declares an intention to exercise some judgment and discretion, in pruning or selecting materials for this work, and in treading his way through a difficult course. His Life of St. David is divided into Ten Lessons, with a collect at the close, and a Responsory for the Choir. Such an arrangement indicates, that it had been composed for an office or choral service, probably on the feast day of Menevia's patron saint and founder. This was in accordance with the usage of early British and Gallic churches; when the Lives of martyrs, confessors and writings of the Fathers, formed part of the daily lessons.<sup>21</sup> Such custom was a stimulus to literary exertion. Generally writers of known ability and piety were engaged, for the purpose of re-writing or emending ancient Lives or Offices of saints. The responsibility of composing or re-editing a saint's or a martyr's Life, to be inserted in a church office, usually urged an ecclesiastic to develop for such task his best mental efforts of thought and taste.<sup>22</sup>

In that invaluable archæological work of Rev. Rice Rees, where ecclesiastical antiquities of the Welsh principality are so admirably treated, there is a very interesting account regarding St. David, even although it be occasionally clouded with the author's peculiar prejudices.<sup>23</sup> However, in that spirit of provincial patriotism so honourable to them, the Welsh writers

285. ff. 136. b. vell. fol., dble. cols. xiii. cent. A fragment of St. David's Life, is found, as classed, MS. Bibl. du Roi. 5352. 40. olim Colbert. vell. xiv. cent. In fine, among the Lambeth MSS. 12, there is met "Legenda Davidis." The foregoing are all in the Latin language. It is quite possible, many other MS. Lives of this saint may still be discovered, in various British and Continental libraries.

<sup>17</sup> Published under direction of the Master of the Rolls, and edited by J. S. Brewer, M.A.

<sup>18</sup> See Giraldi Cambrensis' "Opera," vol. iii., pp. 378 to 404.

<sup>19</sup> See, "Annales Menevensis," MS. Harl. 838.

<sup>20</sup> See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland to

the End of the Reign of Henry VII.," vol. i., part i., p. 122.

<sup>21</sup> See Martene, "De Antiquis Ecclesiæ Ritibus," vol. iii., p. 13. This practice prevailed generally in the Western Church. St. Bernard wished that like readings should not be taken from modern and unauthenticated hagiologies; but, rather from such as gave edification, and were redolent of ecclesiastical propriety. He wished them, likewise, to accord with antiquity and veracity. See, *Epistola ad Monachos Arremarensis*, 312 [al. 398]. "Opera" S. Bernardi.

<sup>22</sup> "Novelty of style supplied the place of novelty and freshness of facts. And the new reading of an old Life proved an era in the literary career of a mediæval author, not to be forgotten." See J. S. Brewer's Giraldi Cambrensis "Opera," vol. iii. Preface, pp. xlii. to xlv.



of all denominations have cherished a great respect for their patron saint. They have not failed to investigate, likewise, with considerable research and accuracy, particulars having a special or an indirect bearing on his biography.

The birth of St. David was foretold or indicated to his father. St. Patrick, who was in Wales, thirty years before it happened, had a like revelation.<sup>24</sup> The father of our saint was potentate over a territory, known as Keretica or Ceretica,<sup>25</sup> when, during sleep, he heard the voice of an angel. It admonished him, that while hunting on the following day, he should kill a stag, and with its carcass he should find a fish and hive of bees, near a river; from these he was directed to take a honey-comb, with part of the fish and deer, for transmission to the monastery<sup>26</sup> of Manchan,<sup>27</sup> as an offering on behalf of his son, not yet born. This presentation would be emblematic of St. David's talents and perfection. For the honey-comb typified, that sweetness of heavenly wisdom, which would fill his mind; while the wax, containing its store of honey, represented a mystic sense, included in historic or literal meaning. The fish prefigured his living by the sea-shore,<sup>28</sup> and his selected aliment of bread and water solely; for, he avoided every draught that could inebriate. In fine, as the stag is supposed to renew its strength, so the holy David became transformed into a new man, having cast away the yoke of sin, by always desiring to slake his thirst, at fountains of supernal water.

The exact year, when St. David—or as he is called in the Welsh language, Dewid<sup>29</sup>—was born, cannot be ascertained with any great degree of certainty. The Bollandists set it down as happening, about the year 445.<sup>30</sup> But this date is founded on a rather arbitrary calculation, drawn from an incident, related in the Life of St. Patrick. It is supposed probable, that this latter saint had predicted St. David's birth, about the year 414 or 415. At this time, St. Patrick was not a bishop, but he is supposed to have been a priest, and without any definite idea of devoting himself to glean that harvest of souls, which awaited his labours in Ireland. He might have been dissuaded, they say, by some angelic monition, from spending a solitary life, amongst the Islands of Hetruria, in the Mediterranean Sea. Afterwards, returning to Gaul, he be-

<sup>23</sup> See "An Essay on the Welsh Saints, or the Primitive Christians usually considered to have been the Founders of Churches in Wales," sect. x., pp. 191 to 202.

<sup>24</sup> Ricemarchus, Giraldus Cambrensis, John of Teignmouth, and John Capgrave agree in relating this tradition.

<sup>25</sup> See Giraldus' Life, lect. i. Camden regards this district as contiguous with the present Cardiganshire, in Wales. It appears to have been included within the territory of Demetia. It is supposed, by some writers, to have derived its name from King Ceretus or Caraticus, the paternal grandfather of St. David. The sea lay westward of this territory; to the south, the Maridunenses or people of Caermarthen were separated by the Tivy River; to the north and east, extended the present Shires of Brecknock and Montgomery. The Britons called this district Sire Aber-tivi. See Gough's Camden's "Britannia," vol. ii., p. 524. See, also, Ussher's "De Primordiis Britannicarum Ecclesiarum," cap. xiv., p. 442.

<sup>26</sup> "Ad Nautanum Monasterium," according to the Bollandist Utercht MS. This

monastery, we are told, was called "Vetus Rubus," in Latin; and, it has been regarded, as identical with "Vetus Menevia." On account of this incident, related in the text, it was anciently called the "Monastery of the Gift;" and, because St. David afterwards became an alumnus there, and while still later, as archbishop, he was guardian of those precious treasures deposited at Menevia.

<sup>27</sup> The Monastery of Manchan, who was the master of St. Audeus—venerated at the 21st of March—seems to have been identified with that of Rosnat in Britain. Yet, says the Bollandist editor, it may be doubtful if it were identical with the Rosnat here mentioned, and which, on account of many gifts bestowed on it, received for its appellation, "Depositi Monasterium."

<sup>28</sup> Wherefore, we are told, the Britons called St. David "Dewi Deverur," which signifies, *David, the Waterman*, lect. i.

<sup>29</sup> "Sanctus, quem tinctio baptismi David, vulgus antem 'Dewi clamat,'" says the Utercht MS., published by the Bollandists.

<sup>30</sup> They also state, that St. David flourished in the fifth and sixth centuries.

came a disciple of St. Amator and St. Germanus, until by advice of this latter holy master, he sought Pope Celestine, and received episcopal ordination. In passing through Wales, about the period intimated by the Bollandists, it is supposed, he predicted St. David's birth to take place thirty years subsequently; for, they do not think it probable, this prophetic incident can be assigned to A.D. 432, on his returning from Rome, or to about A.D. 459, when he made a third visit to this city, after having established his see of Armagh.<sup>31</sup> The name of David's father was Sanctus,<sup>32</sup>—sometimes called Sandde, or Xantus, one of the Kings of Wales—that of his mother has been variously rendered Non, Nonna, Nennita, Nonnita, Nemata,<sup>33</sup> Melaria<sup>34</sup> and Melari.<sup>35</sup> She is said to have been the daughter of Bracan or Brecan, an Irish prince, who died A.D. 450.<sup>36</sup> Our saint was a nephew to St. Canoc, of Gallen,<sup>37</sup> in the King's County,<sup>38</sup> according to this family connexion; and, this latter holy man flourished, it is thought, towards the close of the fifth century.<sup>39</sup> David was born in Brecknock, a part of Wales in which Nonna's father settled, and from him its present etymon has been derived. It would not, indeed, be an easy task, to determine in a satisfactory manner, the variety of appellations bestowed on the mother of St. David, or to trace their respective affinities, if any such may happen to exist. It would seem, the revelation made to Ireland's great Apostle occurred subsequent to that previously related. If we credit Roth's MS. Life of our Saint, when venerable Patrick,<sup>40</sup> having obtained his Pontifical dignity, passed through Ceretica<sup>41</sup> on returning from Rome, he cast his eyes over the beautiful vale, Rhos, or Rosina.<sup>42</sup> Then, he desired to rest in a spot, suitable for devout prayer and contemplation. Again, the Angel of God was heard to say: "The Lord has not destined this place for you,<sup>43</sup> as a still greater legation and charge await you. The whole land of Ireland, you are appointed to convert; but, this spot must become the inheritance of a boy, named David, who, thirty years hence, shall here be born. Let this prove a sign for you; the wide extent of Irish shore shall be visible from this locality." St. Patrick's eyes were raised from the ground, where he stood, when these

<sup>31</sup> See "Acta Sanctorum," tomus i., Martii i. Vita S. Davidis. Commentarius Prævius, sect. ii, num. 10, p. 39.

<sup>32</sup> Giraldus Cambrensis and John of Teignmouth have so called him. The former says of our saint, "Arthuri vero regis avunculus, fuisse perhibetur."

<sup>33</sup> Colgan remarks: "rectius forte *Nem-nata*, quod Hibernicis olim feminis fuit familiare, nisi et rectius Nonnita. Sic enim S. Davidis mater apud Capgravium in ejus vita et apud Vsserum, pag. 442 appellatur." See "Acta Sanctorum Hiberniæ," i. Martii. Vita S. Davidis, n. 7, p. 431.

<sup>34</sup> Drayton's "Poly-Olbion." Illustrations to the Fourth Song. These illustrations were written by Selden.

<sup>35</sup> Capgrave, in Vita S. Keinæ, calls her Melari. See Rev. John Adams' "Chronicles of Cornish Saints," No. v., S. David.

<sup>36</sup> According to a MS., quoted by Sir R. C. Holt, in his notes to the "Itinerarium Cambriæ," lib. i., cap. 2, and the Martyrology of Salisbury, at the 8th of October.

<sup>37</sup> See notices of him, at the 11th of February.

<sup>38</sup> Colgan has compiled the Acts of this saint from different sources, and he has

appended learned explanatory notes, in the "Acta Sanctorum Hiberniæ," at the 11th day of February. See pp. 311 to 314. This Priory of Gallen, according to Harris' Ware, was founded by St. Canoc or Mochenoc, about A.D. 492. See vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 263.

<sup>39</sup> In the Illustrations to Drayton's "Poly-Olbion," the Fourth Song, reports are said to have prevailed in Wales, that he was "uncle to King Arthur," the most renowned of ancient British monarchs.

<sup>40</sup> See his Life, at the 17th of March.

<sup>41</sup> Or "Demetica intrans rura," as read in the Utrecht MS.

<sup>42</sup> "Vallis Menevia aliis, prope urbem S. Davidis." (Bollandist editor.)

<sup>43</sup> Yet, John of Teignmouth says: "S. Davidem præ ceteris hanc Abbatiam dilexisse, quia B. Patricius, ipsam fundavit," (Lib. ii., cap. 3).

<sup>44</sup> Many other things are added in an account left us by Giraldus. We are told, that St. Patrick raised a dead man, named Dunaudus, to life, in this place. Ricemarc, in his Life of St. David, calls him *Cruimther*. It is added, that he remained twelve years buried, near that shore, and afterwards sail-

heaven-sent sounds had ceased.<sup>44</sup> On his range of vision flashed the whole land of Erin, we are told.<sup>45</sup> There afterwards stood a chapel.<sup>46</sup> Even then, in the proud language of an Irish poet, as it

“rose from the dark swelling flood,  
God bless'd the green island, and saw it was good;  
The em'rald of Europe, it sparkled and shone,  
In the ring of the world, the most precious stone.  
In her sun, in her soil, in her station thrice blest,<sup>47</sup>

Ireland was still more favoured, when her great Apostle St. Patrick took “heart of grace,” for his destined missionary enterprise. He soon sailed over the Irish Channel to conquer on her soil, and to gain over her sons those happy victories, that planted Christianity on the ruins of Paganism.<sup>48</sup>

Thirty years had elapsed, after these heavenly manifestations, when the King of Ceretica travelled through a large district of Wales, anciently known by the name, Demetrica, or as more generally and diversely written, Demetica, Demetia, Dimeta, or Demeta.<sup>49</sup> This region appears to have included a considerable angular portion of south-western Wales.<sup>50</sup> At its extreme western point lies Menevia, now better known and named, as St. David's episcopal city. Within this district of Demeta,<sup>51</sup> the mother of our saint

ing with St. Patrick to Ireland, he became a bishop.

<sup>45</sup> The Bollandists observe, although Rice-marc and Giraldus assert this whole island was miraculously seen from that place, whence St. Patrick proposed embarking for Ireland; yet, Ussher says, such account is a fiction, not found in earlier Acts of St. David. There many other matters are seen, which Ussher quotes from Giraldus. Some of these are reproduced in the Bollandist notes. The words attributed to John of Teignmouth, by Ussher, are met with in “Vita S. Davidis,” by John Capgrave, in his work, “Nova Legenda Angliæ,” printed at London, A.D. MDXVI.

<sup>46</sup> Teignmouth describes the place, whence the whole of Ireland was seen by St. Patrick. See Ussher, p. 845. “Erat vallis satis magna, in qua est lapis, super quem stetit ante ostium cujusdam capellæ antiquæ, quam ego oculis vidi et manibus palpavi.” These very words occur in Capgrave's book. He had been an Augustinian hermit. See M. le Dr. Hoefer's “Nouvelle Biographie Générale depuis les Temps les plus Reculés jusqu'à nos Jours,” tome viii., p. 575. John of Teignmouth was at first a priest, attached to the Church of Durham. Afterwards, he became a Benedictine monk of St. Alban's, where he lived about the year 1360. He wrote or compiled a large volume on the Lives, Actions and Miracles of English, Welsh, Scotch, and Irish Saints. See Joannes Pitseus, “De Illustribus Angliæ Scriptoribus.” Also, “Acta Sanctorum,” toms i., Martii i. Vita S. Davidis, Commentarius Prævius, sect. i., n. 5, pp. 38, 39.

<sup>47</sup> See that beautiful song of Dr. Drennan, and intitled, “Erin.”

<sup>48</sup> See Colgan's “Acta Sanctorum Hiber-

niæ,” i. Martii. Vita S. Davidis, cap. i., ii., p. 425.

<sup>49</sup> Camden has given us a description of this ancient territory, which is called West Wales. Pliny supposed it to have been occupied, by the Silures; but, Ptolemy, better acquainted with Britain, placed a people called Dimetæ or Demetæ here; whilst both Gildas and Ninnius use the name Demetia. The Cambro-British called it Difed, by a change of *f* into *m*, peculiar to their language. Camden maintains the name should be derived from *Deheu Meath*, which he renders *the Plain to the South*; for the Britons are said to have called all this South Wales, *Deheubarth* or *the South Part*. But, his editor says, it is more probable, the Romans formed this name, *Dimetæ*, out of *Dyfed*. See Gough's Camden's “Britannia,” p. 504, and n. (b). *Ibid*.

<sup>50</sup> As laid down in the *Atlas Classica*, Demeta seems to comprise the Shires of Pembroke, Cardigan, and Caermarthen. See the edition of this work, published by Robert Wilkinson, London, 1808. Royal 4to.

<sup>51</sup> The Demetian or Demetican territory—the site of which has been placed by Ptolemy in Britain—is said to have contained Pembroke, Caermarthen, and Ceretica districts. But this supposition appears contrary to what is related in St. David's Acts, viz.: that his father set out from Ceretica and went into Demetica. “Menevia, sita est in Penbrokiæ Commitatus promontorio spaciato, quod grandi fronte in Oceanum Virginium longe procedit: οκταντραπεζον ακρον appellat Ptolemeus, Britanni incolæ Pebidiaue and Cantred-Dewi, Angli S. David's-land, id est S. Davidis ditionem, et ipsam urbem Meneviam Britanni Tuy-Deui, id est domus Deui sive Davidis, et Angli S.



lived, and she is described as a lady, possessing rare beauty and gracefulness. These qualifications endeared her to the king.<sup>52</sup> From the time of St. David's conception,<sup>53</sup> we are told, that she lived solely on bread and water, afterwards leading a celibate's life. While yet in his mother's womb, the advent of our saint was signalized by miracles. Shortly before his birth, the mother entered a certain church,<sup>54</sup> where a very celebrated and holy man, named Gildas,<sup>55</sup> preached God's word to the people. As if struck suddenly dumb, on her entering, the preacher ceased his discourse; and, he declared, on being asked the reason for this silence, he felt unable to announce divine truths in the ordinary way. Gildas then requested his congregation to leave the church; and no other person remained within, but our saint's mother, who continued there unknown to the preacher. Yet, another attempt to speak, made by this holy teacher, was not attended with better success. Wherefore, raising his voice, he adjured any person yet remaining to reveal the fact. Our saint's mother then made known her presence. The preacher requested her to leave the church, so that his congregation might return. This order having been obeyed, the holy man found his tongue capable of giving expression to his ordinary religious and impressive sermons. Thus did the Almighty manifest his power, and indicate to all present the future greatness and eloquence of an unborn child.<sup>56</sup> Like the Blessed Virgin Mary, we can have little doubt, his mother treasured these remarkable incidents within her heart.<sup>57</sup> When the Saviour of this world deigned to enlighten it by his presence, the wicked tyrant Herod sought to learn the place of his birth, from those pilgrim Magi, that came from the East to adore him. This monster, however, designed the infant Saviour's death.<sup>58</sup> As happened in the case of our Divine Master, a tyrant of Demeta planned the infanticide of David, when his birth had occurred. This wicked and envious man had learned from British Magi, the whole country around must become subject to that child, after his being born. They had even pointed out the exact place, where his mother should be found living, when her term of child-bearing had elapsed. The Almighty, however, miraculously preserved the pious matron and her infant charge.<sup>59</sup> At the very moment of St. David's birth, a mighty tempest, mingled with lightning, hail, thunder and rain, swept the whole country around, so that no person dare venture out of doors. Yet, by a strange contrast, the air was perfectly serene, the skies were lightsome, nor did any storms prevail, near the house, where this religious woman experienced the pains and consolations of such heaven-protected maternity.<sup>60</sup> In

Dauids *appellant*." See "Acta Sanctorum," tomus i., Martii i. Vita S. Davidis, Commentarius Prævius, sect. i., num. 4, p. 38.

<sup>52</sup> We are told, he met Nonnita, when "ad partes de Pepidiaue declinaverat." Lect. i.

<sup>53</sup> Referring to this incident, the Utrecht MS. relates a legend, not found in Roth's MS.

<sup>54</sup> "Ad offerendas pro partu eleemosynas oblationem," says the Utrecht MS. Alluding to the site of this church, Giraldus Cambrensis writes, that it was situated in a place called Kanmorva or Cair Morua, which means a *Maritime Fort or Town*, in the English language. See Vita S. Davidis. John Capgrave has a similar account, in his Life of our Saint.

<sup>55</sup> Known as St. Gildas the Wise. His feast is kept on the 29th of January.

<sup>56</sup> See Colgan's "Acta Sanctorum Hiberniæ," i. Martii. Vita S. Davidis, cap. iii., iv., pp. 425. 426.

<sup>57</sup> See Luke ii., 19.

<sup>58</sup> Matthew ii.

<sup>59</sup> The Utrecht MS. contains the following legend, not to be found in Roth's MS., and referring to the time of St. David's birth: "Urgente vero dolore in petra, quæ juxta erat, manibus innixa est: quæ vestigium veluti cera impressum, petram intuentibus ostendit: quæ et in medium divisa dolenti matri condoluit." And Capgrave tells us, that a church was afterwards built on this spot, while the stone itself rested as a foundation for its altar, which covered the stone. See "Legenda Sanctorum Angliæ."

<sup>60</sup> See Colgan's "Acta Sanctorum Hiberniæ," i. Martii. Vita S. Davidis, cap. v., p. 426.

this physical world, storms and aerial disturbances are required to render our atmosphere clear and salubrious; the moral order of our lives is usually purified by chastening persecutions and afflictions. If he were a grandson to the Irish prince, Bracan, or Breacan, by his mother's side, and a nephew to St. Canoc of Gallen, David could hardly have been born in the year 462.<sup>61</sup> Some writers maintain, his birth occurred at this date, upon an unproved supposition, that he came into the world, thirty years after St. Patrick was about to arrive in Ireland, when engaging on his great mission.<sup>62</sup> Now, we are also informed, that soon after his birth, St. David was baptized by St. Helvacus, otherwise, Ailbe,<sup>63</sup> the Bishop of Munster. Hardly can we believe, that St. Ailbe was bishop so early as 462; yet, this is not very clear. We have a further probable indication, regarding David not having been born at this date, from what we find mentioned, concerning his birth and future greatness having been predicted by this Ailbe.<sup>64</sup> Another account, in the Welsh Annals, places St. David's nativity, under A.D. 458, the thirtieth year after the death of Patrick of Menevia.<sup>65</sup> Immediately at his birth, David was baptized, according to one account, by Bishop Elisus,<sup>66</sup> but, other writers call

<sup>61</sup> In the Acts of St. David, it is said, when St. Patrick happened to be in the *Vallis Rosina*, in which Menevia was situated, an Angel foretold, that after thirty years a child would be born. He should bear the name of David, it was announced, and at a proper time, he would have care of that place. Soon afterwards, St. Patrick set out for Ireland, where he arrived in the year 432. Hence, Ussher has concluded, that St. David was born in 462. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 452; and "Index Chronologicus," A.D. CCCCLXII., p. 521.

<sup>62</sup> Ussher's calculation would answer very well, if it could be proved the Angel spoke in that manner. For, as to the opinion of writers of our saint's Acts, viz., that David was born in 462, if they thought so, their authority is still of little weight. We do not know, whether they were rightly informed, concerning the year of St. Patrick's arrival in Ireland. The notation of thirty intermediate years cannot then form a correct chronological date. "I do not know," writes Dr. Lanigan, "how it came to pass that the compilers of the Acts of our saints were so fond of the number *thirty*, as we have seen in the accounts of St. Patrick, St. Brigid, St. Finnian, &c. Jocelin gives a different turn to that prophecy, and attributing one somewhat like it to St. Patrick himself, who, he says (cap. 167), happening to be in Britain some years after the commencement of his mission, foretold the sanctity of St. David then in his mother's womb." See "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. ix., n. 136, pp. 471, 472.

<sup>63</sup> See his Life, at the 12th of September.

<sup>64</sup> Ailbe's reputation, until about A.D. 490, had not been so generally established, as to have had predictions of this sort attributed to him. If, then, we may be allowed to build upon such traditions, David's birth must be brought down to the close of the

fifth century, or perhaps to the beginning of the sixth. Meanwhile, those thirty years, already treated of, must be omitted from such calculations. See *ibid.*, n. 138, p. 472.

<sup>65</sup> See "Annales Cambrie," edited by the Rev. John Williams ab Ithel, p. 3.

<sup>66</sup> This is stated, not only in St. David's Life, but also in the Acts of St. Ailbe, which Colgan promised to give at the 12th of September, his feast day. But we are admonished, that this baptism by Ailbeus did not take place before A.D. 432, when St. Patrick journeyed from Italy through Britain, on his way to Ireland. It took place on a subsequent occasion, A.D. 462, according to Colgan, when St. Ailbe is thought to have been in this part of Wales. See "Acta Sanctorum Hiberniæ," i. Martii. Vita S. Davidis, n. 8, p. 431.

<sup>67</sup> Giraldus writes, that St. David was born at a place, near the present St. David's, and that he was baptized at Porth Clais or Portcleis, by Ælueus, or Albeus, Bishop of Munster. Ussher says, that Portcleis was near Menevia, and that its name had not been changed, even in his time. Giraldus Cambrensis, in his Life of St. David, according to the old edition, instead of Ailbe, has *Relveus*, Bishop of *Menevia*, who, he says, had just arrived in Britain, from Ireland. But, as Ussher observes (p. 871), there was no Bishop of Menevia before St. David, and as Giraldus himself allows, he first built there a cathedral church. No necessity for this observation exists, if we follow Wharton's edition in *Anglia Sacra*, tom. ii. Giraldus' text here is *Aelweo Mundeniensium episcopi*, and it plainly refers to Ailbe, Bishop of Munster. In the Life of this latter holy man, David's father is said to have given his son to St. Albeus, "ut nutrit eum Deo." And, afterwards, it is stated: "Ipse est David sanctus Episcopus: cujus reliquiae requiescunt in civitate sua Ceallmuni, quæ est in Britannia."

him Helveus or Ailbeus, Bishop of Munster.<sup>67</sup> St. David gave sight to a blind man, who held him, whilst the water was being poured upon him. We are again told, this blind man used as a lotion for his eyes, that very water, which had flowed on the head of David, during his baptism. This miraculous act the infant is supposed to have performed, through some holy inspiration. In the very same place, a beautiful and clear fountain of water sprung from earth. It served for the matter of baptism. As the rising sun dispels the shades of night, so this newly-born child gave sight to the blind, and he enlightened, likewise, in a miraculous manner, the pagan society of his age and country.

## CHAPTER II.

THE MONASTERY OF ROSNAT OR KILMUNE—ST. DAVID NURTURED IN OLD MENEVIA—THE DOVE, AN EMBLEM OF HIS INNOCENCE AND HOLINESS—IT IS PROBABLE, ST. DAVID AND ST. FINNIAN OF CLONARD WERE EARLY COMPANIONS—ST. DAVID EDUCATED AT FIRST BY ILLTUTUS—AFTERWARDS INSTRUCTED BY PAULINUS—ORDAINED A PRIEST—HE RESTORES PAULINUS TO THE USE OF SIGHT—OBSERVATIONS CONCERNING ILLTUTUS AND PAULINUS.

FROM allusions already made to the celebrated Monastery of Manchen, it is somewhat incumbent on us to trace out—so far as can possibly be done—both its origin, and that of its founder. Yet, it will not be an easy matter to determine, who was this Manchan, or, as he is sometimes called, Nennius, under various forms of writing. There are divers reasons adduced, for supposing him to have been an Irishman, by race and birth. In any history or Martyrology known, we cannot find one bearing such a name, and belonging to the British nation.<sup>1</sup> Yet, we must endeavour to discover one having this cognomen, who had attained some degree of celebrity, even before St. David's birth, and who settled in the valley of Rosnat, where he lived in a monastery, known as Kill-mune. Such attempt would lead us to a conclusion, that Manchan probably lived before, or at least soon after, the commencement of the fifth century. In our Irish Calendars, as we are told, are found many different saints, bearing this name, and their Natales occur as follows,<sup>2</sup> viz. : At January 2nd,<sup>3</sup> 13th,<sup>4</sup> and 24th;<sup>5</sup> at February 14th;<sup>6</sup> at March 1st;<sup>7</sup> at May 21st;<sup>8</sup> at October 12th;<sup>9</sup> at November 2nd;<sup>10</sup> and at December 4th.<sup>11</sup>

CHAPTER II.—<sup>1</sup> There may have been an exception, in the particular case of Nennius of Bangor—if he were a Briton by birth—but he is said by Camerarius, to have first become a monk, about the year 600, and as other writers state, he flourished, *circa*, 620. See Bale, "*Britannicarum Rerum Scriptores*," n. 67.

<sup>2</sup> They are enumerated, as found in the text, by St. Ængus, by the Martyrology of Tallagh, by Marianus O'Gorman, by Maguire, and by the Martyrology of Donegal.

<sup>3</sup> At this day, Mainchin, the Sage of Disert-mic-Cuillin of Laeighis in Leinster, is venerated. See "*The Martyrology of Donegal*," edited by Drs. Todd and Reeves, pp. 4, 5.

<sup>4</sup> At this day was venerated Mainchinn, son of Collan, in Corann. *Ibid.*, pp. 14, 15.

<sup>5</sup> On this day, we find the feast of Manchan, of Liath, son of Indagh. *Ibid.*, pp. 26, 27.

<sup>6</sup> Mainchein of Moethail is venerated on this day. *Ibid.*, pp. 48, 49.

<sup>7</sup> At this day, I can only discover a Maoinneann, Bishop of Cluain-ferta-Brenainn, as nearly approaching the name Manchan. See *ibid.*, pp. 60, 61. In the Rev. Dr. Kelly's "*Martyrology of Tallagh*," he is set down as "*Moinend, Epis.*" at the same day. See p. xvii.

<sup>8</sup> At this day, I only find a "*Moinne*," in the "*Martyrology of Donegal*," pp. 134, 135. In the "*Martyrology of Tallagh*," he is thus entered, "*Moenind ocus Polan*." See p. xxv.

<sup>9</sup> Neither in the "*Martyrology of Tallagh*," nor in the "*Martyrology of Donegal*," do I find a St. Manchan, so called. In the latter, however, we have recorded a Nannidh of Inis Cais. See pp. 274, 275.

<sup>10</sup> At this date, Dr. Kelly's "*Martyrology of Tallagh*" fails, but even in the "*Martyrology of Donegal*," I cannot find notice of a Manchan, at this day.



Again, if we regard the denomination, Nennius, Nennidius, or Nennionus, we find Irish saints, not fewer in number, set down in our Calendars. Among these, we need only mention, St. Nennius, Abbot of Inis-muighe-Samh, on Lough Erne, at the 16th and 18th of January;<sup>12</sup> St. Moinennus or Mon-Nennius at the 1st of March;<sup>13</sup> St. Nennionus or Nennius, denominated Sene of the Monastery, at the 18th of April;<sup>14</sup> St. Nennius, Abbot of Clonchaoin, at the 21st of April;<sup>15</sup> St. Nennius, Deacon of Cluain-airthir, at the 25th of April;<sup>16</sup> St. Nennius Sene, at the 25th of July;<sup>17</sup> St. Nennius, Bishop of Kiltoma, in Meath, at the 13th of November.<sup>18</sup> Colgan is of opinion, that the founder of Kill-mune—sometimes called Nennius—can be no other person, than the saint having this name, venerated on the 1st of March, and who had so many Irish saints enumerated among his disciples, viz. : Saints Brigid, Virgin,<sup>19</sup> Endeus,<sup>20</sup> Finnian of Maghbile,<sup>21</sup> Tigernach,<sup>22</sup> Eugene, Bishop of Ardstra,<sup>23</sup> and Carpre, Bishop of Colerain.<sup>24</sup> Whoever had been master of these great saints must necessarily have flourished, before the end of the fifth century.

From what we have already said, there seems to be little difficulty, in reconciling the chronological period of the exiled Irish Manchan, living in Wales, with that of a holy man, known as Manchen, the Master.<sup>25</sup> He is classed among the disciples of St. Patrick, our great Irish Apostle. It is said, this latter had set him to rule over the church of Coille Fochluc, in Connaught.<sup>26</sup> All upon record might agree with the holy character, wisdom,

<sup>11</sup> The previous remarks apply to this particular date.

<sup>12</sup> Colgan gives us his Acts, at the latter of these days. It is said, he flourished, in the time of Saints Patrick and Brigid; that he left Ireland; and, that he lived many years afterwards, in Britain.

<sup>13</sup> Colgan published his Acts, at this day. He is there called Bishop of Clonfert. He flourished about the middle of the sixth century. See "Acta Sanctorum Hibernie," i. Martii. Vita S. Moinenni, sive, Mon-Nennii, pp. 437 to 439.

<sup>14</sup> In the "Martyrology of Donegal," already quoted, I find nothing regarding him. But, in the "Martyrology of Tallagh," I meet with a "Moninnsen o Mainister," at this date, p. xxi.

<sup>15</sup> There is a Ninnidh of Cluain-Caoi, at this day, in the "Martyrology of Donegal," pp. 106, 107. Dr. Kelly's "Martyrology of Tallagh" does not mention him at this date, in such a manner; but we find there a "Ninidh Bugno i Tir Bret." See p. xxii.

<sup>16</sup> In the "Martyrology of Donegal," there is a notice concerning Deacon Menn of Cluain Arathair, at this date. In a note, he seems to be identical with Nennius, as the commentator remarks. See pp. 110, 111. In the "Martyrology of Tallagh," we read, "Dechonen Cluana Arathair." See p. xxii.

<sup>17</sup> In the "Martyrology of Donegal," at this date, he is called, Ninnio, the Old. In the "Martyrology of Tallagh," he is denominated, "Ninnio senior." See p. xxx.

<sup>18</sup> In the "Martyrology of Donegal," at this date, such an entry may be seen, pp. 308, 309. Dr. Kelly's "Martyrology of

Tallagh" fails at this month.

<sup>19</sup> So Colgan states. But, I fear he must have hastily identified this saint, with *Ninnidh of the White Hand*, whose Acts he gives at the 18th of January.

<sup>20</sup> In the Life of this saint, published by Colgan, at the 21st of March, his sister, St. Fanchea, is represented as saying to him: "Vade ad Britanniam ad Rosnacum monasterium, et esto humilis discipulus Manseni, Magistri illius Monasterii." See cap. v., p. 705.

<sup>21</sup> "Ut habetur in ejus vita, cap. iii.," says Colgan.

<sup>22</sup> This saint, who is venerated on the 4th of April, was diligently instructed, "Monennii disciplinis et monitis in Rosnacensi Monasterio, quod alio nomine Alba vocatur."—"Vita S. Tigernaci," cap. iii.

<sup>23</sup> As in the former instance, we find Rosnacensis, or Rosnatensis, confounded with Alba, and Nennius or Monennius with Manchanus, so in "Vita S. Eugenii," cap. iii., as Colgan promised to show at the 23rd of August, these words are quoted, "Vir sanctus ac sapiens, Nennio qui Mancenus dicitur de Rosnacensi Monasterio quod alio nomine Alba vocatur."

<sup>24</sup> Also, "Vita S. Eugenii," cap. iii., quoted by Colgan.

<sup>25</sup> See, Vita Tripartita S. Patricii, pars. ii., cap. 62. Colgan's "Trias Thaumaturga."

<sup>26</sup> So says Joceline. "Sanctis etiam Patricius hoic populo converso noviter ad Christum, Magistrum, Manchenum virum religiosum, et in scripturis sanctis exercitatum." Vita S. Patricii, cap. 59. *Ibid.*

<sup>27</sup> See Giraldus Cambrensis, "Itinerarium

and learning of the saintly Abbot Manchan, who presided over Rosnat or Kill-mune Monastery, in Britain, and perhaps, at some subsequent period of his life to that already indicated.

When Manchan and probably some Irish disciples alone were inhabitants of this place, they may have given it the well-remembered name Kill-mune. By this denomination, it seems to have been solely designated, in all our Irish Histories and Calendars. Possibly, it obtained the title, *Monasterium Rosnatense*, or *Rosnacense*, in other writings, from the circumstance of Manchan's religious house having been built, in the valley, Rosina, or Rosnat. We know, that Menevia, or St. David's, afterwards lay in this valley.<sup>27</sup> It does not seem so clearly explained, why this place had the etymon, *Alba*, applied to it.<sup>28</sup> Yet, Colgan was doubtful, if this monastery, called indiscriminately, in the Lives of our early saints, Rosnatense, Albium, or Magnum Monasterium, could have been different from that of Benchor or Bangor.<sup>29</sup> Such a supposition, however, would even appear irreconcilable with various authorities, produced by this learned author.

St. David was brought up at a place, variously called, *Vetus-Rubus*, or *Vetus-Menevia*,<sup>30</sup> in Latin, and *Henmenen*, or *Henmenew*, in the Welsh language. He was there instructed in letters and in ecclesiastical discipline. He was often discovered by his companions, in the state of being taught by a dove, which warbled hymns with him. Hence, and for a reason to which allusion will be made hereafter, the pictures and statues of St. David usually represent him preaching on a hill, with a dove perched on his shoulder.<sup>31</sup> This bird, also, serves to typify the Holy Ghost, shedding the sweet influence of holy innocence and Divine Grace into his soul. Thus, our saint grew in amiability and virtue, beloved by the children of men, and favoured specially by the Lord of Heaven.

Some persons supposed St. Patrick to have been the first founder of a monastery at Menevia, and that it had been afterwards restored or enlarged by St. David, about the year 490.<sup>32</sup> About this time, also, St. Finian of Clonard<sup>33</sup> is said to have left Ireland for Britain, where he formed an acquaintanceship and a friendship, with St. David.<sup>34</sup> At such date, as St.

Cambrizæ," lib. ii., cap. i., and Camden in his description of Pembrokeshire.

<sup>28</sup> The valley in which Kilmune monastery lay abounded in marble, and possibly the church or house had been built of this material; so that it might be called *marmorea*, rather than *Rosea* or *Rosina*, says Giraldus; for roses do flourish there, while marble is found in great abundance.

<sup>29</sup> See "Acta Sanctorum Hiberniæ," Martii i. Vita S. Davidis, n. 4, p. 430. This opinion he endeavours further to sustain, in his Acts of Nennius or Monennius, at the same day; but, I think, with no very successful result. See *ibid.*, p. 439.

<sup>30</sup> This monastery seems to have borne no less than five distinct names, besides having various other forms of spelling. "Sortitus est autem locus hoc nomen ab Hibernico Muni," says Giraldus Cambrensis, "quod et Rubus sonat, unde et Kilmune Hibernice adhuc hodie Ecclesia Menevensis appellatur." See "Acta Sanctorum," tomus i., Martii i. Vita S. Davidis, cap. i., and n. (n), p. 42. Giraldus was well acquainted with its local characteristics. This *Vetus Rubus* appears

to have differed from the new Menevia, to which St. David transferred his episcopal see, although it was identical with old Menevia. This latter, however, must have been situated, not very far from the present city, St. David's; and, it was the site of an older religious house, in which our saint received his early rudiments of instruction.

<sup>31</sup> See Very Rev. F. C. Husenbeth's "Emblems of Saints," p. 45. As authority for this representation, he quotes Jacques Callot's "Les Images de tous les Saints et Saintes de l'année." This latter work has been published in Paris, A.D. 1636. It contains engravings by Isr. Henriet.

<sup>32</sup> See Bollandists' "Acta Sanctorum," tomus i., Martii i. Vita S. Davidis, p. 40. And Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xii., p. 253. Also, "Index Chronologicus," A.D. cccxc., p. 524.

<sup>33</sup> See Colgan's Acts of this saint, at the 23rd day of February. But, the Bollandist editor says, this Life had been edited from a Codex MS. of theirs, which wanted some correction.

Benedict<sup>35</sup> had been only a boy ten years old, it is not true, that his rule had been then followed in Menevia.<sup>36</sup>

What has been evolved from contemporaneous incidents, when St. David flourished, shows St. Finnian of Clonard,<sup>37</sup> although he might have been a companion in Britain, could hardly have been St. David's disciple. The holy bishop of Menevia was then too young to have been master over a man, who returned to Ireland, before the year 520. In all probability, St. Finnian<sup>38</sup> was older than St. David. Still a learned Irish historian is inclined to think, that both studied together, at least during part of their scholarship, in some eminent British school. Such conclusion appears uncontravened, by any existing record.

Our saint received his education, it has been asserted, at the school of Illtutus,<sup>39</sup> which he is said to have founded, near the sea-coast, and not far from Llan-carvan. Afterwards, he studied with Paul Hên, or Paulinus,<sup>40</sup> it is thought, at Ty-gwyn-ar Dâf,<sup>41</sup> where he spent ten years reading the Holy Scriptures. St. Ailbe, who baptized him, is also said to have superintended his education, for some time.<sup>42</sup> Hence, we are supposed to obtain an additional proof, that David must have been very young, about the commencement of the sixth century. He afterwards withdrew, from all worldly allurements, and he was ordained a priest. David then began his missionary labours, and grounded well in exercises of piety, he preserved a chastened spirit, in the pursuit of greater learning and perfection. He set out for the Isle of Whiteland, Withland, or Witland,<sup>43</sup> where Paulinus,<sup>44</sup> a disciple to St. Germanus,

<sup>34</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 473, and "Index Chronologicus" ad A.D. ccccxc.

<sup>35</sup> His feast occurs, on the 21st of March.

<sup>36</sup> Edward Maihew, Bucelin, and other writers, incorrectly say, that St. David followed the rule of St. Benedict.

<sup>37</sup> Finnian is not mentioned, in any of St. David's Lives. In his own Acts, when spoken of, as connected with David, he does not appear represented as a disciple. See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Vita S. Finniani, cap. iv., v., vi., vii., viii., ix., x., xi., pp. 393, 394.

<sup>38</sup> His Life will be found, at the 12th of December.

<sup>39</sup> This school of Illtutus, at Laniltult, or Lantwitt, in Glamorganshire, is said to have been very celebrated, about the beginning of the sixth century. See Ussher's "Index Chronologicus" at A.D. 508, and Stillingfleet's "Antiquities of the British Churches," chap. v. A Life of Illtutus mentions David, by mistake, as his scholar. The Bollandists and Stillingfleet observe, however, instead of David, we must read Daniel. This latter studied under Illtutus. Afterwards, he became first Bishop of Bangor.

<sup>40</sup> According to Ussher's "Primordia," p. 472, and Stillingfleet's "History of the British Churches," there had been a school of Paulinus at Withland or Whiteland, in Caermarthen, and not the Isle of Wight, as some have made it, in which St. David spent some of his early years. See his Acts, at the 1st of March, cap. 8. Paulinus is said to have been a disciple of Illtutus. Considering the period, at which Illtutus' school

was in vogue, Paulinus could scarcely have opened his before A.D. 512. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. ix., and note 151, pp. 471, 475, 476.

<sup>41</sup> In Caermarthenshire. "Below Talcharn the river Taf runs into the sea; on whose banks stood formerly the famous *Twy Gwyn ar Taf* or the *White House on the Taf*, built of white hazel rods for a summer residence, where A.D. 914 Hoel, surnamed the Good, Prince of Wales, held an assembly, whereat assisted 140 ecclesiastics, besides others, and abrogating the ancient laws he enacted new ones for his people as the preamble to these laws sets forth. On this spot was afterwards built a monastery called *White Land*."—Gough's Camden's "Britannia," p. 505.

<sup>42</sup> Ussher makes such a statement from St. Ailbe's Life. See "Primordia," p. 871.

<sup>43</sup> Giraldus Cambrensis says, he set out, "in Vectam insulam." Camden tells us, the Anglo-Saxons called it Wuidland, or Withland, whilst the Britons called it Guith. In Caermarthen, ascribed to old Demetia, Whiteland was known by the Latin designation Albalandia, where a magnificent Cistercian monastery was built, regarding which a charter of King John exists. See "Monasticon Anglicanum," p. 884 *et seq.* This lay near Glamorgan, where Illtutus opened his school. Whiteland is mistaken for the Isle of Wight, by the learned Alban Butler, in his Life of St. David, at the 1st of March. See "Lives of the Fathers, Martyrs and other principal Saints," vol. iii,



lived, and in a very holy manner. This distinguished teacher had been deprived of sight. Calling his disciples together, Paulinus ordered each in turn to offer a prayer, and then to make a sign of the cross over his eyes. All obeyed these injunctions, but without any healing result, until David was called. This truly modest and humble young priest, by a religious habit acquired, constantly kept his eyes fixed on the ground. "Hitherto," said he, "I have not seen the face of my master." "Then," replied Paulinus, "touch my eyes, that I may behold thee!" David obeyed the order, and sight was immediately restored to his beloved master. However, such was the extraordinary abnegation and modesty of our saint, that for ten years sojourn with Paulinus, he never allowed his eyes to gaze upon the features of his holy director.<sup>45</sup>

In assuming Paulinus to have been the master of David, it is thought by Colgan, the former must have acted in his capacity, as teacher to our saint, before the end of the fifth century. Ussher's opinion would seem to be,<sup>46</sup> that David—having been already promoted to the priesthood—studied under Paulinus, at the very commencement of the sixth century, and that he was a fellow-disciple, about this time, with Thelias.<sup>47</sup> However, vainly endeavouring to identify this Paulinus,<sup>48</sup> master of St. David, with others bearing a similar name, Colgan is forced to a conclusion, that he may have been Hildutus or Iltutus,<sup>49</sup> and especially led to this inference, from one or two circumstances related, regarding this latter saint. The first of these is, that in David's Life, published by himself, there is mention made concerning St. Paulinus, and yet no word about St. Iltutus,<sup>50</sup> as our saint's teacher; likewise, in a Life of this latter, which he cites, David, with others, is said to have been taught by Iltutus.<sup>51</sup> In the second place, as by the Rothe MS., by Capgrave,<sup>52</sup> and by Giraldus,<sup>53</sup> Paulinus is called a disciple of St. Germanus,<sup>54</sup>

<sup>44</sup> By Capgrave, he is called, Paulentus, or Poulentus.

<sup>45</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," i. Martii. *Vita S. Davidis*, cap. vi., vii., viii., p. 426.

<sup>46</sup> See, at the year 500, Ussher's "*Index Chronologicus*." It is strange, Colgan should cite Ussher, as naming A.D. 484, for this course of instruction, more than once. He then infers from it, that a certain St. Paulus, who died, A.D. 600 or 620, could not have been the Paulinus, who was David's teacher, A.D. 484. Ussher has no such account. St. Paulus, called Leonensis Episcopus, is said to have been a disciple of Iltutus, and to have died at Bath, more than one hundred years old, A.D. 600, according to Claudius Robert, in "*Catalogus Episcoporum Leonensium*," at this year. Ussher also places his death, about the same time, in his "*Index Chronologicus*;" but, in the body of his work, adds, "*vel etiam DCXX. pervenisse traditur*," and for this latter date, he cites John Capgrave, after *Vita S. Ithamari*. See "*Britannicarum Ecclesiarum Antiquitates*," cap. xiv., p. 290.

<sup>47</sup> His feast occurs, at the 9th of February.

<sup>48</sup> Giraldus says: "*tandem Paulinus episcopus, cum quo David olim liberalibus disciplinis in pueritia studuerat*." From this, it is not easy to determine, whether Paulinus was the master or fellow-disciple of St. David.

<sup>49</sup> Capgrave gives his Acts, and tells us, he was venerated, on the viii. of the Ides of November.

<sup>50</sup> His feast occurs, at the 6th of November. He died, at Dol, in the sixth century.

<sup>51</sup> Speaking about this saint, his Life has it, that many scholars flocked to him, "*quorum de numero quatuor isti, Samson, Paulinus, Gildas, et Dewi, id est, David, studentes sapienter*." Here, Paulinus or Paulus is represented as a fellow-disciple of St. David. Colgan tells us, he who in the Life of Iltutus is titled Paulinus, should rather be regarded as "*Paulus episcopus Oxismorum sive Leonensis*." This would appear, from a Life of St. Gildas, in *Bibliotheca Floriacensi*, where Gildas, Paulus Leonensis and Samson are enumerated, among the disciples of Hildutus. How is it likely, we may ask, that the master and disciple, bearing different names, could have been mistaken for one and the same person? There was another St. Paulinus, Bishop of Capua, who lived about A.D. 570, according to Ferrarius, "*De Sanctis Italiæ*," and to Baronius, in his notes to the Martyrology, at the 10th of October. Colgan, however, adds regarding him: "*Sed an in Britanniam venerit, vel institutor S. Davidis usque ad annum 570 pervenerit, nullo mihi argumento constat*."

<sup>52</sup> Capgrave calls him Paulentus.

<sup>53</sup> Giraldus names him Paulinus. It is

the Bishop; so, according to another authority, St. Iltutus is said to have been a disciple of the same Germanus.<sup>55</sup> And lastly, St. Paulinus, together with David, Dubricius,<sup>56</sup> Daniel,<sup>57</sup> and others, is reported to have assisted at the Synod of Brevi,<sup>58</sup> held in the country of Ceretica. Now, St. Iltutus is supposed to have flourished, about the same time, and in this same region. It is not likely, he was absent from such an important Synod, writes Colgan; or, if present, that he had been omitted from that account, contained in the Rothe MS.<sup>59</sup> The author, who wrote this Life of St. David, seems to have supposed, that the person, called by him Paulinus, had been named Iltutus, by other writers.<sup>60</sup> Indeed, it becomes no easy matter to determine this question, with any perfect degree of accuracy.

### CHAPTER III.

ST. DAVID ADMONISHED BY AN ANGEL TO COMMENCE HIS MISSION—RESTORES GLASTONBURY—BUILDS A CHAPEL IN HONOUR OF THE BLESSED VIRGIN MARY—KING INA'S FOUNDATIONS FOR IRISH STUDENTS—DEATH AND BURIAL OF KING ARTHUR—RELIGIOUS ERECTION AT BATH BY ST. DAVID—HE BLESSES THE SPRINGS AT THIS PLACE—MISSIONARY WORKS UNDERTAKEN BY ST. DAVID, DURING THE SAXON INCURSIONS—CONDITION OF WALES ABOUT THIS PERIOD—KING ERTIG'S SIGHT RESTORED—AN ANGELIC MONITION—MANY DISCIPLES FLOCK TO ST. DAVID—OPPOSITION EXPERIENCED, AND THE DESIGNS OF PAGAN ENEMIES FRUSTRATED.

WHEN David had spent a sufficient length of time with Paulinus, the Angel of the Lord said to this latter holy man: "It is time that God's beloved—a talent entrusted to thy care—should be presented for the salvation of souls." And the works of our saint soon became manifested to men. He founded or re-edified no less than twelve monasteries. Among these, one of the most celebrated was known as Glastonbury, on the confines of Somersetshire. However, we are not to regard St. David, as the original founder, but rather as the rebuildier or restorer of this ancient religious establishment.<sup>1</sup> For we even learn, from an ancient local chronicle, that when Archbishop of Caerleon on Usk, St. David,<sup>2</sup> with seven bishops, over whom he presided,

not reasonable to suppose, he could be identical with St. Paulinus, Apostle of Northumbria, and Archbishop of York, who died A.D. 640. See his Life, at the 10th of October, the day of his feast, in Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. x.

<sup>54</sup> His feast is held, on the 26th of July.

<sup>55</sup> Vincentius, "In Speculo Hystoricali," lib. xx. cap. 105, and Vita S. Samsonis, preserved in a Landaff Registry.

<sup>56</sup> His festival is usually observed, on the 14th of November.

<sup>57</sup> His feast is assigned, to the 23rd of November.

<sup>58</sup> A.D. 519, according to Ussher. See "Britannicarum Ecclesiarum Antiquitates," cap. xiii., pp. 253, 254, and "Index Chronologicus" ad ann. DXIX., p. 526.

<sup>59</sup> The only inference to be drawn from such a statement is, that under the title Paulinus must also be understood a personal identity with St. Iltutus.

<sup>60</sup> Our Irish hagiologist adds: "Alias

cur sileret discipulatum apud Iltutum, virum origine Britannum et inter Britannos notissimum, memorato ejus discipulatu apud Paulinum Britannicis scriptoribus ignotum, si a Paulino sit diversus." See "Acta Sanctorum Hiberniæ," i. Martii. Vita S. Davidis, n. 10, p. 431.

CHAPTER III.—<sup>1</sup> St. Joseph of Arimathea, with his disciples, is said to have settled in this place, and to have consecrated it. Afterwards, St. Fagan, St. David, St. Patrick, with innumerable other holy and learned men, are found connected, by writers, with this celebrated monastery. Ussher cites the following Latin verses, taken from an old chronicle:—

"Intrat Avallonium duodena caterva virorum;

Flos Arimatheæ Joseph est primus eorum.  
Josephes ex Joseph genitus patrem comitatur;

His alisque decem jus Glastoniæ propriatur."

visited Glastonbury about A.D. 565.<sup>3</sup> There he made arrangements, for dedicating its old church, in honour of the Blessed Virgin Mary. Another record, in nearly similar terms, assigns this dedication to the year preceding.<sup>4</sup> Yet, in a more modern work, it is stated, that at a still earlier period, about A.D. 530,<sup>5</sup> St. David and his suffragan bishops laid out vast sums in adding to and adorning buildings, belonging to this monastery. From a certain old record,<sup>6</sup> we learn, that when St. David came to Glastonbury, he intended to dedicate the church, already restored to nearly its former appearance. Yet, the Lord miraculously appeared to him in sleep, and dissuaded him from this purpose.<sup>7</sup> Being warned by a Divine revelation, St. David added another minor chapel, in form of a chancel, to the eastern side of this church. This he consecrated, in honour of the Blessed Virgin Mary; and, to commemorate still more such an event, he brought a precious altar of his own to the place. That posterity might know at what point the chapel had been united to the church, a pyramid was exteriorly erected, towards the north; and, an inner grade or line, facing the south, showed the place where St. Joseph, with a great number of saints, had been buried, according to the opinion of some antiquarians. This place became a sepulchre in after time, for kings, queens, bishops, and nobles. The chapel was consequently held in great veneration, and it was munificently endowed.<sup>8</sup>

In a charter of Ina, king over the East Saxons, several hides of land, with other privileges and possessions, are enumerated, as having been bestowed on this old chapel<sup>9</sup> of the Blessed Virgin. These were intended for the use of Glastonbury monks, who had practised there a life of regular observance. The date of this charter has been assigned to A.D. 725.<sup>10</sup>

It was traditionally held, that when the little ancient church, said to have been here built by Joseph of Arimathea, fell into decay, David, Bishop of St. David's, erected a new one, on the same spot. This structure appears to have been evanescent, as the former;<sup>11</sup> for, it became ruinous, in a short time. It was next rebuilt, by twelve persons, from the northern parts of Britain. Even this latter church did not last; for King Ina had it pulled down, towards the close of the seventh or commencement of the eighth

See "*Britannicarum Ecclesiarum Antiquitates*," cap. ii., p. 8. Also, cap. vi., pp. 55, 56.

<sup>2</sup> Our saint is there called "*Legionum Archiepiscopus*." Under the year of grace 516, we read, "*Dubritius urbis Legionum Archiepiscopus*," in Matthew of Westminster. See "*Flores Historiarum*," p. 185.

<sup>3</sup> This visit has been assigned to A.D. 566. A tablet at Glastonbury placed it at 565. But these dates are subsequent to the year generally assigned for our saint's death.

<sup>4</sup> See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. v., p. 47. This learned writer places the work of restoration under the year 529. See "*Index Chronologicus*," p. 528.

<sup>5</sup> See "*Britannia* ; or, a Chronographical Description of the Flourishing Kingdoms of England, Scotland and Ireland, and the Islands adjacent, from the earliest Antiquity." By William Camden. Translated from the edition published by the Author in MDCVII. Enlarged by the latest discoveries, by Richard Gough, F.A. & R.L.S., vol. i., p. 58, note (u.)

<sup>6</sup> Such account is contained in a MS.

History of Glastonbury church, preserved in the Cotton Library. See "*Monasticon Anglicanum*," vol. i., p. 1.

<sup>7</sup> The account adds: "*Necnon in signum quod Dominus ipse Ecclesiam ipsam prius cum ejus Cimiterio dedicaverat, manum Episcopi digito perforavit; et sic perforata multis videntibus in crastino apparuit.*" See also Rev. John Adams' "*Chronicles of Cornish Saints*," S. David.

<sup>8</sup> Views of Glastonbury town and its ancient ruins are to be seen appended to the foregoing account, in "*Monasticon Anglicanum*," vol. i., p. 3.

<sup>9</sup> Before particularizing the several donations to this establishment, it is parenthetically remarked: "*Quam magnus Sacerdos a Pontifex summus Anglorum Christus obsequio, sibi ac perpetuæ Virgini Mariæ, et beato David, multis et inauditis miraculis olim se sanctificasse innotuit.*" See Spelman's "*Concilia*," pp. 227, 228.

<sup>10</sup> See *ibid.*, p. 227.

<sup>11</sup> It was probably built of wood or planks, and consequently no trace of it can be found at present.



century. He then built a magnificent one, which was dedicated in honour of Christ, under the invocation of his two glorious Apostles, SS. Peter and Paul, as an inscription in elegiac Latin verse on its upper cornice testified.<sup>12</sup> In those early times, men of most exemplary lives, "especially the Irish," as we are informed, devoted themselves to a religious life. They were maintained at the king's expense, while engaged instructing youth in the principles of religion, in practices of piety, and in an acquisition of the liberal sciences.<sup>13</sup> Even many of these students led solitary lives, that they might have greater leisure for learned pursuits, and greater opportunities for the practice of asceticism and mortification.<sup>14</sup> Owing to such circumstances, this place received the title, Glas-nan Geadhel, or *Glassia Hibernorum*, in Latin; for, it became a favourite place of resort for our countrymen, many of whom rendered it still more celebrated, by their piety, learning and residence. Amongst them, various saints are enumerated.<sup>15</sup>

During the lifetime of David, lived his renowned kinsman King Arthur,<sup>16</sup>

<sup>12</sup> This inscription, with a versified English translation, is to be found in Gough's Camden's "Britannia," vol. i., pp. 58, 59.

<sup>13</sup> One of the St. Patricks from Ireland—known as St. Patrick Senior—A.D. 435, here gathered, it is said, the first regular congregation of monks. Here, likewise, he lived thirty years as a monk, and he was buried on the north side of the altar. See *ibid.*, and William of Malmsbury's "History and Antiquities of Glastonbury," printed in folio, by Gale, at Oxford, A.D. 1691. Here, also, died and was interred the renowned King Arthur—said to have been St. David's nephew—on the 21st of May, A.D. 542. According to a bardic tradition, Speed relates, that his body was deposited between two *Pyramids*, standing in the churchyard of Glastonbury. King Henry II. of England "caused the ground to be digged, and at seven foot depth was found a huge broad stone, wherein a Leaden Crosse was fastened, and in that side that lay downward, in rude and barbarous letters (as rudely set and contrived) this inscription written vpon that side of the lead that was towards the stone." There is an engraving of this lead cross, with an inscription, in very ancient lettering, given: HIC JACET SEPULTUS INCLITUS REX ARTURIUS IN INSULA AVALONIA. The cross of lead and its inscription had been long preserved in the Treasury or Register of Glastonbury church, until the time of Henry VIII., according to Stowe. The body of Queen Gueneuer, Arthur's wife, was found beside his own. Both were enclosed in the trunk of a tree, nine feet below the "huge broad stone." Ten wounds were traceable on the skull of King Arthur. Finely platted tresses, in colour like gold, remained on the queen's skull. On being touched, these latter turned into dust. Of this exhumation, Giraldus Cambrensis was an eye-witness. "The bones of King Arthur and of Queen Guineuer, his wife, by the direction of Henry de Bloys, Nephew to King Henry the Second, and Abbot of

Glastenbury, at that present, were translated into the great new church, and there in a faire Tombe of Marble, his body was laid, and his *Queenes* at his feete; which noble Monument, among the fatall overthrowes of infinite more, was altogether raced at the dispose of some then in commission; whose too forward zeale, and ouer-hasty actions in these behalves, hath left vnto vs a want of many truths, and cause to wish that some of their employments had bene better spent." —See Speed's "Historie of Great Britaine." Booke vii., chap. xii., pp. 272, 273.

<sup>14</sup> See Gough's Camden's "Britannia."

<sup>15</sup> The principal one of these was St. Patrick Senior, to whom Marianus O'Gorman alludes in his Martyrology, at the 24th of August, in these words: "S. Patricius Senex in Ros-dela in regione de Magh-lacha," et in Glais na ngaehkel, id est, Glassie Hibernorum, qua est urbs in Aquilonari regione Saxonum: in qua olim suscepta peregrinatione solebant Hiberni habitare: ejus autem reliquie jacent in reliquiario Senioris Patricii Ardmachie." And the Calendar of Cashel, at the same day, has the following account: "Patricius Senior quiescit in Ros dela in regione Maclacha quiescit. Sed secundum aliquos, et verius, Glastonie Hibernorum quiescit senior Patricius. Hæc enim est civitas in Aquilonari regione Saxonum, et Scoti habitant eam. Ejus autem reliquie jacent in reliquiario S. Patricii Ardmachie." The Martyrologies of St. Ængus, Maguire and Donegal, as we are told, have similar accounts, regarding this St. Patrick Senior, at the 24th of August. However, in "The Martyrology of Donegal," published by Drs. Todd and Reeves, I find no mention regarding him, at the date in question.

<sup>16</sup> He is said to have been the son of Nazaleod or Uther, and to have succeeded him, A.D. 514. The war of Badon and King Arthur's great victory are commemorated at A.D. 516. See "Annales Cambrie," edited by Rev. John Williams, ab

the heroic leader of the Britons, and the terror of their foes. We read, that having been mortally wounded by Modred,<sup>17</sup> in Cornubia, near the river Kemelen, in the year of our Lord 542, Arthur had been brought to the Island of Avallon, so that his wound might be healed. Here he died, and was buried in the cemetery of the monks, during summer, and about the feast of Pentecost. His queen Guenevera was interred beside him. We are told, they rested in their grave for 648 years, when their remains were afterwards removed to the larger church.<sup>18</sup> Immediately before the death of Arthur, in 542, he is said to have bequeathed his British crown to a kinsman, named Constantine, son to Cador, Chief of Cornubia. Then, we are informed, the most holy Archbishop of Caerleon, David, died in his city of Menevia, and within the Abbey, which he loved more than all the other religious houses in his diocese. This was because, it had been founded by St. Patrick, who predicted his own nativity.<sup>19</sup> Whilst sojourning in this monastery with his *confères*, a sudden weakness, betokening the approach of death, came over him. By order of Malgon, King of the Venedoti, he was buried in the Church of Menevia. Then, after giving an account of Constantine's wars, it is said, he was killed by Conan, in the third year of his reign,<sup>20</sup> which must have been, A.D. 545.<sup>21</sup>

Another recorded religious foundation, effected by St. David, was at Bath,<sup>22</sup> in Somersetshire. Here, we are told, that owing to his blessing,

Ithel, p. 3. Many fabulous and romantic things have been related, concerning this renowned champion of the British nation. He powerfully resisted the Pagan Saxons; but, whether he was king of the Britons in general, or only a Prince over Cornwall, is uncertain. See Echard's "History of England," vol. i., book i., chap. ii., cent. vi., p. 41. In another account, I find Uter "called *Pendragon*, of his Royal Banner born ever before him; wherein was portrayed a Dragon with a Golden Head, as in our *English* camps it is at this day born for the Imperial Standard."—Sir Richard Baker's "Chronicle of the Kings of England," p. 4. By the same author, we are told, that Arthur was son "of the fair Lady Igren;" but, we may well doubt the veracity of this account, as it has been connected with a fabulous and an absurd tradition.

<sup>17</sup> In Polydori Vergilii Urbinatis "Anglicæ Historiæ" Libri Vigintiseptem, lib. iii., p. 60, this enemy of King Arthur is called "Mordredum nepotem." He is said to have excited insurrection, during the king's absence on a warlike expedition, having the city of Rome for its object. Mordred is also said to have been killed in this battle. Polydore Virgil was born about A.D. 1470, and he died in 1555. See notices regarding him and his writings, in the "Biographie Universelle, Ancienne et Moderne, cr. Redigé par une Société de Gens de Lettres et de Savants." Tome xxxv., pp. 260, 261, 262.

<sup>18</sup> The foregoing account is set down in some ancient records of Glastonbury church. See "Monasticon Anglicanum," vol. i., p. 7. The writers of British history, who confirm this statement, are Thomas Rudburn,

Walter of Oxford, Geoffrey of Monmouth, Matthew of Westminster, Alan Insulensis, and the Annals of Winton monastery. Amongst Scottish writers, are John Fordun, John Major, and Hector Boetius, who accord in their several works. These are cited and followed by Ussher.

<sup>19</sup> Here, evidently, the popular tradition has confounded the great Apostle of Ireland, with a St. Patrick, designated Senior.

<sup>20</sup> Godfrey, or Geoffirey, of Monmouth, gives the foregoing account in his Chronicle, lib. ii., cap. 2, 3, 4.

<sup>21</sup> Such, at least, is the inference of the Bollandist editor, who says: "recte erui infra ex Vita, num. 17. mortuum esse anno intermedio DXLIV., quo cyclo solis XXI., litteris Dominicalibus CB, Kalendæ Martiæ in feriam tertiam convenire: qui obitus ejus characteres ibidem observantur." See "Acta Sanctorum," tomus i., Martii i. Vita S. Davidis. Commentarius Prævius, sect. ii., n. 14, pp. 40, 41.

<sup>22</sup> The name, in the original account, is Badum. Camden has a description concerning it, in his account of Somersetshire. See Colgan's "Acta Sanctorum Hiberniæ," i. Martii. Vita S. Davidis, sect. ix., p. 426, and n. 13, p. 431, *ibid.* Also, Gough's Camden's "Britannia," where it is described, as lying on the noble river Avon. It is an ancient city, "called by Ptolemy from its baths, Τόρα Ὀπερα, or the *Warm Waters*"; by Antoninus AQUÆ SOLIS, by the Britons *Yr ennaint twymin* and *Caer Badon*, by the Saxons *Bathancester*, *Hat Bathan*, and from the resort of the sick *Akenancester*, q.d. the city of the sick; by Stephanus *Badisa*, by us at present *Bathe*, and in modern Latin *Bathonia*. It stands

water, which heretofore had proved most deleterious to health, became afterwards most salubrious to persons washed by it.<sup>23</sup> Whether, this account has any reference to the famous Thermal and warm water fountains, so well known and so long resorted to by invalids, we have no means left for ascertaining. But, there is every reason for supposing such identification.<sup>24</sup> These appear to have been known, from the most remote antiquity. Yet, we can find no very satisfactory account, regarding the religious foundation of St. David, at this place. Probably, the materials used in its construction were not destined for a durability, greater than had been effected in the case of Glastonbury. In all likelihood, it perished, during the destructive wars waged, at this period of British history.

Many other monasteries were erected by our saint.<sup>25</sup> Yet, these religious works seem to have been undertaken and executed, at a time, when social disturbances prevailed over a great portion of Britain.<sup>26</sup> The Picts, Scots and Saxons had already made inroads on the disunited aboriginal inhabitants. In 449, the Saxons first landed, as pretended auxiliaries of the Britons, on the Isle of Thanet. But, they soon found or sought a pretext for quarrelling with their allies. The Saxon invasion of England levelled churches and monasteries of the conquered Britons; whilst Paganism and barbarism triumphed over the early victories of Christianity, in Southern England. The two last bishops of these vanquished Britons abandoned their churches and pastoral charges of London and York, in 586. Carrying with them relics of saints and consecrated vessels, they followed tribes of their people and race, seeking refuge westwards amongst the inaccessible mountains of Wales.<sup>27</sup> The Saxons now dreamed only of conquest, and an unrelenting struggle continued, almost without intermission, for a period of one hundred and fifty years. Indeed, it never entirely ceased, until the warlike Saxon finally yielded to the hardy and enterprising Danes and Normans, in the eleventh century. Wales had its part, in these internecine contests;<sup>28</sup> but, the early history of

in a small plain, fenced as it were on every side by hills of equal height, from whence perpetual springs descend into the city to the great convenience of the inhabitants." See vol. i., p. 61.

<sup>23</sup> See Tanner's "Notitia Monastica; or, an Account of All the Abbies, Priors and Houses of Friars, formerly in England and Wales," edited by James Nasmith, M.A., Somersetshire. V. Bath, n. (k). This erudite and valuable edition is without any paging.

<sup>24</sup> We are informed by a modern Protestant historian, that "giving to the *Bath waters* the virtues they still retain" is one of those miracles attributed to St. David. See Mon. De Thyoras Rapin's "History of England," vol. i., book ii., p. 43. Translated by N. Tindal, M.A.

<sup>25</sup> In addition to those already named, the Utrecht MS. says: "Postea Caulam et Reptum, Coluam et Glastum, deinde Seumnistre, postea Raclam: hinc Langhemalach, in quo postea altare missum accepit." We are told, by the Bollandist editor, that these seven monasteries have been omitted, by other writers; probably, because they had ceased to exist, at the period of their writing. Two additional monasteries are named by Capgrave: "Lemustir et aliud in Govvir in Wallia." But, perhaps, the first may be re-

garded as identical with "Secumnistre." In the text of Giraldus Cambrensis, we read: "Postea Croulam et Reptum, Colvan et Glascom. Ex hinc Leonis monasterium, Ragalan quoque in Wintae, et Langevelach apud Goer, ubi et altare missum a Domino postea suscepit."—Lect. iii. Ricemarc has *Reptum*, for Reptum; *Colguan*, for Colvan; *Leuministre*, for Leonis; *Raglam in regione Guent*, for Ragalan; and *Guhir*, for Goer.

<sup>26</sup> I know of no other work more elegantly and learnedly written, on the history of this early period, or ages subsequent thereto, and which will give the reader more accurate accounts, than Sharon Turner's "History of the Anglo-Saxons," in four volumes, 8vo. This work was first published in London, at the close of the last, and beginning of the present century.

<sup>27</sup> See Le Comte de Montalembert's work, "Les Moines d'Occident, depuis Saint Benoit jusqu'à Saint Bernard," Tome iii., livre x., xii. For an interesting account of the Saxon conquests, over the Britons, may be consulted that interesting work: Percie Enderbie's "Cambria Triumphans, or Britain in its perfect lustre, shewing the Origin and Antiquity of that illustrious Nation. Second Tome, First Book.

<sup>28</sup> See that valuable and compendious



this province requires further elucidation, from its numerous records yet existing.<sup>29</sup>

This remarkable division of Britain, now for many ages past united to England, had been called "Britannia Secunda," under Roman rule. Formerly, it had been governed by its own rulers. When the Anglo-Saxons occupied most other parts of Britain, and had given different names to kingdoms founded by them, many people, retaining the name of Britons, fled into Wales, so that they might not dwell with the idolatrous Anglo-Saxons. In Wales, they lived under the rule of petty kings. Afterwards, it is said, to have been named Cambria, or even, as many think, this had been its original denomination. It is still poetically known by this latter name. Among the people of Armoric Gaul and those Britons very friendly relations existed. The Armoric district was even called Britain, by the Gauls; whilst the other Britain or Cambria had been designated Gualla and then Wallia. This was supposed to have been derived from the name of Gaul.<sup>30</sup> Such derivation appears more probable, than one offered by an old English chronicler, that Wales took its appellation from a Princess, named Walia.<sup>31</sup>

After giving an account of St. David's various religious foundations, the Utrecht MS. relates, that he restored sight to a King Ertig,<sup>32</sup> who was a relation of his own.<sup>33</sup> Having established the cenobitical rule, in houses of his appointment, he prepared for a return to the place, whence he had set out, namely, Menevia, and there Bishop Duisdianus<sup>34</sup> lived. He is also called Gweslan, and he was nearly related to St. David.<sup>35</sup> Here, while conversing together on pious topics and in a friendly manner, they proposed remaining. But an Angel said in their hearing: "Scarcely one in a hundred shall enjoy Heavenly rewards, in the place where you purpose serving God. But near this, there is another spot," showing Rossina valley,<sup>36</sup> "and of those

work, the Rev. Thomas Flanagan's "Manual of British and Irish History," illustrated with Maps, Engravings, and Statistical, Chronological and Genealogical Tables, chap. i., p. 18, chap. ii., p. 21. There we read: "Some maintain that the inhabitants of Wales are not ancient Britons but Picts. Their principal reasons are, that the Welsh have not retained the old name Silures and Ordovices; that the genealogies of their principal families almost invariably lead back to the Pictish kingdom of Strathclyde, or the Valley of the Clyde; and that the language of the Picts, if we may judge from one or two words that remain, was decidedly Welsh. These reasons, however, are not in themselves conclusive, and they take it for granted that the Picts were a different race from the ancient Britons, a position by no means substantiated, and generally denied." See *ibid.*, p. 24, note.

<sup>29</sup> The Welsh language affords upwards of a thousand, we will venture to say two thousand manuscripts of very considerable antiquity. See "The Mgyvrian Archæology of Wales," vol. i. Preface.

<sup>30</sup> See "Acta Sanctorum," tomus i., Martii i. Vita S. Davidis. Commentarius Prævius, sect. i., num. i., p. 38.

<sup>31</sup> Du Chesne, in his "Histoire Generale d'Angleterre, D'Ecosse, et D'Irlande," Livre v., p. 263, after giving an account of the dispersion into Armorica, adds: "Les

autres qui chercherent une patrie dedans leur propre patrie, se refugierent es pays appelez depuis et maintenant encor par les Anglois *Waller*, ou *Galles*, & *Cornwal*. Appellations derivees du mot *Welsh*, ou *Walsh*, c'est à dire estranger & d'autre nation, entre les Germaines. Car quant a ceux qui les ont voulu tirer des Gaulois, comme *Bucanan*, ou d'une Princesse appelee *Walia*, comme *Geofroy de Monmoulth*, il semble que leurs conjectures sont foibles, & sans aucun fondement."

<sup>32</sup> He is called, "Ergin cui nomen Proprius," by Giraldus. Lect. iii. Ricemarc has it, "Pepiau regem Erging."

<sup>33</sup> Here Ricemarc interposes: "Duo quoque sancti Boducat et Maitrun in provincia Celgueli dederunt sibi manus."

<sup>34</sup> Giraldus writes: "Erat autem codem tempore ibidem episcopus avunculus ejus, vir venerabilis, cui nomen Glastianus." In another account, we have, "Giustilianus fratruelis ejus."

<sup>35</sup> See Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 21.

<sup>36</sup> Ricemarc adds: "Quem vulgari nomine Hoduant Britones vocitant." Giraldus adds: "ubi sacrum hodie cimiterium extat, longe religioni et sanctæ congregationi competentior. Ex hoc nempe maximos sibi divina providentia fidelium animarum thesauros elegit." Lect. iii.

<sup>37</sup> See "Acta Sanctorum," tomus i.,

who shall be buried in its cemetery, scarcely one shall suffer the pains of hell, provided they fall not from the faith."<sup>37</sup>

In a short time, the celebrity of St. David, as a master of the spiritual life, spread abroad, throughout his own country, and in more distant lands. Soon, many disciples began to collect around him. Among these, we find the Irish Saint Moedoc or Aidan, afterwards bishop of Ferns,<sup>38</sup> St. Eliud,<sup>39</sup> who is called, also, Teilo,<sup>40</sup> Thelias, Teilaus, Teilanus or Teleanus, together with Ismael. Regarding this latter, little appears to be known; but, according to some accounts, Ismael is represented as the immediate successor of St. David. Ismael is also said to have been a disciple of Dubricius, and to have been consecrated by Teilo. While these three saints, with other fellow-disciples, were one day in company, an Angel directed their course towards a place, where a fire was kindled. From this spot a column of smoke ascended. It seemed, not only to cover all the land of Britain, but it even enveloped the whole Island of Hibernia. We are told, that a certain inhabitant, named Boia,<sup>41</sup> living in that part of Wales, trembled when he witnessed this sign. He felt so very much depressed in mind, that he spent the whole day in grief and fasting. When his wife asked the cause for his extraordinary depression of countenance and spirits, Boia replied to her: "I have seen a smoke arising from Rossina valley, covering, as it were, the whole land, and I fear the mystery it conceals. From this omen, I undoubtedly anticipate, that he, who hath lighted such a fire, must excel all other

Martii i. Vita S. Davidis, cap. ii., sect. 5, p. 42.

<sup>38</sup> His Life will be found, at the 31st of January.

<sup>39</sup> According to some writers, this saint immediately succeeded St. David, as bishop of Menevia. But, Giraldus Cambrensis tells us, that a Cenaus or Kinocus was the immediate successor of our saint, and that after him came Eliud Teliau or Teilanus. See "*Itinerarium Cambriae*," lib. ii., cap. i., and Vita S. Davidis. Amongst the Charters of Donations granted by King Ido, son to Ynir Guent, as found in the Registry of Landaff, we find foremost the signatures of clergy, *Telias Archiepiscopus*; "*ille nimirum*," adds Ussher, "*quem Dividi suo Menevenses, in sede vero Ladavensi Dubricio successisse alii tradiderunt.*"—"Britannicarum Ecclesiarum Antiquitates," cap. v., p. 52. As Teilo succeeded Dubricius, in the see of Landaff, it has been conjectured, that some error must have occurred in placing his name amongst the Archbishops of St. David's See.—Examine "The Beauties of England and Wales," &c. South Wales. By Thomas Rees, F.S.A. Vol. xviii., p. 847. Yet, his name, Eliud or Teilaus, is given as *third* in succession from St. David, in a list of Menevian bishops, drawn up by Giraldus; while, in another list, prepared by Godwin, on the authority of an ancient document, belonging to St. David's church, Eliud is represented as the *second* and Thelias as the *third* bishop, succeeding our saint. See *ibid.*, pp. 845, 846. Hence, to me, it does not seem clear, that Eliud was identical with Teilo. This latter, also known as Teilaus or Teleanus, was venerated, we are told, at Landaff, in Gla-

morganshire, on the 25th of November. Here, it is said, he had been educated under St. Dubritius and St. David. As another saint, bearing this name, has not been discovered, Herman Greuen or the Carthusian Martyrology records his festival probably at the 9th of February, "*In Britannia S. Teillani Confessoris.*" The English Martyrology does not make him a confessor, but a martyr. It says, that he fell by the hand of a noble, called Gueddan, A.D. 626. Colgan remarks, that in the beginning of the seventh century a Saint Telleus or Teleanus, an Irishman, lived. He was descended from the family of Colla Dacrioch, as appears in the Martyrologium Genealogicum, cap. 12, and Vita S. Munnæ, cap. 10. He had been venerated at the church of Tegh-telle, in Westmeath, on the 25th of June, as would appear from the Martyrologies of Tallagh, Marianus O'Gorman, Maguire and Donegal. But, until the Acts of this Telleus or Teilo, mentioned in the text, came into Colgan's hands, or some valid source of evidence became available, our Irish hagiologist would not pronounce for their identity or distinction. See "*Acta Sanctorum Hiberniæ*," i. Martii. Vita S. Davidis, n. 16, pp. 431, 432.

<sup>40</sup> Teilo is said to have been, not a disciple, but a fellow-disciple, with St. David. In the Utrecht MS., the names of saints, mentioned in the text, are not given.

<sup>41</sup> "*Baia vocatus Scottus*," says Rice-marc. He was probably a Druidical chief, and he had a strong fortress in the neighbourhood. See Rev. John Adams' "*Chronicles of Cornish Saints*," V. S. David.

<sup>42</sup> The place where St. David and his monks then lived is designated, "*Collegii*

inhabitants of this land in power and glory." His wife, who participated in these prejudices of her husband, advised the latter to gather a number of his followers and massacre those, who had lighted the fire. Having prepared to obey these her instructions, six of his followers were seized with fever on the way. The rest of these retainers, finding their object could not be accomplished, returned, only to hear from Boia's wife, that their cattle had perished during their absence. On learning this news, they said one to another, "Let us go back, and on bended knees entreat God's servants to remove their ban from ourselves and from our cattle." This they did in all humility, confessing their fault and shedding an abundance of tears, whilst they said: "May the land in which you live belong to you for ever." St. David had compassion on them, and he affectionately told them, their animals should again come to life; and, as he had promised, so it happened.

By other improper means, we are informed, Boia's wife contrived to render this place of habitation<sup>42</sup> distasteful to the monks, and they proposed that St. David should abandon it. But their holy superior said: "As, through many tribulations, persecutions and continuous wars against seven nations, whose destruction God had ordered, his Israelites came to the Land of Promise; so, at the present time, those, who desire rest in a heavenly country, must be exposed to many adversities, and yet not fail, but valiantly resist every effort of the enemy, through God's assistance. Be you, therefore, faithful, nor let the enemy rejoice at your flight. For we must remain, and Boia, with his wife, shall yield to us." With such words, he fortified the minds of his disciples, and rendered them inflexible in their purpose. The very next day, Boia's wife lapsed into insanity, nor did she ever recover from it.<sup>43</sup> Boia himself soon perished, receiving an unexpected stroke from the hands of an enemy; a fire or lightning sent from heaven burned his dwelling; and, in these visible judgments, the power of God was terribly manifested.<sup>44</sup>

#### CHAPTER IV.

ST. DAVID FOUNDS HIS MONASTERY—RULES THERE ESTABLISHED FOR HIS MONKS—THEIR OBSERVANCES AND AUSTERE PRACTICES—PERSONAL EXAMPLE OF OUR SAINT—HIS PREACHING AND PERFECT PIETY—MANY ILLUSTRIOUS PERSONS ARE ATTACHED TO ST. DAVID'S RULE OF OBSERVANCE—HIS MIRACLES—VARIOUS HOLY IRISHMEN BECOME HIS DISCIPLES—IRELAND HAS ALWAYS REGARDED ST. DAVID WITH A SPECIAL VENERATION.

THROUGH Divine agency, his adversaries having been removed, St. David founded a very celebrated monastery, on that identical spot, pointed out by the Angel. He then commenced, by setting his house in order. He decreed, whatever his brethren might there acquire, by daily labour, should be appropriated for their common support. This holy man recognised the fact, proved by experience, that idleness is the source and origin of most

Pœnitentia," in the Utrecht MS. And to this, the editor has appended the following note: "*Albertus le Grand in Vita S. Sezni cremetorium hujus Sancti Britannis ait vocari Peneti Sant Sezni: et alibi insinuat pro pœnitentia hanc vocem accepi, id est, loco pœnitentia exercenda destinato; fortassis hic quoque rectius Penetia, seu Pœnitentia legatur.*"—*Vita S. Davidis*, cap. ii., n. (e),

p. 43.

<sup>43</sup> The Utrecht MS. adds, to this account of Boia's wife: "*occisa prius innocenti privigna (in cujus martyrii sede fons sanitatum redditor emanavit).*"

<sup>44</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," i. Martii. *Vita S. Davidis*, sects. x., xi., p. 426.



vices. Therefore, did he require the monks to labour hard, each day ; for, he knew, that were they to rest entirely, a spirit of sloth or luxury must pervert their minds. He constantly set before them a necessity for labouring in earnest, so that the devil might never find them idle. They must reject all presents and despise riches. Nor would he allow a yoke of oxen to plough their land ; this work of tillage should be performed alone by manual labour. During their hours for toil, or when leaving off work for the day, he would not have a single unnecessary word or idle conversation amongst his disciples, who were then required to engage in prayer or holy meditation. When their hours for agricultural work had elapsed, these monks were enjoined to return to their monastery, where their remaining time until evening came was devoted to reading, writing and prayer. When evening came the sound of a bell was heard. Then each monk left his studies, and went in silence to the common place for assembling. At the very first stroke of this bell, when heard, each monk was obliged to rise instantly, nor dare he finish a single letter he had been writing : he must even leave it partially formed. When they had chaunted the Divine Office and hymns, with great reverence, in the church, his monks, afterwards, on bended knees, made an examination of conscience, with much interior devotion, and often accompanied with penitential tears.

When these holy religious took food in a common refectory, it was through matter of necessity, and not to please the palate. Their rule required great abstemiousness. They were obliged to live on bread, vegetables and salt. They regarded any more generous food with aversion. But, in the case of infirm, aged, or over-fatigued monks, better fare was sometimes very wisely allowed.

Having given thanks to God after meals, the monks entered church in their usual manner. There, during three hours, they were accustomed to kneel, to pray, and to meditate. Whilst praying in church, they were forbidden to yawn, to cough, or to spit ; these being regarded as improprieties, quite unbecoming the sacred place, and occasion, for which they had assembled.

When all their daily exercises had ended, they prepared for nightly repose. That this was of brief duration would appear, from an account, how they arose at cock-crow, again to engage in prayer and genuflexion. They were obliged to keep vigil, until the dawn of morning. They were clad, likewise, in very coarse habits, chiefly formed from the skins of beasts.

His monks were accustomed to reveal their secret thoughts to their holy superior, and in the performance of most trivial things, they wished to secure his permission. Their monastic property was common to all, so that none of the brethren could say, "this is mine," or, "that is yours." Whoever infringed on the letter or spirit of this rule was subjected to a severe penance. They never failed in obedience to their superior's orders. Their single-mindedness was admirable, and their perseverance in action was a mark of their religious vocation. Whatever candidate for admission to this community presented himself, withdrawing from worldly engagements, was first required to remain ten days before the door of the monastery. There he only heard reproachful and discouraging words addressed to him. If he had patience to bear such an ordeal for ten days, the postulant was received. Then he first served under a senior, appointed to this office for a time. The candidate was trained to many naturally distasteful practices, until humility made him fitted for full companionship with his brethren. Nothing superfluous could belong to any one of those monks, who thus voluntarily accepted a life of true poverty. Any person, who really desired to follow this community's rule, was received, divested of all worldly goods, as if rescued from a ship-

wreck, with the loss of every article of his property. Nor would the holy superior, St. David, receive the smallest donation from a postulant, as a contribution for the common support of their monastery. Such was the perfect spirit of abnegation, required by this most rigorous and ascetic rule.

Among all his spiritual children, St. David was most distinguished for his daily labours. He spent each day, in teaching, in reading, in prayer, and in the government of his religious family. He also took care to provide for and feed orphans, widows, with other indigent persons. His heart glowed like a furnace of Divine love, especially when he offered the Holy Sacrifice of the Lord's body and blood. He often poured forth floods of penitential tears. Engaged in meditation, he seemed to be holding conversation alone with the Angels of God. One of his penitential exercises consisted in the nightly and lengthened immersion of his body in cold water, so that he might perfectly subdue every rebellious movement of the flesh. When the rest of his monks sought a much-needed repose in their beds, the holy David alone frequently kept vigil, and offered his prayers to Almighty God, on behalf of that flock entrusted to his charge.<sup>1</sup>

St. David is said<sup>2</sup> to have been set up as a most eminent mirror and exemplar for all. His subjects were instructed by example, not less than by word. Although a great preacher, he was still greater in practical work. He conveyed instruction to his hearers, order to his religious, life to the destitute, support to the orphan, comfort to widows; he became the father of his scholars, a rule for his monks, and a guide for secular persons. Thus, he became all things to all men, that he might gain all to Christ.

His fame then became so great, that by his means, many kings and princes left the world and sought cloistral shelter. His monastery seemed the great centre of religious attraction. Among others, Constantine, King of Cornubia,<sup>3</sup> now Cornwall, abandoning the early vices of his youth and all worldly pleasures, took the habit of a monk in St. David's monastery. That he might become still more devoted to the Almighty's service, he afterwards went over to Ireland,<sup>4</sup> where he is said to have passed some time, under the direction of St. Carthage,<sup>5</sup> at Rathen, near Tullamore.<sup>6</sup>

Among many miracles recorded of our saint, it is said, that one day, whilst his brethren were assembled together, they complained that water was wanting to them. Their compassionate father went to a spot adjoining, where he held converse with an angel. Here he prayed very feverently, asking the Almighty to supply what was necessary. Immediately a fountain of water issued from the earth. What seemed still more remarkable was a change of this water into wine, for the refreshment of St. David's monks.<sup>7</sup>

This is related, by Giraldus, in a more diffuse and somewhat different manner. He tells us, the monks had desired, that a sufficient supply of clear running water should flow near the monastery, for sacramental celebration of the holy mysteries of our Lord's Body, offered at Mass. For a stream called Aluni, which ran through the valley, had often become turbid and discoloured, when it had not dried up in the summer season. Then their venerable

CHAPTER IV.—<sup>1</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," i. Martii. Vita S. Davidis, sects. xii., xiii., pp. 426, 427. John Capgrave has nearly the same account, regarding our saint's mode of living. See "*Legenda Angliæ*."

<sup>2</sup> By Giraldus Cambrensis.

<sup>3</sup> Ricemarc calls him "rex," and Giraldus, "*dux Cornubiæ*."

<sup>4</sup> See Hector Boetius, "*Historia Scoto-*

*rum*," lib. ix.

<sup>5</sup> His Life is given, at the 14th of May.

<sup>6</sup> The Acts of St. Constantine, King, Monk and Martyr, are given by Colgan, at the 11th of March, the date for his festival. See "*Acta Sanctorum Hiberniæ*," pp. 577 to 579. See also our account of him, at that date.

<sup>7</sup> See *ibid.*, i. Martii. Vita S. Davidis, sect. xv., p. 427.

superior went immediately to the cemetery, where he had angelic conferences frequently ; and, for some time he prayed devoutly to our Lord. The clear fountain, which immediately issued from that spot, served for sacramental and general purposes, even to the time of Giraldus. Before his age, popular tradition had held, that this fountain sometimes flowed with wine ; and, it was a certain truth, says this writer, that milk issued from it, occasionally, so late as the twelfth century. Moreover, owing to the great merits of St. David and his monks, many other fountains of water sprung up near the same place.<sup>8</sup> In the Utrecht Manuscript, it is related, that a rustic, called Tardus, said to St. David : " Our life is one of excessive toil, because our land lies far from the river, and we find the watering of it very laborious."<sup>9</sup> Wherefore, the holy David, having compassion on this peasant, drove the point of his staff into the earth. Suddenly, a clear fountain of cold water sprung up, and served to refresh the soil, during the heats of summer.<sup>10</sup>

Whatever spiritual graces pious disciples receive, also reflect glory and honour on their holy masters. Many such worthy scholars flocked to the school of St. David ; and, our island furnished its fair contingent, as we read in the Acts of our national saints. Aidan is repeatedly spoken of as St. David's disciple, not only in his own Life, at the 31st of January,<sup>11</sup> but likewise in David's Acts. From the former it would appear, that Aidan was already grown, when he went to study under the Bishop of Menevia.<sup>12</sup> Ussher was greatly puzzled by these authorities, some of which are quoted by him.<sup>13</sup> He endeavours to invalidate them ; *first*, by suggesting that King Ainmire, with whom Aidan was left as a hostage, perhaps had been an older one bearing that name ; and, *secondly*, by observing, that what is said regarding Aidan having been with St. David, may be understood of that holy Irishman, having studied in David's monastery after the Bishop of Menevia's death.<sup>14</sup> Ussher knew very well, that Aidan flourished in the latter end of the sixth century, and during no small part of the seventh. This explanation, in Dr. Lanigan's opinion, cannot be reconciled with passages found in the Lives of our saints. We find St. David introduced several times as speaking to or concerning Aidan, when in his monastery. In the Life of St. David,<sup>15</sup> we read that Aidan, after returning to Ireland, had sent a person to David, for the special purpose of guarding him from an attempt to take away his life, by poisoning some bread, which had been offered to him. This he blessed, when it divided into three portions, and without any hesitation, he eat one of these fragments, that contained no poison.

We are told, that a portion of Scripture had been transcribed by Maidoc. This was the Gospel of St. John, and he found an unfinished column, on his return, completed by an angel, in letters of gold. Through reverence for this *Codex*, it was long kept as a sealed book. Having been enclosed in a cover, ornamented with gold and silver, no human eye had been permitted to inspect it, or to open the clasp. In the time of Giraldus, when the love and

<sup>8</sup> Vita S. Davidis, lect. v.

<sup>9</sup> " Ubi Breudi quoque, ubi ecclesia in honore Sancti David, quasi per milliaria quatuor a Menevia distans, fundata dinoscitur, ad instantiam viri cujusdam, cui nomen Terdi, pulcherrimum dulcis aquæ fontem piis similiter supplicationibus pater emisit." *Lect. v.* For " cui nomen Terdi," the Bollandists have " Quidam rusticus, nomine Tardi." Vita S. Davidis, cap. iii.

<sup>10</sup> See " Acta Sanctorum," i. Martii.

Vita S. Davidis, cap. iii., sect. 9, p. 43.

<sup>11</sup> See Colgan's " Acta Sanctorum Hiber-

niæ," at this day.

<sup>12</sup> In the Life of St. David by Giraldus, St. Aidan is said to have been " divinis eruditus disciplinis," when under the tuition of the saintly bishop of Menevia. " Quodam igitur die tres fidelissimi discipuli David ad ipsum veniunt ; Aidanus scilicet, qui et Hybernice *Maidaucus* ; Eliud, qui et hodie *Teliau* dicitur ; et Ysmael."—*Lect. iv.*

<sup>13</sup> See " Primordia," p. 965.

<sup>14</sup> See " Index Chronologicus," A.D.

DLXVI.

<sup>15</sup> See Vita S. Davidis, cap. xvii.



fear of God grew weak, and when the fervour of faith declined, some persons felt curious enough to examine this remarkable work. But, having had some internal monition, which taught them to dread a perilous result, they desisted from such rash experiment.<sup>16</sup>

The Bollandists say, however, that in any Acts of St. David, which they had seen, no mention had been made regarding this work, written in golden characters, and completed by angels. Such a remark has been incidentally made, when citing the testimony of Herman Greuen's additions to Usuard's Martyrology, where the foregoing account had been given. A wood in which St. Maidoc wrought, was situated in a valley, known as Saleunach, about two miles distant from St. David's monastery.<sup>17</sup> His course of instruction caused the disciple to emulate his master's noble example. It is said, by Giraldus, that when Maidoc built a magnificent monastery at Ferns,<sup>18</sup> he called his own disciples together, and proposed to them the adoption of St. David's religious rule, which he studied at Menevia. This recommendation was adopted.

Another Irish disciple of St. David, called Scuthinus by Colgan and the Bollandists, is designated by Giraldus, Swithinus, or Scolanus, who was said to have been appointed Bishop of Winton. Ricemarc calls him Scutinus; but, he is silent regarding the episcopacy of Winton having been conferred upon him. This report, which Giraldus gives as such, cannot have been well founded; for, it appears referable to St. Swithun, who became bishop, and who is venerated on a different day. Speaking of that Scuthinus, who is venerated at the 2nd of January, in our Irish Calendars, Giraldus Cambrensis, in his Life of St. David, has observed, that he was otherwise called Scolanus, after his promotion to the see of Winton. But, says the Bollandist editor, this seems to be St. Swithun, venerated on the 2nd of July, and who was successor of Helmstan, A.D. 936.<sup>19</sup>

Besides the foregoing holy Irishmen, we read of St. Barr or Barrocos having visited St. David, on returning from Rome. In giving us an account, of St. Barrock<sup>20</sup> meeting St. Brendan on the sea, Giraldus prefaces his observations with a remark, that in those times, it was a usual custom of the Irish, to make pious and laborious pilgrimages towards that holy city, in preference to any other place.<sup>21</sup> A strange legend is introduced, in connexion with this narrative.<sup>22</sup> We must remark, however, this account about St. Barr is altogether omitted from the Utrecht MS. The Bollandist editor attaches little importance to it; for, he regards the story about St. Barr of Cork visit-

<sup>16</sup> Giraldus adds, respecting this book: "Vocatur autem a comprovincialibus textus iste *Evangelium Imperfectum*; qui usque in hodiernum signis clarus et virtutibus, in maxima non immerito reverentia a cunctis habetur." Lect. vi. Ricemarc does not mention anything regarding this Codex.

<sup>17</sup> See Giraldus Cambrensis' account.

<sup>18</sup> Giraldus calls his place "Fernas," and Ricemarc "Guerwin."

<sup>19</sup> So Wigorn relates, in his Chronicle.

<sup>20</sup> St. Barrocos is called Barre, by Ricemarc. See his Life, at the 25th of September.

<sup>21</sup> See Lect. vi.

<sup>22</sup> Giraldus concludes his account about Barr's return to Cork, by saying, that this saint related to the brethren what had occurred, and that these monks kept the horse on which he had been borne for their monastic purposes, to the day of his death. He adds: "Post obitum vero ad tanti [et]

tam inauditi miraculi perpetuam memoriam, equum fusilem modicum et portabilem, virumque insidentem, auro et argento egregie distinctum fecerunt. Qui usque in hodiernum Corcagiæ in ecclesia Barroci, signis clarus et virtutibus, in maxima nimirum reverentia a comprovincialibus haberi solet. His autem vehiculorum miraculis illud in Psalmo consonare potest. 'In mari via tua, et semita tua in aquis multis; et vestigia tua non cognoscentur.' Item et illud in cantico Abba-cuk: 'Viam fecisti in mari equis tuis, in luto aquarum multarum.' Mirabilis itaque Deus in sanctis suis et magnus in omnibus operibus suis. Nec detestari debet, sed admirari, sed venerari, Creatoris opera, quævis creatura. 'Multa nimirum' ut ait Jeronimus 'incredibilia reperies nec verisimilia, quæ nihilominus tamen vera sunt.' Nihil enim contra naturæ Dominum prævalet natura." Lect. vi.

<sup>23</sup> The modern editor of Giraldus Cam-

ing St. David, to be irreconcilable with correct chronology. Being represented, as a disciple of St. Gregory, and returning from Rome ; it is thought, St. Barr could not have found St. David then living. This account and that referring to St. Swithin are supposed to have been merely poetic figments.<sup>23</sup> Modomnoc or Dominic,<sup>24</sup> the bee-keeper of St. David, was an Irishman, who, after remaining some time with his devout director, returned to his own country. This monk is said to have been the first person, who introduced bees into Ireland.<sup>25</sup>

Various reasons have been assigned by our national hagiologist, Colgan, for placing St. David of Wales, among the saints of Ireland. In the first place, this patriarch's mother, by race, and family, perhaps even by birth, had been Irish.<sup>26</sup> Secondly, an affectionate and unalterable intimacy existed between St. David, and some of the most eminent of our Irish saints, who either lived with him for a time, as disciples and scholars, or who claimed his friendship and religious services. Thirdly, by our national hagiologists and martyrologists, we find his name and festival set down in native Calendars and Martyrologies, with the saints of our own country. This is quite an unusual distinction, when a saint had not been known, as connected with Ireland, by birth, residence, or death.<sup>27</sup> Fourthly, among the Acts of Irish saints, found in the *Codex Kilkeniensis* and Book of the Island, those of St. David, Bishop of Menevia, are included. To the foregoing, we may be permitted to append an observation, that the name, festival, patronage and memory of St. David, for a long period, have been held in veneration, by the inhabitants of our own Green Island ; and, in various localities there, churches and religious houses have cherished his patronage and protection.

## CHAPTER V.

ST. DAVID, WITH ST. ELIUD AND ST. PATERONE, VISITS JERUSALEM—THE GIFT OF TONGUES—HOSPITABLY RECEIVED BY THE PATRIARCH—ST. DAVID'S CONSECRATION—PREACHING OF THOSE HOLY MISSIONARIES, AND NUMBERS OF PEOPLE CONVERTED—PRESENTS RECEIVED ON THEIR RETURN TO BRITAIN—THE PELAGIAN HERESY—SYNOD CONVOKED AT BREVI—A GREAT MULTITUDE ASSEMBLED THERE, TO WHOM ST. DAVID PREACHES—MIRACULOUS MANIFESTATIONS—HE IS CREATED ARCHBISHOP OVER THE BRITONS—THE PROBABLE SUCCESSION OF BISHOPS IN THE SEE OF CARLEON—THE "SYNOD OF VICTORY" THERE ASSEMBLED—ITS DECREES AND HAPPY RESULTS—REMOVAL OF THE SEE FROM CARLEON TO MENEVIA—ST. KENTIGERN'S VISIT TO THE HOLY ARCHBISHOP.

ST. DAVID was commanded by an angel to repair to Jerusalem with two of his companions, named Eliud or Teilo, and Padarn or Peterone.<sup>1</sup> He asked

brensis' works says : "This legend is also found in the older Life, published by the Bollandists, but is rejected by them as a later insertion. It is found in all the early hagiologies, and is so completely Irish in its character, that its genuineness can hardly be disputed. No one would now think of paring down these accounts to the dead level of historic prose."

<sup>24</sup> Giraldus calls Modomnoc, "Mandab-naucus." In the Utrecht MS. we read *Modnuciant*, for Colgan's *Modomnoc*. See his Life, at the 13th of February.

<sup>25</sup> Ricemarc says : "In Hibernia nunquam ad illud tempus apes vivere poterant. Nam si Hiberniensem humum aut lapidem mediis apibus immitteres ; dispersæ atque

fugaces nimium devitarent." Giraldus attributes this importation of most useful insects, to St. Dominick of Ossory, on the assertion of some writers. See "Topographia Hibernica." *Distinctio* I, cap. vi., "Opera," vol. v.

<sup>26</sup> Her father, Bracan, was son to Hauluph, an Irish king or prince. See Albertus le Grande, "De Sanctis Armorica." Vita S. Cadoci, 1 Novembris. And William Camden, in his account of Great Britain, notes to "Itinerarium Cambriae," lib. i., cap. ii. In the Acts, and notes thereto, of St. Canoc, at the 11th of February, Colgan likewise treats on this subject.

<sup>27</sup> St. Ængus and the Martyrology of Tallagh, Marianus O'Gorman, Maguire and

the angel, how this matter could be accomplished, as both of these holy men were then living far apart from him, and from each other. The angel then said, he would bring all three together, and that they should meet at an appointed place. All matters being thus arranged, St. David repaired towards the sea-shore. As the angel had promised, both of his designated companions joined him. They formed one band, and all were regarded as on an equal footing. Accordingly, he and his two companions set out, with one heart and will. But, on reaching France, and hearing its people speak in a different language from that of their own native land, God bestowed on David and his friends the gift of tongues, so that, during the whole of their journey, they did not need an interpreter.<sup>2</sup> They were even found capable of speaking strange dialects. Furthermore, the Almighty was pleased to direct their course towards Jerusalem. But, before they had entered this renowned and hallowed city, the Angel of God visited its patriarch<sup>3</sup> in a dream. This angel said to him: "Three Catholics from the bounds of the West are coming to thee. Receive them with honour. One of these, named David, you shall consecrate Archbishop." The patriarch greatly rejoiced, on hearing these words, and afterwards he received the holy strangers with marked distinction.

On reaching Jerusalem, they were graciously and hospitably entertained by the patriarch.<sup>4</sup> David himself, as we are told, was consecrated Archbishop. All three were commanded by this patriarch to preach to the Jews, and to other heretical opponents of the Catholic Church. They were exhorted, to regard this office as their special duty, being true soldiers of Christ, wielding the buckler of Faith and the sword of the Spirit, which is the Word of God. They were required to preach the Scriptures daily, that so they

the Martyrology of Donegal, have notices of St. David, at the date assigned for his festival.

CHAPTER V.—<sup>1</sup> "*Patern*, of a noble family in *Armorica*, having studied 20 years in *Ireland*, came and settled in *Cambria*, where he usefully employed his time in promoting peace among the several princes. He generally resided at Cardigan, where is still to be seen *Llan-Badarn-vawr*, that is, *The Church of great St. Patern*, which for some time was a bishop's seat. *Patern* died in his native country, where he was so distinguished for holiness of life, that no less than three festival-days were dedicated to his memory."—Rapin's "*History of England*," vol. i., book ii., p. 43.

<sup>2</sup> We are informed, there was a great similarity in the lives and actions of Dewi, Padarn and Teilo, and that, on such account, they are frequently joined together in the Welsh Triads. They are called the three Blessed Visitors and the three Blessed Bards of the Isle of Britain. David is said to have performed Divine Service, in a more pleasing manner, than either of his companions; Padarn sang in a superior style; and Teilo surpassed either of the former, as an excellent preacher. See Rev. John Williams' "*Ecclesiastical Antiquities of the Cymry*," chap. v., p. 133.

<sup>3</sup> The Patriarch of Jerusalem, at this time, was John III., as the Bollandists prove, in the *Life of S. Theodosius the Cœnobiarch*,

published at the 11th of January. See these notices of Theodosius, in "*Acta Sanctorum*," tomos i., xi. Januarii. *Vita S. Theodosii*, pp. 680 to 701. The Bollandists assign this visit of St. David, and his consecration at Jerusalem, to about A.D. 516, or almost immediately after this year.

<sup>4</sup> The Irish custom of making pilgrimages to Rome, at this period and subsequently, is mentioned by Ricemarc, in his *Life of St. David*, "*cum inextinguibile Hibernensium desiderium ad sanctorum Petri et Pauli apostolorum reliquias visitandas arderet*." See Rt. Rev. Dr. Moran's valuable and learned "*Essays on the Origin, Doctrines, and Discipline of the Early Irish Church*," part iii., chap. iii., p. 150. On this particular subject, there are multiplied instances and proofs, afforded by the author, regarding Irish pilgrimages made to Rome, from the days of St. Patrick to periods long subsequent. We have no mention about St. David having visited Rome; yet, it is possible, he may have journeyed thither, on his going to or returning from Jerusalem. However, as he does not then appear to have been consecrated bishop, or as Rome might have taken him too far away from a direct course, or as want of time, opportunity, means, &c., might not have permitted, St. David may have been obliged to forego his wishes, on this matter of accomplishing a Roman pilgrimage.

<sup>5</sup> Giraldus says, that at this time the fury



might frustrate and overcome their spiritual adversaries.<sup>5</sup> These commands were duly obeyed, and the Gospel was announced every day. Their labours were crowned with a fruitful harvest of souls. Many were brought into the fold of Christ's Church. Many believers, also, were still more confirmed in the faith.

This happy and fruitful pilgrimage had brought with it a term, when the Almighty wished his faithful servants' return towards their own country. As parting gifts, the patriarch bestowed on Blessed David four different objects. These were intended to serve for religious *souvenirs* of the time spent by him in a land so celebrated, and which had been the immediate scene of so many great mysteries and miracles effected, when our Lord Jesus appeared to men upon earth. They were a consecrated portable altar<sup>6</sup>—used no doubt for missionary purposes while travelling—a staff, a bell,<sup>7</sup> and a tunic.<sup>8</sup> These presents were held in the greatest veneration, as relics, and were long afterwards preserved. Through them, many miracles are said to have been wrought, in various places.<sup>9</sup>

Either before or after his consecration, David founded a monastery in the Valley of Rosina,<sup>10</sup> which was afterwards called Menevia. Here he lived in seclusion, for some time, till he was called to the Synod of Brehn.<sup>11</sup> Amidst

of the Gentiles—Ricemarc says of the Jews—greatly prevailed against the Christians. The Patriarch obtained the consent of our saints, to spread the Gospel “in Orientis aliquamdiu partibus,” &c.—Lect. vii.

<sup>6</sup> “In quo Dominicum sacrat corpus,” adds the Utrecht MS., “quod innumeris virtutibus pollens, nunquam ab hominibus ab ejus Pontificis obitu visum est : sed pelleis velaminibus tectum absconditum latet insigni etiam nola : sed et ipsa virtutibus claret : baculo et tunica ex auro texta.”

<sup>7</sup> We learn from Ranulph Higden's “Polychronicon,” that in Wales, as in Ireland and Scotland, bells and crooked staves, (croziers) were held in great veneration, and people feared to commit perjury, when swearing on them.

“In hac quoque provincia,  
Hibernia, et Scotia  
Campanæ sunt et baculi  
Ornati sub multiplici,  
Tam digni procul dubio  
In clero et in populo,  
Quod vereantur hodie  
Perjurium committere  
Tam super horum alterum,  
Quam super evangelium.”  
(Vol. i., lib. i., pp. 426, 428.)

See the edition, edited by Churchill Babington, B.D., and published under direction of the Master of the Rolls.

<sup>8</sup> In the Life of St. Telius, says the Bollandist editor, it is related, the bell was his peculiar gift, and that St. Padarn received a “baculus” and “cappa choralis.” In Capgrave's Vita S. Patricii we read, “S. David lapidem, quem a Patriarcha Hierosolymitano in sua consecratione acceperat, adhuc vivens Ecclesie Glostoniensi delegavit.” The patriarch, in the Utrecht MS., is said

to have told these saints, to return in peace towards their own country, and that those gifts should afterwards reach them. The guardian angel of each is said to have brought his own gift to every one of those saints, when he had arrived at his own religious house. David was then found at his monastery, named Langemelech—by Giraldus it is called Langevelach. “Inde ea vocat vulgus celo venientia,” adds the Utrecht MS. Giraldus says, the bell and altar were regarded as instrumental in working miracles, at his day ; and, that the gifts of Paternus and Eliud, preserved in their monasteries, were similarly signalized.

<sup>9</sup> See Colgan's “Acta Sanctorum Hiberniæ,” i. Martii. Vita S. Davidis, sects. xx., xxi., xxii., p. 428.

<sup>10</sup> Sometimes called Ross, Rosnaut or Rosnat. It was situated in Pembrokeshire. Frequent mention is made regarding this monastery, in the Acts of various Irish saints. It was reputed as one of their foreign colleges.

<sup>11</sup> This Synod of Brevy—confounded by Colgan (note 27) with the “Synod of Victory”—is said to have assembled, A.D. 519. See Bale, Century i., cap. 55, and Ussher's “Britannicarum Ecclesiarum Antiquitates,” Index Chronologicus, A.D. DXIX., p. 526. Endeavouring to account for the large number of bishops here assembled, Colgan observes, formerly in the British and Irish Church, bishops were much more numerous, than at a later period. He says, there were many titular bishops, who had no determinate dioceses or subjects. St. Patrick is said to have consecrated 350 bishops, under his own hand ; but, it does not follow, that all these held different sees, “nisi nomine sedium intelligamus ipsa Monasteria, quorum prelati passim creabantur Episcopi.”—“Acta Sanctorum Hiberniæ,” i. Martii. Vita S. Davidis, n. 27, p. 432.

many calamities that befell their country, the Britons found themselves involved in theological disputes. About the commencement of the fifth century, these controversies led to what has been since called the Pelagian heresy. This appellation it derived from Pelagius, a Briton, who broached heterodox and dangerous errors, regarding the nature of Divine Grace and Original Sin. In advancing such opinions, he was sustained by Celestius, a Scot, and a disciple, named Agricola. The British bishops sought the assistance of their Gallic brethren, to refute the subtleties of these heresiarchs. Having obtained permission from Pope Celestine I., St. Germanus, Bishop of Auxerre, visited Britain, on two different occasions. In 429 he came, accompanied by St. Lupus, Bishop of Troyes, and again in 446, with Severus of Treves.<sup>12</sup> The opinions of Pelagius were finally condemned and suppressed, whilst judicious efforts were made to counteract them. Schools and seminaries for clerical education supplied at length a much needed requirement, in various dioceses.<sup>13</sup>

At that time, when the Pelagian heresy was again growing rife in Britain, a numerous Synod of bishops was summoned. - So great was the throng of people, that they crowded all the surrounding neighbourhood, when this convocation took place. They assembled at a place called Brevi, and hence it is known as the Synod of Brevy.<sup>14</sup> One account has it, that no less than one hundred and eighteen bishops<sup>15</sup> were present, together with an almost limitless gathering of abbots, religious, clerics, kings, princes and nobles.<sup>16</sup> This multitudinous gathering resembled in some measure one of those great "monster meetings," with which the passing generation of our own countrymen must be tolerably familiar; for, we are told, that a trumpet, much less a human voice, could hardly be expected to sound in the ears of all present. It was feared, that if this great multitude could not hear a preacher, the leaven of heresy must remain amongst them.<sup>17</sup>

This great Synod had assembled within Cardiganshire. A discussion then arose among the bishops, as to who should preach to so great a multitude.<sup>18</sup> It was determined, at last, that he who could preach, so as to be heard by all, should be named Metropolitan. A heap of garments was piled together, and this served as an open-air tribunal. Bishop after bishop arose. But

<sup>12</sup> Both St. Germanus and St. Lupus, in a conference with the Pelagians at Verulam, defended the truth with such constancy and evidence, that many turned from former errors. "But after their departure, the *Hereticks* gaining ground again, Germanus was desired once more to come over. Though he was now very old, he undertook a second voyage into *Britain*, in company with *Severus*, Bishop of *Troyes*." See, *Rapin de Thoyras*' "History of England," translated by N. Tindal, M.A. Vol. i., book i., p. 29. London: 1743, folio. Third Edition.

<sup>13</sup> See Dr. Lingard's "History of England," vol. i., chap. i., A.D. 449, p. 58.

<sup>14</sup> In "Ceretica regione"—now Cardiganshire—according to Giraldus Cambrensis. See *Vita S. Davidis*. This place is also called Lhan-Deuy Breuy, which is Latinized, "templum S. Davidis Breuiense." It may be Anglicized as the church of *St. David near the River Brevi*. See, also, "Itinerarium Cambriae," lib. ii., cap. 4.

<sup>15</sup> Capgrave and Giraldus Cambrensis do not mention the number of bishops present.

The latter, however, calls this "universali totius Kambriae Synodo."

<sup>16</sup> In Wilkins' "Concilia Magnae Britanniae et Hiberniae," vol. i., p. 8, there is a brief account of what is called *Synodus Menevensis*, which is identified with the Synod of Brevi. Its chronology has been thus determined: "Papae Rom. HORMISD. 6. Anno Christi 519. Imperat. JUSTIN. sen. 2." It is said to have been convened under St. David, "contra fecem Palagianae haereseis adhuc redolentem." The account, given by Wilkins, is chiefly extracted from Balaeus, Centur. i., cap. 55, and from the Eighth Lesson of St. David's Life, by Cambrensis.

<sup>17</sup> Of the people, Giraldus says, "haeretica privitate pene irrevocabiliter infectum, ad fidei reducere tramitem non prevaluisse."—*Vita S. Davidis*.

<sup>18</sup> According to an account of this Synod, we are said to possess only the names of "Dyfrig, Pawl Hen, Deiniol, Dewi, Catwg and Cybi."—Rev. John Williams' "Ecclesiastical Antiquities of the Cymry," chap.

their voices could scarcely be heard by their next neighbours, for a great tumult arose among the people. The ecclesiastics especially felt some degree of trepidation, lest the crowd might continue irresolute or unconvinced regarding the true nature of those subtle controversies discussed or treated on, in this large assembly. The clerics regarded their labour as already lost, until one of the bishops, named Paulinus, with whom David formerly studied, rising in their midst, said before all: "There is indeed a bishop here, who has been consecrated by the patriarch of Jerusalem; he is eloquent, has a beautiful countenance, is filled with the grace of God, and of approved height<sup>19</sup> and figure, for the Angel of the Lord is his companion. Therefore, call him to your council." Having heard these words, messengers were sent to invite St. David's attendance. Such, however, had been his humble and retiring nature,<sup>20</sup> that three different times he wished to decline their invitation. At last, two venerable men, St. Daniel and St. Dubritius,<sup>21</sup> were sent to him. Owing to their persuasions, he consented to come.

On his way to the Synod, it is related, that a woman placed the dead body of her son<sup>22</sup> before St. David. She besought him in tears, to bring her offspring once again to life. The compassionate bishop, touched by her misfortune, offered his prayers to God, when the boy was soon restored to life and health. Transported with joy, his mother cried out: "My son that had died, through God's favour and yours, now lives!" The holy bishop, David, then lifting this boy in his arms, placed him on his own shoulders, and thus conveyed him towards the Synod. This child afterwards ended his days, by a holy death.

When St. David arrived, all those constituting the Synod, especially the secular and regular clergy, greatly rejoiced. Being asked to preach, he humbly consented. On rising for this purpose, in presence of a vast multitude, a snow-white dove seemed coming down from heaven, and, at length, it alighted on the shoulders of St. David.<sup>23</sup> With clear intonation, and as if with trumpet notes, he began to announce the Word of God.<sup>24</sup> He met all

xiv., p. 237, note. This writer assigns the usual date, A.D. 519, for the Synod of Brevi.

<sup>19</sup> "Quatuor cubitorum statura erectus," adds the Utrecht MS.

<sup>20</sup> "Erat enim vir sanctus, contemplationi deditus: de temporalibus rebus et secularibus, nisi necessitate urgentiore compulsus, aut nihil aut parum curans."—Giraldus Cambrensis, "Vita S. Davidis."

<sup>21</sup> "Dubricius died in the Isle of *Bardsey* in 522," according to Rapin. See "History of England," vol. i., book ii., note (1), p. 43. Translation by N. Tindal, M.A. His demise took place on the 14th of November. St. Daniel was the first bishop of Bangor, near Anglesea, about A.D. 516, or perhaps later. He was consecrated by his master, St. Dubritius, Bishop, or as sometimes called Archbishop of Landaff, or Legionensis, as we are told, by the Bollandist editor. St. Daniel's feast occurs on the 1st of December, according to the English Martyrology, and that of St. Dubritius on the 14th of November, with his translation at the 8th of May. The Martyrology of Tal-laght, Marianus and Maguire, place St. Daniel's festival at the 11th of September. See Rev. Dr. Kelly's "Martyrology of Tal-

lagh," p. xxxiv. It is supposed, he was thus ranked with the Irish Saints, because he lived an eremitical life, for some years, at Inis-angin, in Lough Ree, as would appear from a Life of St. Kieran of Clonmacnois (Chap. 25). He is supposed to have died, between the years 542 and 545.

<sup>22</sup> "Cui barbara imperitia Magnum nomen dederat," adds the Utrecht MS.

<sup>23</sup> Colgan remarks, that the descent of a snow-white dove is a circumstance often noted in the Acts of various saints. Thus, at the ordination of St. Sampson, as Capgrave relates in his Life of St. Dubricius; likewise, at the ordination of St. Fabian, Pope, as stated by Eusebius, lib. 6, cap. 22, and by Baronius, at A.D. 238. Again, in the case of St. Papeus, as related in the Acts of St. Endeus of Arran, at the 21st of March. See "Acta Sanctorum Hiberniæ," i. Martii. Vita S. Davidis, n. 29, p. 432. Also, *ibid.*, xxi. Martii. Vita S. Endei, cap. xix., p. 708.

<sup>24</sup> "Juxta illud: 'Aperi os tuum, et ego adimplebo illud.' Et alibi: 'Cum steteritis ante reges et præsides, nolite cogitare, quomodo aut quid loquamini. Dabitur enim vobis illa hora quid loquamini.' Et subsequenter: 'Non enim vos estis, qui loqua-



objections advanced for the prevailing heresy, and admirably refuted them, whilst he proved most convincingly the tenets of Holy Church. He gained all hearts, by his eloquent and persuasive words, so that the entire multitude gave thanks to the Almighty and to our saint. Meantime, the earth appeared to swell beneath his feet, until the preacher, ascending above the crowd, was distinctly seen by all present, as if standing upon a high hill.<sup>25</sup>

He preached in so loud, and in so full a voice, that he was heard by all present; by those who were near, as well as by those, who were obliged to remain afar. With consent of all prelates, kings and chieftains there, he was named Archbishop of Britain.<sup>26</sup> To this arrangement he reluctantly assented. The city, in which he was destined to reside, had been raised to the dignity of a Metropolitan see.<sup>27</sup> The date of St. David's elevation to the episcopal dignity has been left very much an open question, for chronographers to determine.<sup>28</sup> That St. David belonged wholly to the sixth century, is Dr. Lanigan's opinion, he being contemporary with Irish saints of the second order. As for certain biographical writers, who made him a bishop in the fifth century, they are not worth attending to, in the estimation of this learned Doctor.

It hardly falls within our province, to treat on the origin of Menevia; or rather a removal thither of old Cear-leon see, in the time of David's incumbency, as ratified by the celebrated Synod of Brevy. These events have been illustrated with much accuracy, both by Ussher<sup>29</sup> and by Stillingfleet.<sup>30</sup> At the Church of Llan Devi Brevi, a curious inscription was found by Mr. Lluyd, on a stone set over the chancel door. The inhabitants said this commemorated a person struck dead by St. David, for letting loose a mischievous beaver, after it had been ensnared with difficulty. This inscription was long preserved. The sexton of the church showed him a rarity called, *Matkorn yr ych bannog* or *Matkorn ych Dewi*, which was said to have been there preserved from the time of St. David. He added the fable of the oxen called *Ychen bannog*, which drew away a monstrous beaver dead.<sup>31</sup> Caerleon was then a populous city, whilst Menevia, remotely situated, seemed destined only for solitude, being almost separated from other parts of Britain.<sup>32</sup>

Certain rather modern writers would make St. David a bishop before A.D. 519, remarks Dr. Lanigan, as this year is assigned for holding the Synod of Brevy,<sup>33</sup> in which our saint acted so conspicuous a part, and when the see of Menevia is said to have been declared Metropolitan. This Synod was

mini, sed Spiritus Patris vestri, qui loquitur in vobis."—Giraldus Cambrensis' "Vita S. Davidis," Lect. viii.

<sup>25</sup> On the top of this hill a church stood, at the time the author of the Utrecht MS. wrote.

<sup>26</sup> Giraldus says: "Pater autem David communi omnium tam cleri scilicet quam populi, electione pariter et acclamatione, cui et honorem antea destinatione Dubricius cesserat, in Kambriæ totius archiepiscopum est sublimatus." Lect. viii.

<sup>27</sup> The account adds: "Ita ut quicumque in ea præsideret in posterum Archipræsul haberetur." See Colgan's "Acta Sanctorum Hiberniæ," i. Martii. Vita S. Davidis, sect. xxiii., pp. 428, 429.

<sup>28</sup> Colgan tells us, that Radulphus de Baldock, Bishop of London, in his Chronicle, and a certain anonymous chronicler, belonging to the Church of Menevia, have assigned his accession to A.D. 561. See *ibid.*, i.

Martii. Vita S. Davidis, n. 31, p. 432. Yet, the Bollandists think, St. David immediately succeeded as Archbishop, after the death of Dubritius, A.D. 522.

<sup>29</sup> In his "Britannicarum Ecclesiarum Antiquitates."

<sup>30</sup> In his "Antiquities of the British Churches."

<sup>31</sup> "If this Matkorn is not the interior part of an ox's horn, as its name imports, it very much resembles it, and is so heavy that it seems absolutely petrified." Gough's Camden's "Britannia," vol. ii., p. 527.

<sup>32</sup> Ralph of Chester, in his "Chronicle," lib. i., cap. 52, states, that by favour of King Arthur, St. David had been allowed to transfer the seat of episcopacy from Caerleon to Menevia.

<sup>33</sup> Bale has this statement. Ussher also coincides, in his "Index Chronologicus," at A.D. DIX. See, also, Rev. John Adams' "Chronicles of Cornish Saints," V. S. David.

held, about the year 522, according to Gibson.<sup>34</sup> Whilst treating of it, Wilkins does not venture to decide on the time, when this Synod was held.<sup>35</sup> The place is of insignificant size, at present.<sup>36</sup> But, there is still better authority for supposing, in Dr. Lanigan's opinion, that St. David did not become bishop, until about 540, a date, which it is thought agrees with accounts appearing most worthy of credit. Ussher, who quotes Ranulph of Chester, says, that David was made Bishop of Menevia, the very year when Pope Silverius died, *i.e.*, A.D. 540.<sup>37</sup> Even if proceeding from an interpolator, this note is of old standing. The interpolator of Marianus Scotus has the year 543 marked for David's promotion. Others have 565, owing to a mistake in not understanding certain chronological terms.<sup>38</sup> This date is considered quite too late, nor can it be reconciled with any very credible authority, which records the Acts of St. David. However, such era cannot be made to harmonize with Ussher's hypothesis, which many other writers have followed, of St. David having died in or about A.D. 544. Believing David died about that period, Ussher preferred the date 544 to A.D. 546 given by William of Malmesbury, or A.D. 547, preferred by others, because Giraldus Cambrensis intimates, that David's death happened on a Tuesday.<sup>39</sup> It seems pretty certain, that David governed the Menevian see for several years, although their precise number cannot be ascertained, with any great degree of exactness.<sup>40</sup> According to Ussher, calculating from A.D. 462 to A.D. 544, St. David must have died at the age of eighty-two. Now, if he were a bishop for sixty-five years, he should have been consecrated, according to Dr. Lanigan's opinion, when only seventeen years old. No one will admit this early age, as a time suitable for assuming the responsibilities of such an office.<sup>41</sup>

When the Synod of Brevy had been held, say the Bollandists, the Archbishopal see of Wales was established in the City of Carleon, on the Usk, Osk or Isk river. This city also obtained the name Legio. We are told, that Gistilianus, an uncle of St. David, had been a bishop of Carleon.<sup>42</sup> St. Dubricius then presided over Carleon see, and that of Landaff, having succeeded St. Teliaus, second bishop over this latter diocese.<sup>43</sup> Some writers have supposed, that St. Dubricius, leaving Llandaff and Caerleon to St. Teliaus, had been transferred as Archbishop to Menevia, which he again resigned to St. David. The Bollandists consider it more probable, that having died A.D. 522, or having been rendered through old age unable to dis-

<sup>34</sup> See his additions to Camden, col. 768.

<sup>35</sup> See "Concilia Magnæ Britanniae," Tom. i., p. 7.

<sup>36</sup> "Llandewi brewi," says Leland, "is but a simple or poor village set among mountains every way but the west, where is the Vale of Tyve. I passed over a little brook to enter into it. The collegiate church of prebendaries standeth somewhat upon a high ground, but it is rude." Vol. v., p. 75. This was founded in honour of St. David, for a precentor and twelve prebends by Thomas Bek, Bishop of St. David's, A.D. 1187. See, Tanner's "Notitia Monastica," p. 77.

<sup>37</sup> In Gale's edition of Ranulph, we do not find mention made of St. David. See "Scriptores xv."

<sup>38</sup> See, Le Neve's "Fasti Ecclesiae Anglicanae," p. 510.

<sup>39</sup> "Now, in the year 544, the first of March fell on Tuesday. This is a good argument against any other year about that

time, but not against our being allowed to suppose that David died several years later than 544; whereas the first of March fell also on Tuesday in the years, 550, 561, 567, 578, 589, 595, 600, &c. Passing by Cressy and other copyists of Ussher, the Bollandists, and the minor writers of Lives of Saints, and even the author of *L'Art de Vérifier les Dates* (at *Chronologie des Saints*), have adopted his computation, as if the question had been decided."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. ix., n. 142, p. 473.

<sup>40</sup> Godwin, "De præsulibus Angliæ," ad Episcopos Menevenses, maintains that his episcopacy continued for sixty-five years. If any foundation for this statement existed, it would overturn Ussher's hypothesis.

<sup>41</sup> See, "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. ix., and n. 143, pp. 470, 472, 473.

<sup>42</sup> See, Winkles's "Cathedral Churches of England and Wales," vol. iii., p. 129.

charge his episcopal duties, Dubricius had left the Church of Llandaff to be ruled over by Teilaus, and that of Carleon by David. It is supposed, our saint may have thence removed to Menevia, still retaining his archiepiscopal rank and office. Or he may have become Bishop of Menevia, while Dubricius yet lived. The latter having died, St. David possibly became Archbishop over Cambria, with the approval of his reputed uncle, King Arthur.<sup>44</sup>

Having thus successfully defended the cause of Catholic Truth, the dogmas of Faith were announced, authentic seals were attached to those decrees, and St. David was then and there named to the Archbishopric. As the Pelagian heresy was not entirely suppressed, St. David convened another Synod of all the Cambrian clergy at Caerleon,<sup>45</sup> which proved so successful, that Pelagianism was exterminated. This Synod was termed the "Synod of Victory."<sup>46</sup> Many necessary and useful decrees were passed and afterwards signed by the illustrious Pontiff. He even prescribed the observance of statutes, framed at both of those Synods, in the churches and monasteries of Britain. Here, they served to form a rule and code of Christian life, and they were written by the hand of our holy prelate. It is greatly to be regretted, that these decrees have not survived the wreck of many other ancient records.<sup>47</sup>

The good fruits resulting from both these Synods soon became apparent. Churches and Monasteries increased in number and good government. Works of charity and religion extended among the faithful. The holy-David seemed like a ruler set by our Lord over the house of Israel. In his learning, discipline and life, he was a perfect example for his flock to follow. With judgment and care, he provided for all necessities of his people. Like a pious father and revered shepherd, he assisted those subject to him. It would be impossible to enumerate the many virtues, which exalted his character, or those various advantages, procured for his ecclesiastical charge. And in the discharge of those religious duties, his life is said to have reached an extraordinary term of duration.<sup>48</sup>

As Archbishop, he first resided at Caerleon, upon Usk;<sup>49</sup> but, he soon obtained permission from King Arthur<sup>50</sup> to remove his see to Menevia, now

<sup>43</sup> At the 9th of February, John Bollandus has learnedly examined intricacies regarding this period of early British history.

<sup>44</sup> "Hæc nos ibi conjectavimus," say the Bollandists, "non ausi fidere Actis S. Davidis, secundum quæ in Synodo Brevisi est Archiepiscopus constitutus, cui eum honorem antea destinatione Dubricium cesserat."

<sup>45</sup> This Synod is thought to have been held A.D. 529. Its canons are said to have been "lost by means of the frequent incursions of pirates on the coasts of Wales." See, Rev. John Williams' "Ecclesiastical Antiquities of the Cymry," chap. xv., p. 237, and note 16. Also, Ussher's Chronological Index, at A.D. DXXIX., under which year it is placed. See, "Britannicarum Ecclesiarum Antiquitates," p. 528.

<sup>46</sup> In Wilkins' "Concilia Magnæ Britanniæ et Hiberniæ," vol. i., pp. 8, 9, we have only a very short account, regarding "Synodus Victoriz in Wallia." This is taken from the Ninth Lesson of St. David's Life, by Cambrensis. The editor prefixes "anno incerto," to this notice.

<sup>47</sup> Giraldus says of them: "Quæ quidem, sicut et alii quamplurimi nobilis bibliothecæ

thesauri egregii, tam vetustate quam incuria, piratarum quoque crebris insultibus, qui de Orcadam insulis æstivo tempore longis navibus advecti maritimis Kambriæ provincias vastare consueverant, evanuerunt." Lect. ix.

<sup>48</sup> See, Colgan's "Acta Sanctorum Hiberniæ," i. Martii. Vita S. Davidis, sect. xxiv., xxv., p. 429.

<sup>49</sup> To this place, we are told, as a metropolitanical see, the British bishoprics were subject, for a long time. See, "Polychronicon," lib. i., cap. 52.

<sup>50</sup> "His nephew," according to Selden's illustrations to Drayton's "Poly-Olbion." The Fourth Song. From a translation of the seventh Historical Triad, we learn, that the following three were enthroned persons in the Isle of Britain: "Arthur as sovereign prince (yn benteyrned) in Caerleon upon Usk, and Dewi (David) the head bishop, and Maelgon of Gwynne the chief elder (ben hynain); Arthur as sovereign prince at Celliwig in Cornwall, and Bedwini the head bishop, and Caradoc with the brawny arm (vreizcras) the chief elder; Arthur as sovereign prince at the promontory of Rlonyz in the north, and Cyndeyrn Garthwys (Kentigern) the head bishop, and Gwrthmwl



St. David's, in Pembrokeshire.<sup>51</sup> Such permission having been obtained, the change of see was effected.<sup>52</sup> This translation of the Archbishopric is said to have been foretold by Merlin :<sup>53</sup> "Menevia shall put on the Pall of Caerleon ; and the preacher of Ireland shall wax dumb by an infant growing in the womb."<sup>54</sup>

In the Life of St. Kentigern,<sup>55</sup> Bishop of Glasgow, it is said, that certain children of Belial, belonging to King Morken's kindred, had conspired to effect the death of this holy man. Whereupon, having had a Divine admonition, he directed his course towards Menevia, where St. David had already acquired a great reputation, owing to his distinguished virtues. Near Carleum<sup>56</sup> St. Kentigern converted many to the faith and built a church. He remained some short time with our saint. This journey is assigned to A.D. 543,<sup>57</sup> by Ussher. It is said, he obtained a place for building a monastery from Cathwal, a king in this part of the country. Again, we find it related, that he composed a very elegant and erudite discourse, on the death of St. David, besides leaving other learned works behind him.<sup>58</sup> These, however, the Bollandists considered to have been lost.<sup>59</sup>

## CHAPTER VI.

OUR SAINT RECEIVES A HEAVENLY ADMONITION REGARDING HIS DEATH—HIS PIOUS RESIGNATION TO THE DIVINE WILL—A FOREKNOWLEDGE OF HIS DECEASE CONVEYED TO THE PEOPLE OF BRITAIN AND IRELAND—THE LAST HOURS OF ST. DAVID—DISCORDANT DATES REGARDING THE YEAR WHEN HE DIED—HIS EXTRAORDINARY LONGEVITY—OPINIONS OF VARIOUS WRITERS—ST. DAVID DIED AT MENEVIA ON THE FIRST OF MARCH—HIS INTERMENT—LOCAL TRADITIONS—TRANSLATION OF ST. DAVID'S RELICS, IN THE TENTH CENTURY—CANONIZATION BY POPE CALIXTUS II., IN 1120—WELSH CUSTOM OF WEARING THE LEEK ON ST. DAVID'S DAY—FESTIVALS IN HONOUR OF THIS HOLY ARCHBISHOP—OFFICES AND RELIGIOUS SERVICES APPOINTED.

At last, having attained the extraordinary age of 147 years; the Almighty deemed his days and virtuous acts sufficiently ripe for heavenly rest and re-

Wledig the chief elder." See, Sharon Turner's "History of the Anglo-Saxons," vol. i., book ii., chap. v., pp. 250, 251. In this same chapter, the reader will find an interesting account, about the renowned King Arthur and his achievements. His history will serve to recall these noble lines of our Irish poet, Davis :—

"Then send out a thunder shout, and every true man summon,  
Till the ground shall echo round from Severn to Plinlimmon,

Saxon foes, and Cymric brothers,  
Arthur's come again !"

"Poems," Cymric Rule and Cymric Rulers, p. 43.

<sup>51</sup> "Cambriæ Metropolitæ et Primas propterea factus, tantum cum Rege Arthuro gratiam iniit, ut ab urbe Legionum ad suam Meneviam Archiepiscopalem transferret sedem, ut lib. i., cap. 52 fusius tradit Rannulfus Cestriensis."—Spelman's "Concilia Decreta Leges Constitutiones in Re Ecclesiarum Orbis Britannici," p. 62.

<sup>52</sup> This is certified, by Giraldus Cambren-

sis, in "Itinerarium Cambriæ," lib. ii., cap. 4, and by Ralph of Chester in "Polychronicon," lib. i., cap. 52.

<sup>53</sup> For authority, Alan de Insul. I., ad Prophet. Merlini, is quoted.

<sup>54</sup> "This was performed," we are told, "when St. Patrick, at presence of Melaria, then with child, suddenly lost use of his speech ; but recovering it after some time, made prediction of Dewy's holiness, joined with greatness, which is so celebrated. Upon my author's credit only believe me." See, Selden's illustrations to Dryden's "Poly-Olbion." The Fifth Song.

<sup>55</sup> See notices of him, at the 13th of January, and at the 13th of November.

<sup>56</sup> Carleon (?)

<sup>57</sup> The Bollandists, regarding this as the last year before David's death, think St. Kentigern might have procured many accounts through our saint's own narrative. From such materials, perhaps, he might have written that obituary discourse, attributed to him, after the death of the holy Menevian bishop.

<sup>58</sup> Pitseus, Bale, and Leland are cited, as authorities for statements in the text.

ward. He was admonished by an angel about his approaching death, on the viii, of the March Kalends, corresponding with the 22nd of February. His religious brethren had been engaged, reciting the Lauds of their Holy Office, at an early morning hour, when this angelic voice was heard: "Behold, David, the day thou hast desired approaches!" The venerable bishop heard this summons with delight. In a transport of joy, he cried out: "Now, O Lord, dismiss thy servant in peace!"<sup>1</sup> The monks, who were present, heard this miraculous colloquy; but, not fully understanding its import, they fell prostrate on earth. The venerable bishop standing, with his countenance and thoughts alike raised towards heaven, exclaimed: "O Lord, receive my spirit!" In the hearing of his monks, the angel again replied: "Prepare thyself for the Kalends of March, for then Jesus Christ, the King of this world, shall meet thee, and with him will be many thousands of angels." Sadness filled the hearts of his spiritual children, when they heard this announcement. But, the Blessed David consoled them, saying: "My brethren persevere, and bear to the end, that yoke you have received." Soon were sorrow and lamentations diffused throughout his favoured city. Tears and pious impetrations were poured out by all its inhabitants. And as the angelic words sounded in his ears, a most enchanting concert of angelic choirs was heard, while a fragrance, surpassing earth's most odoriferous perfumes, was wafted throughout the city of Menevia.

How delightfully instructive are the examples left to Christians by God's saints, especially during those days, when life fast draws towards its closing scenes. Some angelic monition regarding such events appears to have spread a rumour, not alone through all Britain, but even throughout the whole of Hibernia. The holy men of both islands assembled together, like flocks of birds flying through air, towards some place of trysting. But, from the moment St. David had heard the angelic warning, to that of his decease, he continued in the church, preaching God's holy word to all the people.<sup>2</sup> On that Sunday intervening,<sup>3</sup> after an eloquent and impressive sermon, which encouraged and exhorted his audience to persevere in the practice of good works, he consecrated the body of our Lord in the Holy Eucharist. Having now experienced the last pangs of bodily suffering, and partaken of Holy Viaticum, at the close of a devout office, he calmly said to his brethren: "On Tuesday, the Kalends of March, I will tread the way of my fathers, but you I commend to the guardianship of the Father Almighty, who will strengthen you to persevere in those things learned from me." The third day of the week had dawned, and the crowing of chanticleer aroused the citizens of Menevia from midnight slumber. Delicious odours impregnated the surrounding atmosphere, and angelic choirs filled the air with ravishing harmonies. With such foretaste of heavenly joys, clerics and monks assembled to chaunt the early Lauds. To the enraptured gaze of St. David,

<sup>1</sup> See, "Acta Sanctorum," tomus i., Martii i. Vita S. Davidis. Commentarius Prævius, sect. i., n. 6, p. 39. They have published St. Kentigern's Acts, at the 13th of January. See, *Ibid.*, tomus i., Januarii xiii., pp. 815 to 821.

CHAPTER VI.—<sup>2</sup> See, Luke ii., 29.

<sup>3</sup> An old Welsh bard, Rhys ab Rhiccart, in his description of pleasure, introduces these following comparisons:—

Or the Round Table feasts at Caerlleon,  
Or Angel joys in paradise."

See, Thomas Stephens' "Literature of the Kymry," chap. iv., sect. ii., p. 481.

<sup>3</sup> Giraldus, in his "Life of St. David," Lect. 10, relates, that the saint foretold on a Sunday, that he would die on the third feria, *i.e.*, the Tuesday following; and that so it came to pass.

<sup>4</sup> See the foregoing account, taken from that vellum MS. Life of our saint, belonging formerly to the Most Rev. David Routh, and published by Colgan, in his "Acta Sancto-

"Like that of saintly David in the choir of  
Hodnant,  
Or Taliesin at the court of Elphin,

our Lord Jesus appeared, and transported with the ineffable beauty of his presence, our holy bishop poured forth his soul in the exclamation: "Draw me, O Lord, after thee." Thus passed away from life, into the loving embrace of Jesus, this ennobled servant; and multitudes of heavenly denizens led his way to their happy mansions, where not the least illustrious amongst God's elect was crowned with a brilliant diadem of glory.<sup>4</sup>

He died<sup>5</sup> accordingly, amid the joyous song of angels, and in the presence of Jesus, who had himself deigned to visit him on Monday, 1st of March. The Bollandists consider his age to have been 97 years, but, they also give it, as an opinion of many, that he died at the age of 147 years. This last opinion they regard as erroneous, and set down his death as occurring in the year 544. Such mortuary chronology has been followed by many modern writers; but, by others, it has been asserted, that St. David lived to a much later period.<sup>6</sup> On the death of David, the disciple of Dubricius, Ismael, is said to have been consecrated in his stead as Bishop of Menevia, by St. Teliaus. Ismael is also declared to have presided over all churches on the right side of Britain.<sup>7</sup> Now, it is stated, in an old MS., belonging to the Church of Llandaff,<sup>8</sup> that when a Synod had been held there in 560, the bishop, Oerdoceus, excommunicated King Mouricus. This sentence was pronounced, for a homicide perpetrated, and for a contract, violated by him, even after an oath had been taken in the bishop's presence, at the altar of St. Peter the Apostle, and of SS. Dubricius and Teliaus. Such a date would seem to prove, that Teliaus had died some time before 560, when the honour of beatification had been conferred upon him. Now, reason the Bollandists, if St. David did not die, during the reign of King Constantine, A.D. 544, when the 1st of March fell on a Tuesday, he must necessarily have departed A.D. 550, when a similar coincidence took place.<sup>9</sup>

The Bollandists enter upon the following speculative dates, to determine the epoch of St. David's birth, age and death. Supposing him to have been born towards the close of A.D. 446, thirty years or more having elapsed since St. Patrick had transacted business at Rome, and on his return had spent some time in Britain,<sup>10</sup> and that David had died in the beginning of A.D. 544; our saint would have completed his ninety-sixth, or died in the ninety-seventh year of his age. They do not think it at all credible, that he lived to the extreme age of 147 years. They suppose it possible, that some transcriber of St. David's Acts, may have fallen into the error of inserting a

rum Hiberniæ," sect. xxvi., xxvii., p. 429. Giraldus is not so minute in his description, relating to the last days of St. David. He passes over many of the foregoing particulars, as related in the text.

<sup>5</sup> "Talari indutus tunica," adds Giraldus.

<sup>6</sup> Dr. Lanigan thinks it doubtful, if he were even a bishop, in 544. See, "Ecclesiastical History of Ireland," vol. i., chap. i., sect. xii., n. 106, p. 28.

<sup>7</sup> See the Acts of St. Teliaus or Eliud, Bishop of Landaff, in Wales, compiled by Father John Bollandus, at the ninth of February, in the "Acta Sanctorum," tomus ii., Februarii ix. Commentarius Prævius, sect. ii., n. 13, p. 305.

<sup>8</sup> Published by Henry Spelman.

<sup>9</sup> Yet, opposed to this inference, may be objected the testimony of Geoffrey of Monmouth. He says, that on the death of St. David, Kincus, otherwise called Kinocus or Cenaus—*who was bishop over "Lampa-*

ternensis Ecclesia," in the province of Cere-tica—obtained the higher dignity of promotion to the Metropolitan See. "Verum is in Legionensi sede successisse dicendus est, quod etiam innuit Usserius, pag. 528. Kinoco dien mortuo S. Teliaum in Legionensi sede subrogatum, Menevensi Antistitem ordinasse Ismaëlem, ab aliis dici indicavimus ad S. Teliai Vitam, sect. i., num. 9, quæ annum mortis S. Davidis a nobis assignatum magis confirmant." See, "Acta Sanctorum," tomus i., Martii i. Commentarius Prævius, sect. ii., n. 15, p. 41.

<sup>10</sup> In the Acts of our saint, he is said to have been born, "post annos xxx.," according to the prophecy. This indefinite way of writing, the Bollandists think, would not necessarily lead us to a conclusion, that St. David had been conceived or born immediately on completion of such a term. Some months, or even a year, nearly expired, might be allowed.



wrong numeral, in recording those years attained at his death. Thus, such a mistake may have occurred. They take Colgan to task for assigning the long term of 147 years for our saint's life, and for instances alleged by him, to prove parallel cases.<sup>11</sup> Bucelinus places the death of St. David at A.D. 650,<sup>12</sup> which is thought to have been merely a typographical error; the printer of his work having transposed one cypher for another, so that this learned writer must have intended to write A.D. 560. Edward Maihew maintains, that St. David flourished about the year of our Lord 490.<sup>13</sup>

The calculation of Ussher, that St. David had died, A.D. 544, seems to have been founded on false *data*, for it is altogether too early placed.<sup>14</sup> He depended on a statement made by Geoffrey of Monmouth, who says, that St. David departed in the time of King Constantine, son of Cador, who reigned only three years, from A.D. 542, when King Arthur fell, to A.D. 545. Into this opinion, he was further led, from the agreement of Giraldus Cambrensis and other writers in saying, that St. David died on a Tuesday,<sup>15</sup> the 1st day of March. It so happened these coincident days came together, in the year 544. William of Malmesbury places his death at A.D. 546,<sup>16</sup> and also John of Teignmouth.<sup>17</sup> That he died A.D. 547, has been asserted in the Annals of Waverly Monastery, and in the Annals of Winton. But, that St. David lived much longer appears, not only from his own Acts, but from many other old and trustworthy records. In the "*Chronicum Scotorum*," David of Cill-Muine's death is set down at A.D. 588.<sup>18</sup> It appears from our Irish Annals, that St. Aidan, Bishop of Ferns, died in the year 624.<sup>19</sup> Now, in the Acts of David, Aidan is said to have been residing in a monastery at Ferns, when he sent a message to our saint. Colgan thinks, that he who had been only a boy, when Ainmire reigned in Ireland,<sup>20</sup> and afterwards many years a disciple, could not have been abbot, until after A.D. 580. He supposes, St. David must have lived subsequently to A.D. 590, and he does not hesitate to allow this bishop may have survived until A.D. 607 or 608. The extreme age, which our saint is said to have attained, is not without parallel in written Acts of other holy British and Irish ecclesiastics and recluses.<sup>21</sup> Extraordinary and well-authenticated cases of longevity are known, even in days long subsequent to the time, when St. David flourished.<sup>22</sup>

<sup>11</sup> In the Bollandists' opinion, what furnished occasion for such an error arose from the false statement, that St. Barr or Fynbarr, had visited St. David, and the monastic habit having been assumed by Constantine, King of Cornwall. Thesetimes or events, however, are supposed to have happened after the death of St. David. The evidence produced by Colgan regarding our saint's length of years are nearly altogether taken from Irish sources, and are considered to be very obscure. To refute such testimonies would involve great labour, and it might otherwise be productive of weariness to the reader. See, "*Acta Sanctorum*," tomus i., Martii i. Vita S. Davidis. *Commentarius Prævius*, sect. ii., n. 16, p. 41.

<sup>12</sup> See the Benedictine Menology.

<sup>13</sup> *Ibid.*

<sup>14</sup> See, Sir R. C. Hoare's Annotations to the "*Itinerary of Wales*," by Giraldus Cambrensis, vol. ii., p. 13.

<sup>15</sup> Not "*feria quarta*" as Colgan has it, but "*feria tertia*."

<sup>16</sup> For this statement, he quotes the Chronicles of Glastonbury Church.

<sup>17</sup> In "*Vita S. Patricii*."

<sup>18</sup> It is also under the head, "*Kal. iv.*," according to an arrangement explained by the learned editor, William M. Hennessy, M.R.I.A., in his preface. See, pp. xlii. et seq., and pp. 62, 63.

<sup>19</sup> See, Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 246 to 249, and n. (p.) *Ibid.*

<sup>20</sup> A.D. 564, 565 or 566. See *ibid.*, pp. 204, 205.

<sup>21</sup> Colgan cites various particular instances. See, "*Acta Sanctorum Hiberniæ*," i. Martii. Vita S. Davidis, n. 31, p. 432.

<sup>22</sup> In an article, headed, "*Longevity and Centenarianism*," published in the "*Quarterly Review*," for January, 1868. No. 247, vol. cxxiv., several extraordinary instances of extreme age are cited, and reference is made to various works treating on this subject. See, pp. 179 to 198. It is there stated, that Iceland, Greenland and Norway have always boasted a large average of very old people, and that the Highlands of Scotland, with "the colder parts of Wales and England, show the same phenomenon in the

If we are to credit the account of St. David, as contained in Roth's MS., his days were prolonged to a period, far exceeding the ordinary span of life. One hundred and forty-seven years are set down as the term for his existence.<sup>23</sup> The truth of this account has been denied by some of our most learned and competent critics and historians.<sup>24</sup> Yet, many ancient writers<sup>25</sup> agree in this statement, probably founded on still older accounts, or resting on a universally prevailing tradition.<sup>26</sup> And, indeed, if we are to form an estimate of calculation from incidents recorded, it would seem a matter of easy accomplishment, to spread the Acts of St. David over such a lengthened period. When St. Patrick, on his way to Ireland in 432,<sup>27</sup> foretold St. David's birth would happen thirty years later, and when this event as predicted had occurred, a supposition must be entertained, that the future bishop of Menevia first saw the light in A.D. 462. We are told, that St. David was alive, after the year 560. This is concluded by Dr. Lanigan, from the circumstance of his having died, during the reign of Maelgwn, Maglocun, Malgon or Magoclun, by whose order he is said to have been buried, in his own church at Menevia. From having been prince of North Wales—and he is said to have lived in the Isle of Anglesey—Maelgwn was raised to the rank of king over all the Britons,<sup>28</sup> about this year 560.<sup>29</sup> It must have

records of parishes," p. 194. *Ibid.* Amongst these instances, allusion is made to the old Countess of Desmond, in Ireland, who lived to be 140 years, and according to some accounts to be 150, or even 163 years. See, p. 183, *ibid.*, and the "Quarterly Review" for March, 1853, No. 184, vol. xcii., pp. 329 to 354. See, also, "Notes and Queries," 2nd Series, vol. vii., pp. 313, 365, 431, 432. Old Parr is said to have been born at Alberbury, Salop, in 1483, and to have died in 1635, having thus lived 152 years. Taylor, the Water Poet, gives the following description of Parr's dietary and mode of living:—

"His physick was good butter, which the  
soil  
Of Salop yields, more sweet than candy  
oil,  
And garlic he esteemed beyond the rate  
Of Venice treacle or best mithridate.  
He entertained no gout, no ache he felt,  
The air was good and temperate where he  
dwelt,  
While mavis and sweet-tongued night-  
ingales  
Did chaunt him roundelays and madri-  
gals.  
Thus living within bounds of nature's  
laws,  
Of his long lasting life may be some  
cause."

It may fairly be conjectured, that a nearly similar plain regimen and strict temperate habits, had a healthy influence on the presumed longevity of St. David. Henry Jenkins, of Ellerton, is said to have followed the occupation of fisherman to the end of a long life, lasting 169 years. Of this, however, grave doubt is entertained. Peter Garden of Auchterless, Aberdeenshire, is said to have died on the 12th of January,

1775, aged 131 years. See, "Notes and Queries," 2nd series, vol. x., p. 156.

<sup>23</sup> The Bollandist editor only allows him to have attained 82 years.

<sup>24</sup> Ussher says, he could not be persuaded, that St. David lived to the extraordinary age of 147 years, or until the year 604. "As to the 147 years he was right," observes Dr. Lanigan, "but had he rejected the hypothesis of David having been born in the year 462, he would have found matters easy enough. In fact that story of so great an age was patched up to reconcile the supposition of David's birth at that early period with the real circumstance of his having lived until towards the latter end of the sixth century." See, "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. ix., n. 147, pp. 474, 475.

<sup>25</sup> Amongst these may be mentioned, Ricemarc, Giraldus Cambrensis, John of Teignmouth, John Capgrave, Harpsfeld, with others.

<sup>26</sup> It is said, St. David died, in the one hundred and forty-sixth year of his age, according to Herman Greuen's additions to the Martyrology of Usuard.

<sup>27</sup> The Bollandist editor has it many years earlier, or about the year 414.

<sup>28</sup> Humphry Lhuyd, as cited by Ussher and Rowland, in his "Mona Antiqua," has this event placed at A.D. 560. Also, in Lewis' "History of Britaine," p. 204, the year of Maclawn's ascension to the throne is mentioned as the year 552—Vitus being cited as authority—and, according to Powel, it was A.D. 580. Ussher himself takes date for his elevation, from Matthew Florilegus, at A.D. 581. See, "Index Chronologicus." "Britannicarum Ecclesiarum Antiquitates," p. 533.

<sup>29</sup> As to 552, the date is thought to be much too early. Lhuyd's computation is

been after advancing to this dignity, that he interfered with regard to St. David's interment. So long as he remained a chieftain or king over North Wales only, at Menevia he had no jurisdiction or power.<sup>30</sup> It cannot be conjectured, at what period of Maelgwn's reign, which lasted, it is supposed, until A.D. 593,<sup>31</sup> St. David died; but, that his decease took place towards the latter end of it would seem probable, from having had for some years under his tuition St. Aidan or Maidoc, afterwards Bishop of Ferns. This latter saint was only a boy, during the reign of Ainmire, King of Ireland, which began at the earliest, in A.D. 564.<sup>32</sup> Maidoc afterwards became distinguished before St. David's death. On the other hand, St. David's death cannot well be placed after Maelgwn's reign, lasting until A.D. 593. Ralph of Chester, who is quoted by Ussher, says, that David died in the same year with Pope Gregory the Great. If such were the case, his departure should be assigned to the year 604.<sup>33</sup> An extravagant calculation of St. David having lived until A.D. 642, founded upon a supposition that he did not take possession of the Menevian See, until 577, and that he held it for sixty-five years, has been adopted by some writers. According to this very strange hypothesis, he should have survived, not alone Maelgwn, but likewise his disciple, Aidan. It is well known, this latter bishop lived for several years, after St. David's death.

It is generally allowed, that St. David died in the monastery he had founded at Menevia.<sup>34</sup> According to Archbishop Ussher, as we have said, his death occurred in 544; but, there is reason to believe he survived this period, for some years.<sup>35</sup> He died on the Kalends of March, corresponding with the 1st day

one usually followed, and it seems tolerably well established. According to an old book, which treats on the laws of the Ancient Britons, it is said, Malgon ruled not only over all Britain, but even over six adjoining islands or countries lying on the ocean, viz.: Ireland, Iceland, Gothland, the Orcades, Norway and Dacia. He is erroneously said by Gildas to have subjected these nations to his sway, after fighting fierce battles. Over these he is related to have ruled like Draco. See, *ibid.*

<sup>30</sup> Maglocun is represented by Ussher as prince of North Wales, at the time of David's death. "His hypothesis required this caution. And, lest it might be objected that Maglocun was not sovereign even of North Wales as early as A.D. 544, he has affixed his accession to that year. (*Ind. Chron.*) He must also have supposed that Maglocun obtained that sovereignty very early in said year, whereas St. David died on the first of March. But how could he explain that prince's issuing orders as to the burial of a person, who lived and died in South Wales? If it be said that he issued them during a certain predatory incursion (see Ussher, p. 528), surely we are not to suppose that incursion took place in the first year of his sovereignty, nor much less prior to the first of March in said year. On the whole, Ussher's calculations on these dates are too much forced; and the simplest method of reconciling all the circumstances is to admit that Maglocun was king not only of North but likewise of South Wales, &c., at the time of David's death."—Dr. Lani-

gan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. ix., n. 145, pp. 473, 474.

<sup>31</sup> Several writers place the death of Maelgwn at a somewhat earlier period. Gibson, in his notes on Camden, col. 825, has stated, that he died about 586. This is asserted from a MS. note by Vaughan on Powel. But Ussher, in his Chronological Index at DXCIII., tells us that Cereticus succeeded Malgon or Maglocun in Britain. This latter was known as Maelgun Gwinedh or *Malgonus Venedotus*, whilst the Cambro-Britons call the former Karedic. See, "Britannicarum Ecclesiarum Antiquitates," p. 534.

<sup>32</sup> See, O'Donovan's "Annals of the Four Masters," vol. i., pp. 204, 205. However, O'Flaherty places the commencement of his reign at A.D. 568. See, "Ogygia: seu Rerum Hibernicarum Chronologia," pars. iii., p. 431.

<sup>33</sup> Yet, such a date cannot agree with his having died during Maelgwn's reign, nor with a notation of Tuesday being the day of his death. Still it indicates a belief, that he did not die until towards the time of Pope Gregory, and very many years after A.D. 544. Other writers have said, that his death happened in the same year, with that of St. Senan. Meanwhile, it may be observed, that St. Senan lived to a later period than A.D. 544.

<sup>34</sup> Geoffrey of Monmouth has such a statement.

<sup>35</sup> If Tuesday were the day of his death, Dr. Lanigan thinks, that with a great degree



of that month,<sup>36</sup> and on a Tuesday.<sup>37</sup> The holy disciples of our saint took care to have his remains deposited in the Church of St. Andrew, within that city, with which his name and celebrity have since been so much identified.<sup>38</sup> Giraldus Cambrensis testifies, that his body had been interred with great solemnity by his religious brethren, and that it was preserved with that veneration, becoming so great a treasure. Down to the twelfth century, the Lord was pleased to manifest our saint's glory, by signs and prodigies. Even in later ages, Giraldus considered it possible, that accounts of these miracles would be extended, and added to his own record of our saint's Acts.<sup>39</sup> St. Kentigern is said to have seen his soul ascending to heaven, and borne by holy angels. Near the Church of St. Andrew stood several chapels, which were formerly resorted to with great devotion. One of these has been dedicated to St. Nun, who presided over many religious women, and who was considered the mother of St. David. She is honoured on the 2nd of March. Near this chapel was a beautiful well, often a place of resort for pilgrims. Another chapel was sacred to St. Lily, surnamed Gwas-Dewy, that is, St. David's man; because, he was a beloved disciple and companion, during our bishop's retirement. St. Lily was venerated on the 3rd of March. In honour of these several saints, the three first days of March were formerly kept as holy days in South Wales. At present, only St. David's day is observed as a festival, throughout all Wales.<sup>40</sup>

A certain matron, named Elswida, in the time of King Edgar, A.D. 962,<sup>41</sup> translated the relics of St. David from the Vale of Ross to Glastonbury, when all Wales had been so laid waste, that scarcely anyone was found therein dwelling. These she procured, through the influence of her kinsman, who was Bishop of Meñevia. A portion of the relics of St. Stephen, Protomartyr, had also been removed, at the same time. This religious rite was accompanied with great solemnity, on the part of those assisting.<sup>42</sup> It would seem, that the relics of St. David had been deposited on the right side of the altar, within Glastonbury old Church.<sup>43</sup> He is said to have been canonized

of probability, we may suppose the year was 589.

<sup>36</sup> Our native Martyrologists, St. Ængus, Marianus Scotus, Maguire, and the Tallagh Martyrology, mention his festival, as occurring on this day. So, also, accord, Giraldus Cambrensis, John of Teignmouth and Capgrave, with the English and Salisbury Martyrologies. The Rev. W. J. Rees, in his "Lives of the Cambro-British Saints," has a Life of Buchedd Dewi Sant, in Welch, pp. 102 to 116, with an English translation, pp. 402 to 417. Selden in his illustrations to Drayton's "Poly-Olbion," says of St. David: "To him our country Calendars give the first of March, but in the old Martyrologies, I find him not remembered. See, 'Fourth Song.'"

<sup>37</sup> See, Ussher's "Britannicarum Ecclesiarum Antiquitates." Index Chronologicus, A.D. DXLIV., p. 530.

<sup>38</sup> This account is found in Rev. Alban Butler's Life of this saint, and in the copy of St. David's Life, furnished to Colgan, by the Most Rev. David Routh, Bishop of Ossory.

<sup>39</sup> Giraldus concludes his account of St. David with the following, *Responsio*:

"Gloriose præsul Christi David, suscipe vota servorum tuorum, et pro nobis inter-

cede ad Dominum Magnum.

"Deus, qui ecclesiæ tuæ beatum David pontificem tuum mirabilem tribuisti doctorem, concede propitius, ut hunc apud te semper pium habere mereamur intercessorem, per Dominum nostrum Jesum Christum. Amen." See, "Vita S. Davidis," lect. x. "Opera," vol. iii., p. 404.

<sup>40</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iii. March 1st.

<sup>41</sup> According to the Bollandist computation, this translation took place A.D. 964, and in the sixth year of King Edgar's reign. Capgrave removes it to a different period. "Hæc autem Translatio Corporis S. David per matronam præfatam facta est usque ad Glastoniam anno post mortem ejus quadringentesimo vicesimo primo."—"Vita S. Patricii."

<sup>42</sup> We have an account concerning this translation at p. 130, in the "History of Glastonbury," written by John of Glastonbury, and published by Mr. Thomas Hearne, in 1726.

<sup>43</sup> See, Dodsworth's and Dugdale's "Monasticon Anglicanum," vol. i., p. 4. For an interesting account of Glastonbury and its antiquities, the reader is referred to this same work. *Ibid.*, pp. 1 to 18.

by Pope Calistus II.,<sup>44</sup> in 1120. The Bollandists tell us, that either such was the case, or that this Pontiff must have issued new privileges to sanction still more an old veneration of the faithful, towards St. David. Soon after this time, his religious celebrity extended beyond the limits of these islands, and, it was propagated throughout the whole Christian world.<sup>45</sup> The name of St. David is found recorded in nearly all our Calendars and Martyrologies, as, also, in almost every work that treats on the early ecclesiastical history of England, Ireland, Wales or Scotland.<sup>46</sup>

A singular Welsh custom of wearing the leek has prevailed throughout the principality from a very remote time. Most probably, the leek had been the favourite article of food, used by this holy vegetarian, whose austerity of living had been so remarkable.<sup>47</sup> By another account, such a custom is said to have derived its origin, from that neighbourly aid, practised amongst farmers in South Wales, and locally known as *Cymhorthu*. When a small farmer had slender means, his neighbours, more favoured with the gifts of fortune, appointed a day for all to meet and plough his land, or to render him some other agricultural service. On such occasions, each individual of the company carried with him that portion of leeks necessary to make his pottage.<sup>48</sup> Others again, have asserted, that the practice took its rise from a victory obtained by Cadwallo over the Saxons, on the 1st of March, 640, when, to distinguish themselves, the Welsh wore leeks in their bonnets.<sup>49</sup>

<sup>44</sup> See, Bale, Cent. I., the English Martyrology, and Godwin's work on the Bishops of England, p. 601. This Pope sat from A.D. 1119 to 1124.

<sup>45</sup> Nicholas Harpsfeld writes, in his "Historia Ecclesiastica Anglicana, in sex primis seculis," cap. 26, regarding this saint: "Deum hujus viri sanctitatem orbi commendasse stupendis et admirandis quibusdam eventibus, quos alii persequuntur." Then are noted some miraculous occurrences, which are elsewhere related. These were attributed to the merits of St. David of Wales.

<sup>46</sup> Besides, various works, already cited in the progress of this Memoir, the reader is referred to the General Catalogue of Saints, compiled by Ferrarius, Molanus, Canisius, the MS. "Florarium Sanctorum," and to many other tracts and writers, treating about the saints of our Church.

<sup>47</sup> So, at least, the old poet Drayton has it, with some other interesting metrical allusions to St. David:—

"The Britons, like devout, their messengers direct  
To David, that he would their ancient right protect.  
'Mongst Hatterill's lofty hills, that with the clouds are crown'd,  
The valley Ewias lies immur'd so deep and round,  
As they below that see the mountains rise so high,  
Might think the straggl'ing herds were grazing in the sky:  
Which in it such a shape of solitude doth bear,

As nature at the first appointed it for pray'r:

Wherein an aged cell, with moss and ivy grown,  
In which not to this day the sun hath ever shone,

That reverend British Saint in zealous ages past,

To contemplation liv'd; and did so truly fast,

As he did only drink what crystal Hodney yields,

And fed upon the leeks he gathered in the fields.

In memory of whom, in the revolving year

The Welchman on his day that sacred herb do wear:

Where, of that holy man as humbly they do crave,

That in their just defence they might his furth'rance have." — "Poly-Olbion."

The Fourth Song.

The "valley Ewias," alluded to in the foregoing lines, is situated in Monmouthshire, and on the borders of Brecknockshire.

<sup>48</sup> Mr. Owen is accredited with the foregoing explanation; although, Mr. Rees says, he never heard of such a custom prevailing in South Wales.

<sup>49</sup> To such event, the great English dramatist is supposed to allude, when he makes the stout-hearted Welsh Captain, Fluellen, remark to King Henry V.: "the Welshmen did good service in a garden where leeks did grow, wearing leeks in their Monmouth caps; which your majesty knows, to this hour, is an honourable page of the service;

Even less rational conjectures have been offered,<sup>50</sup> to account for the early use of this national Cymbric practice.<sup>51</sup> Of this custom the Cambrians were proud, from Shakespeare's time, when the brave Fluellen had cause and occasion for wearing his leek, although St. Davy's day had passed, to a much more recent period, when a modern writer presents us with the picture of a tall, meagre old Welsh baronet, stalking down the streets of London, "with a leek stuck defiantly in his hat, because it is St. David's day."<sup>52</sup>

It would seem, that the 16th of August had been observed as a feast to commemorate the translation of St. David's relics.<sup>53</sup> Again, the 26th of September is mentioned, as having been a similar festival.<sup>54</sup> For these statements, we have the authority of Greuen.<sup>55</sup> The special veneration paid to St. David, in Wales, is evidenced from his day, the 1st of March, having been long kept as a national festival, and owing to the circumstance of that church at Menevia—formerly dedicated to St. Andrew—having been subsequently named after St. David. This church and city were likewise placed under his patronage, with metropolitical privileges. Again, the Church of Brevy, in the Ceretica district, was especially consecrated to him. Various offices were prescribed to be celebrated in his honour, not alone in Wales, but even throughout England proper, Ireland and Scotland. Amongst the Provincial Constitutions of England, one is to be found, regulating the celebration of St. David's day (March 1st), with a choral service and nine lessons, in the Province of Canterbury.<sup>56</sup> These lessons are also to be found in an ancient Breviary of Salisbury Church.<sup>57</sup> In the English Martyrology, an eulogy of our saint has been inserted. In the Scottish *fasti*, St. David's name is found included. The lessons of his office, prescribed to be recited during Matins, are contained in an old Aberdeen Breviary; while Dempster and Camerarius record his name, in their country's Calendars, at the 1st day of March.

## CHAPTER VII.

MIRACLES ATTRIBUTED TO ST. DAVID'S MERITS AND ADVOCACY AFTER HIS DEATH—  
TRADITIONAL AND RECORDED INCIDENTS—A PLAGUE DISAPPEARS, AFTER ST.  
DAVID'S RELICS HAD BEEN EXPOSED—DESCRIPTION OF ST. DAVID'S TOWN AND  
CATHEDRAL—PILGRIMAGES MADE TO OUR SAINT'S SHRINE—A LIST OF RECTORIES,  
VICARAGES, PREBENDS, CURACIES, CHURCHES AND CHAPELS DEDICATED TO HIM IN  
WALES AND ENGLAND—NAAS TOWN AND CHURCH, IN IRELAND, HAVE ST. DAVID AS  
SPECIAL PATRON—OTHER PLACES IN OUR ISLAND COMMEMORATIVE OF HIS NAME—  
CONCLUSION.

THE place where he dwelt, in course of time, was called the fane of St. David.<sup>1</sup> We are told, that about A.D. 470, the Church of Menevia was at

and I do believe your majesty takes no scorn to wear the leek upon St. Tavy's day."

"*K. Henry.* I wear it for a memorable honour;

For I am Welsh, you know, good country-man."

Shakespeare's "Works." King Henry V., Act iv., Scene vii.

<sup>50</sup> As, in the instance of a writer, who says: "Scholars know that the leek *πρασον* of the Greeks by a corrupt transposition of Pates-on, and Porrum of the Latins, corrupted from Pur-orus, was an Egyptian deity, and consequently the Britons, a colony of Egyptians, were worship-

pers of *Leeks*." See, "Gentleman's Magazine," vol. lvii., p. 131.

<sup>51</sup> See, "The Beauties of England and Wales," South Wales. By Thomas Rees, F.S.A., vol. xviii., p. 845.

<sup>52</sup> See, "London Palaces," by Walter Thornbury, in "Belgravia," vol. iv., p. 464, No. 16. February, 1868.

<sup>53</sup> At this date, we find the following entry: "Translatio Divi Davidis Archiepiscopi in Wallia," in some Calendars.

<sup>54</sup> At this particular day, the following account is given: "Translatio sanctissimi Davidis Archiepiscopi in Menevia."

<sup>55</sup> In MSS. Notationibus Carthusiæ Bruxellensis.

<sup>56</sup> See, Edward Maihew, "In Trophæis



first dedicated by St. Patrick to the Almighty, and under the invocation of St. Andrew.<sup>2</sup> During lapse of time, however, the fame of St. David spread so much, through this part of the country, and so many miracles were attributed to his merits, that the cathedral bore his name. An old chronicler, with much judgment, declares, that many of those miracles attributed to him when living deserved to be omitted, lest they might excite doubt in the minds of his readers. But, many undoubtedly took place after St. David's death, which his intercession procured, and of these four or five deserved to be mentioned, especially as they partly rested on the testimony of credible and worthy eye-witnesses.<sup>3</sup> In his description of Cambria—an ancient name for the Welsh Principality—Giraldus Cambrensis records many miracles, attributed to the intercession and merits of this holy Archbishop of Menevia.<sup>4</sup> He is not the only writer, however, who has written, regarding St. David's supernatural works.<sup>5</sup>

We are told, that a river, which ran by the cemetery of St. David's church, flowed with wine in King Stephen's reign. About the same time, a fountain, known as Pistel-Dewy, or, as Latinized, Fistula-David, according to Harpsfeld,<sup>6</sup> flowed with milk.<sup>7</sup> There was a certain portable bell, in Cambria, said to have been St. David's. This bell had been kept by soldiers, at Raidgnok Castle. During night, a fire suddenly broke out, which consumed the whole town, except a single wall, where this bell hung. In a church of St. David,<sup>8</sup> some pigeons had built their nests. A certain boy sought to take away their young, but his hands got fastened in some crevice, and they could not be removed. This was regarded as a punishment for his attempted sacrilege. This boy's parents and friends spent three whole days and nights, watching, fasting and praying, for his release, before the altar of this same church. The culprit himself joined in their holy exercises. At length, as if by a miracle, his hands were removed from the wall. He lived to relate this event, to one who had been instrumental in having it recorded. And the stone was long afterwards shown as a memorial in this church, with the traces of the boy's fingers formed and graved, as if in wax. There was a church of St. David at Lanthoheni,<sup>9</sup> near the river Hodhen. By others it was called

Benedictinis Congregationis Anglicanæ," at the 1st of March.

<sup>57</sup> Printed in the year 1499. The Bollandists state, "et fere ex Capite i. Vitæ desumptæ, quibus in fine Clausula de ejus obitu additur." Hence, it seems just to infer, that the remaining portion of St. David's Life had been distributed in Lessons, which were recited during the octave.

CHAPTER VII.—<sup>3</sup> See Centuriators of Magdeburg's "Historiæ Ecclesiasticæ," tomus iii., cent. vi., cap. x., col. 753.

<sup>2</sup> It would appear from Leland, there was a book extant in his time, "De Dotatione Ecclesiæ S. Davidis," which he cites. See, also, Cressy's "Church History of Brittain." Book xi., chap. xx., p. 245. The studious reader is likewise referred to that learned work, Tanner's "Notitia Monastica." Pembrokehire, ii., St. David's or Menevia, for interesting historic *memoranda*, illustrating the past annals of its religious establishments.

<sup>3</sup> See, Nicholas Harpsfeld's "Historia Anglicana Ecclesiastica a primis Gentis susceptæ fidei incunabulis ad nostra fere tempora deducta, et in quindecim centurias

distributa." Sex drima Sæculæ. Cap. xxvi., pp. 40, 41. This edition has been edited by Father Richard Gibbon, an English Jesuit.

<sup>4</sup> See, "Itinerarium Cambriæ," cap. i.

<sup>5</sup> See, Harpsfeld. Lib. i., cap. 26.

<sup>6</sup> He was an ecclesiastic, who died in 1583. He was Dean of Canterbury during the reign of Queen Mary, but under her successor, Queen Elizabeth, he was deprived of this benefice and cast into prison, where he remained until the time of his death. See, an abstract of his life and writings in M. Le Dr. Hoefer's "Nouvelle Biographie Générale," &c., tome xxiii., pp. 442, 443.

<sup>7</sup> Harpsfeld says, the fountain was so called, "quia per fistulam quamdam et calalem fons in cœmeterium delabitur." Regarding this miracle, related in the text, he remarks: "Quod ab eo proditum est, quid tum vitæ resque illius patriæ exploratissimæ habuit."

<sup>8</sup> Called "Ecclesiæ Davidis de Lhanuaes."

<sup>9</sup> St. David is said to have formed a hermitage and chapel in the Vale of Llanthony, near the Black Mountains. It is thus poetically described:—

Nanthodheni.<sup>10</sup> Here there was a chapel sacred to St. David, and some holy men passed a life of strict observance in the wild country near it. Those, who committed any depredation on this church, were sure to be visited with marked misfortunes. Mahel, son to Milo, Earl of Brethenauc, tyrannically and unscrupulously oppressed a bishop of Menevia, and destroyed his church property, in the reign of King Stephen. A little while after, a stone fell down from the top of a turret, and inflicted on him a death-wound. Regarding this as a just visitation of Providence for his rapine, he ordered the church property taken to be restored again to the bishop. In presence of the latter, he deplored his misfortune, saying that St. David had inflicted a just punishment on him. And with these complaints he expired.<sup>11</sup>

A certain Welshman, who belonged to the Diocese of Menevia, together with a German, had been captured by the Saracens and bound with an iron chain. Day or night, the Welshman did not cease crying out in his native dialect, "Dewi wareth," which means, "David, help me!" In a short time, this Welshman obtained his liberty, and returned to his own country, where, in recognition of his miraculous release, Gervasius,<sup>12</sup> Bishop of Menevia, received him into his house. As the German was suspected to have connived at this escape, he was exposed to stripes, and kept in stricter confinement. Meantime, he recollected, that the Welshman had often used the words "Dewi wareth." The German often repeated these words, likewise, although he did not know their meaning. Suddenly, he seemed to have been brought to his own home, and in a way he could not understand. He vainly sought, for some time, to learn the meaning of those words. At last he went to Paris, where he met a Welshman, who explained them. The German gave God thanks, and resolved to set out on a pilgrimage to St. David's shrine, in Menevia. Here, he met his former companion, who kissed him with much affection. They mutually related those adventures, which might well be regarded as miraculous. A great plague having prevailed throughout Anglia, and many persons having fallen victims to it, in various places, it was generally resolved, that every bishop should immerse the relics of his church in holy water. It was hoped, that the use of this water, by aspersion or drinking, would have procured its cessation; but, the mortality still continued to be very great. Last of all came the Bishop of Menevia, bearing the arm of St. David. When it had been immersed in the water, this liquid appeared as if covered with some rich unctuous substance, and over it gleamed a golden cross. The people flocked in crowds to taste this water, when the mortality soon disappeared. Joy and health were immediately diffused throughout the whole country.<sup>13</sup>

The situation of modern St. David's or old Menevia is so depressed by surrounding hills, that a traveller approaching from the eastward cannot see any of its buildings, until he actually finds himself entering its principal street.<sup>14</sup> Notwithstanding the present very wretched appearance of this city,

"A little lowly hermitage it was,  
Down in a dale, hard by a forest's side,  
Far from resort of people that did pass  
In travell to and fro: a little wyde  
There was an holy chapelle edifyde,  
Wherein the Hermit dewly wont to say  
His holy things each morn and eventyde;  
Therebye a christall streame did gently  
play,  
Which from a sacred fountaine welled  
forth alway."

—See "Circle of the Seasons," p. 61.

<sup>10</sup> "Id est vallem Hodheni," says Harpsfeld.

<sup>11</sup> See, Harpsfeld's "Historia Anglicana," &c., p. 41.

<sup>12</sup> This bishop is thought, however, by the Bollandists, to have been Gervasius de Castro, Bishop of Bangor, who is said to have enjoyed such dignity, from A.D. 1366 to 1370.

<sup>13</sup> See, Capgrave's "Nova Legenda Anglie." Kalendas Martii, fol. lxxxiii., lxxxiii., lxxxv., lxxxvi.

there are evidences of its former consequence remaining. Traces of old streets may be found, and the foundations of walls, with many other objects of antiquity. St. David's is now only an insignificant village, situated on a small eminence, near a projecting headland, terminating in a pile of rocks. These obtain the denomination of St. David's Head. The whole country around is wild, picturesque, unwooded, and rather thinly inhabited. In a deep hollow, beneath the town, and greatly sheltered from the winds, which occasionally sweep around these rugged shores, the cathedral and its surrounding ecclesiastical buildings are to be seen. The cathedral tower is finely carved in fretwork, and a Gothic ornamental choir contrasts with Saxon pillars and arches in the great aisle. There is a ceiling of Irish oak, which is greatly admired, together with a fine Mosaic pavement.<sup>14</sup>

The Episcopal See of St. David's is situated at the western extremity of Pembrokeshire, sixteen miles distant from the market and county town of Haverfordwest. Consequently, it is placed at the extreme point of South Wales, and even on the most extreme promontory of England, with the exception of the Land's End, which projects more westwardly, about one-third of a degree. The peculiar position of the cathedral hinders it from being at all a prominent object, at any distant point of view. It lies in a deep hollow, immediately below the town of St. David's; and, consequently, from most directions, the body of the church is hardly visible. The great tower alone indicates its existence. Nothing can be more striking than a

<sup>14</sup> The old poet Drayton, in his pleasing lines, supplies us with a correct local description, as the city stood in his time :—

“ As crescent-like the land her breadth here  
inward bends,  
From Milford, which she forth to old  
Menevia sends ;  
Since holy David's seat ; which of espe-  
cial grace  
Doth lend that nobler name, to this un-  
nobler place.  
Of all the holy men whose fame so fresh  
remains,  
To whom the Britons built so many sump-  
tuous fanes,  
This saint before the rest their patron still  
they hold,  
Whose birth their ancient bards to Cam-  
bria long foretold,  
And seated here a see, his bishopric of yore,  
Upon the farthest point of this unfruitful  
shore ;  
Selected by himself that far from all  
resort  
With contemplation seem'd most fitly to  
comport ;  
That, void of all delight, cold, barren,  
bleak and dry,  
No pleasure might allure, nor steal the  
wand'ring eye :  
Where Ramsey with those rocks, in rank  
that order'd stand  
Upon the farthest point of David's ancient  
land,  
Do raise their rugged heads (the seaman's  
noted marks)  
Call'd of their mitred tops the bishop and  
his clerks ;

Into that channel cast, whose raging cur-  
rent wars

Betwixt the British sands and the Hiber-  
nian shores :

Whose grim and horrid face doth pleased  
heaven neglect,

And bears bleak winter still in his more  
sad aspect :

Yet, Gwyn and Nevern near, two fine and  
fishful brooks,

Do never stay their course, how stern so  
e'er he looks ;

Which with his shipping once should  
seem to have commerst,

When Fiscard as her floods doth only  
grace the first.

To Newport falls the next : then we  
awhile will rest ;

Our next ensuing song to wond'rous things  
address.”

“ Poly-Olbion.” The Fifth Song.

<sup>15</sup> A writer of the last century, treating on St. David's Cathedral, says : “ This church is far superior to that of Llandaffe in its preservation, and has received ample justice from the attention and expense bestowed on it by its modern proprietors, the whole being in good repair, and the west front having lately been rebuilt in a taste perfectly corresponding with the rest of the structure.”—Skrine's “ Two Successive Tours through-out the whole of Wales, with several of the adjacent English Counties, so as to form a comprehensive view of the picturesque beauty, the peculiar manners, and the fine remains of antiquity, in that interesting part of the British Island.” Tour in South Wales, chap. iv.



descent, from the main streets of this decayed village, upon its magnificent remains of ecclesiastical splendour. Viewed from without, the cathedral displays no great architectural magnificence. Exposed as it is to the blasts of ocean, external ornament would have been worse than useless. Its decoration, therefore, is wisely confined to the interior. In point of size, this minster is one of the second order, as compared with other great English cathedrals, although far surpassing anything of its kind in Wales. The ground plan, in complication, perhaps even surpasses Winchester or St. Alban's. The profusion of the chapels and surrounding buildings, including a college dedicated to St. Mary, the bishop's palace—of which it is not too much to say, that it is unsurpassed by any similar residence in Britain—has the advantage of restoring the picturesque effect, which might otherwise have been lost, by the absence of any high-pitched roof. The whole edifice, however, is very low. From the days of Godwin downwards, antiquaries attribute the earliest portions of the existing fabric, to the time of Bishop Peter de Leiâ, consecrated in 1176. This prelate is recorded to have rebuilt his cathedral, after it had been many times destroyed by Danes and by other pirates. The principal dimensions of St. David's cathedral church are as follows: Length of nave, 127 feet 4 inches; whole breadth of nave and aisles, 69 feet 6 inches; length of transepts (each), 44 feet 6 inches; breadth of transepts (each), 27 feet 3 inches; length of choir, 53 feet 6 inches; breadth, 30 feet 3 inches; total external length, 306 feet; height of nave, 45 feet 8 inches; total height of tower, 116 feet.

To conduct the description of the cathedral on one uniform plan is very difficult; but, we shall suppose the visitor to have entered the church on the west. Then we may follow out in detail each subordinate part. The west front is modern, and it is almost the worst form of modern-antique. Here we may remark, that the whole structure combines Romanesque, Decorated, and Perpendicular architecture. The external view of nave and aisles calls not for much remark. These portions of the building form a long, low, regular structure. The internal features of the nave are Romanesque, or perhaps more accurately speaking, Transitional. The general effect is very striking, from the remarkable gorgeousness of architecture; in fact, few structures of the same size equal this cathedral, in the richness and elaborateness of execution, upon this portion of the interior. The flooring of the nave rises from east to west, at a most perceptible slope. This peculiarity is probably due to the builders having followed a natural slope in the ground, but the practical result is to give the building an effect of greater apparent length. The central tower is naturally one of the most striking features of this cathedral, in an external view. Within, the four grand arches which support the tower are of very noble proportions, and they are richer than usually found in large churches. The transepts without present a tolerably uniform design. Within they are Transitional Romanesque. The choir is now the only portion of this building, east of the tower, and retained as part of the church. With a small exception, it is the only part which retains its roof. The aisles of the choir, like the chapels beyond, are nearly ruinous. They are blocked off from the choir and roofless. The internal view of the choir is regarded as one of the most attractive features belonging to the church. There is no lack of ornament; but, the simplicity of composition forms a decided contrast to the over-complicated design of the nave. The Lady Chapel, like that of Hereford Cathedral, stands behind the high altar. Beside are the remains of the ancient palace of the former bishops of St. David.<sup>16</sup>

The body of St. David was interred in this church, and it seems to have been enclosed within a portable shrine. It was even the object of royal pilgrimage. We read, that William the Conqueror, Henry II., Edward I.

and Queen Eleanor made pilgrimages thereto. The extent of the bishop's lands, as shown in 1326, informs us, that the burgesses of St. David's were bound to follow the bishop in time of war, one day's journey in either direction, with the shrine of St. David. In the same church, there was also



Ancient Porch of Bishop's Palace, St. David's, Wales.

a shrine, devoted to the remains of St. Caradoc, whose body is supposed to have been there interred.<sup>17</sup>

In the six counties of North Wales there is not one church that bears St. David's name—as we are told by Rev. Rice Rees.<sup>18</sup> This very learned provincial antiquary, after very minute investigation, asserts, that the following churches were dedicated—as had been generally assumed—to St. David, in the southern shires. Yet, he does not positively affirm such a statement. On the contrary, he proposes an emendation of the list.<sup>19</sup> These letters R. V. P. C. affixed to benefices, denote Rectory, Vicarage, Prebend, Curacy. In the Diocese of St. David's, Pembrokeshire, we find the *Cathedral* (dedicated to SS. David and Andrew) has 5 dependent chapels.<sup>20</sup> Brawdy, V. Whitchurch, V. Prendergast, R. Hubberston, R. Bridell, R. Llanuch-llwydog, R., has 1 dependent chapel.<sup>21</sup> Llanychaer, R. Llanddewi Felffre, R. and V. Maenor Deifi, R. In Cardiganshire, Llanddewi Brefi, C., has 4 dependent chapels.<sup>22</sup> Blaenporth, P. Bangor, R., has 1 dependent

<sup>16</sup> The accompanying illustration of its porch is drawn by William F. Wakeman, and engraved by George A. Hanlon.

<sup>17</sup> See, "The History and Antiquities of St. David's," by William Basil Jones, M.A. In this work, continual reference is made to Giraldus Cambrensis, to "Anglia Sacra," Browne Willis, and Men. Sac., &c., &c.

<sup>18</sup> In an "Essay on the Welsh Saints, or the Primitive Christians usually considered

to have been the founders of Churches in Wales," sect. ii., p. 45.

<sup>19</sup> *Ibid.*, pp. 52, 53, 54.

<sup>20</sup> These are Gurhyd; Non (St. Non); Padrig (St. Patrick); Pistyll; and Stinan (St. Justinian).

<sup>21</sup> This is called Llanllawen.

<sup>22</sup> These are called Bettws Lleicu; Blaenpennal (St. David); Gartheli; Gwenfyl (St. Gwenfyl).

chapel.<sup>23</sup> Henfynyw, C. Llanddewi Aberarth, P. Henllan, chapel to Bangor (St. David). Blaenpennal, chapel to Llanddewi Brefi (St. David). In Carmarthenshire, Henllan Amgoed, R., has 1 chapel.<sup>24</sup> Meidrym, V., has 1 chapel.<sup>25</sup> Capel Dewi is a chapel to Llanelly (St. Ellyw). Llanarthneu, P. and V., 1 chapel.<sup>26</sup> Abergwilly, or Abergwyli, V., 3 chapels.<sup>27</sup> Bettws, C. Llanycrwys, C. Llanydyfeisant, C. In Brecknockshire, Garthbrengei, P. Trallwng, P. Llywel, V., has 1 chapel.<sup>28</sup> Llanfaes, V. Maesmynys, R. Llanddewi Abergwesin, is a chapel to Llangammarch (St. Cammarch). Llanwrtyd is also a chapel to Llangammarch (St. Cammarch). Llanddewi'r Cwm, C. In Radnorshire, Heyop, R. Whitton, R. Llanddewi Ystrad Enni is a chapel to Llanbister (St. Cynllo). Cregruna, R., has 1 chapel.<sup>29</sup> Glascwm, V., has 2 chapels.<sup>30</sup> Colfa is a chapel to Glascwm (St. David). Llanddewi Fach is a chapel to Llywes (St. Meilig). Rhiwlen is a chapel to Glascwm (St. David). In Glamorganshire, Llanddewi in Gower.

In the Diocese of Llandaff, Glamorganshire, Bettws and Laleston are both chapels to Newcastle (St. Illtyd). In Monmouthshire, Llanddewi Sgyryd, R. Llanddewi Rhydderch, V. Llanddewi Fach, C. Bettws, a chapel to Newport (St. Gwynllgw). Trostre, *alias* Trawsdre, C. Llangyniow, C. Qu. Llangyfyw?

In the Diocese of Hereford, Herefordshire, Kilpeck, C. (dedicated to St. Mary and St. David). Dewchurch Magna, V. Little Dewchurch chapel to Lugwardine (St. Peter).

Thus do we find, no less than 40 churches and 13 chapels enumerated in the dioceses already mentioned—in all 53.<sup>31</sup> Their foundation is popularly ascribed to St. David himself; but, probably many, if not nearly all, belong to a much later period, and were only subsequent dedications to the great Welsh patron saint. Four endowments, in the foregoing list, are of the first class, having a plurality of chapels dependent on them; seven more have one chapel each; and most of these subordinate chapels are dedicated to St. David himself, or to Welsh saints, his contemporaries. The chapels dedicated to St. David are subject to churches, attributed to the same person, or to other Welsh saints of an older or of a contemporary date. Out of the 13 chapelries, assigned to St. David, 11 are parochial.<sup>32</sup> But, it may be urged against the antiquity of the beneficed churches, that only 4 out of 40 have endowments of the first foundation. A review of the list, however, compared with a map of the country, and some knowledge of its localities, will show that the majority of these benefices do not stand singly, in their situations. They are joined by two, and sometimes by three, together;—Thus Whitchurch is contiguous to St. David's, Llanuchllwydog and Llanychaer are adjoining parishes. The same may be said of Maenor Deifi and Bridell. Henfynyw and Llanddewi Arberarth are contiguous; so are Trallwng and Llywel; Maesmynys and Llanddewi'r Cwm; as well as Glascwm and Cregruna. Brawdy and Whitchurch, though not contiguous, are nearer to each other, than many detached chapelries. The same may be said of Henllan Amgoed and Llanddewi Felffre, and also of Llanddewi Brefi and Llanycrwys. Garthbrengei and Llanfaes are so situated with respect to each other,

<sup>23</sup> Henllan (St. David).

<sup>24</sup> Eglwys Fair a Churig.

<sup>25</sup> Llanhangel Abercywyn (St. Michael).

<sup>26</sup> Llanlleian.

<sup>27</sup> Llanfihangel Uwch Gwyli (St. Michael); Llanpumsant; and Llanllawddog (St. Llawddog).

<sup>28</sup> Rhydybriew.

<sup>29</sup> Llanbadarn y Garreg (St. Padarn).

<sup>30</sup> Colfa (St. David); and Rhiwlen (St. David.)

<sup>31</sup> See, *ibid.*, pp. 43, 44, 45. The foregoing list is taken from Ecton's Thesaurus, edited by Browne.

<sup>32</sup> Ascertained from the population returns for 1831, printed by order of the House of Commons.

<sup>33</sup> See, a poem, which he wrote in honour



that it is probable they were first separated in arrangements, made by the followers of Bernard Newmarch, a Norman adventurer, who took forcible possession of the county of Brecknock, about A.D. 1090. Similar remarks apply to others in Monmouthshire, and to the three churches in Herefordshire. Heyop and Whitton belong to a district, which was one of the first subjected to the Lords Marchers. From the disposition of these churches in clusters, it may be supposed, that the parishes of each cluster formed originally a single endowment, in support of one church, or perhaps of two churches, to which the rest served as so many chapels. Light may be borrowed, on such a subject, from the testimony of Gwynfardd Brycheinwg, a bard who lived between 1160 and 1230.<sup>33</sup>

All but 5 chapels are in that district, over which St. David was Archbishop of Caerleon or Menevia. The Cathedral of St. David is in the former territory of his maternal grandfather. The neighbourhood of Henfynyw appears to have been the property of St. David's father; while, Llanddewi Brefi is situated on that spot, where St. David refuted the Pelagian heresy.<sup>34</sup>

These churches, however, are not the only ones dedicated to St. David, Patron of Wales, within the British Islands. It may not be possible to present a complete list. A church has lately been erected, in his honour, at Neath. This is built in a style of Gothic, characteristic of the thirteenth century. It is regarded, as being excellently and tastefully designed, with a French treatment of detail and ornament.<sup>35</sup> For an account of certain other churches, dedicated or specially relating to St. David, the writer feels indebted for the following enumeration, furnished by the Very Rev. Bede Vaughan, formerly Prior at Hereford, and at present Archbishop of Sydney, Australia.

Thus, in Cornwall, do we find memorials of this holy prelate. Although St. David is justly regarded, as the glory of the Welsh nation and their own patron saint, their Celtic brethren on the opposite shores of the Severn sea may venture to claim a share in his renown; for, we are told, by William of Worcester,<sup>36</sup> that he was a native of Cornwall, and that Albernun, or Alternun, was the place of his birth. There is a church, dedicated to his mother Nonna, or Nonnita.<sup>37</sup> Leland asserts, that his mother was the daughter of a Cornish chief. If those statements are reliable, we may almost use the words, which the men of Israel addressed to the men of Judah, concerning his Hebrew namesake: "David belongeth more to me than to thee."<sup>38</sup> But, apart from those statements by William of Worcester<sup>39</sup> and Leland,<sup>40</sup> which, it must be admitted, are somewhat incompatible with the general tradition of the saint's nativity, there is abundant evidence, that he was intimately connected with Cornwall, and that we may fairly reckon him amongst the foremost apostles of the ancient Cornish Church. There is, in the Deanery of Trigg Major, a parish, which from time immemorial has claimed St. David as its founder. Adjoining it is Alternun, and at Davidstow, there is a church dedicated to St. David.<sup>41</sup> Again, in Devonshire, we find at Little Ashpring-

of St. David, and which has been published in "*Welsh Archaeology*," vol. i., p. 270.

<sup>34</sup> See, Rev. Rice Rees' "*Essay on the Welsh Saints*," sect. ii., pp. 45 to 56.

<sup>35</sup> For a more complete architectural description and a woodcut engraving, the reader may consult the "*London Illustrated News*" of October 3rd, 1868, vol. lii., No. 1504.

<sup>36</sup> "In *Kalendario ecclesiæ Mont Myghell*."

<sup>37</sup> *Sancta Nonnita mater Sancti David jacet apud ecclesiam villæ Alternonitæ per 6 miliaria de Launceston, ubi natus fuit Sanctus David.*"

<sup>38</sup> II. Kings, xix., 43.

<sup>39</sup> William of Worcester went into Cornwall A.D. 1478, and travelled as far west as St. Michael's Mount. The above note is one of the memoranda, which he copied from the register of the Mount.

<sup>40</sup> "Nonita, mater Davidis, fuit ut aliqui adfirmant, filia Comitiss Coriniæ." See "*Collectanea*," vol. ii., 107.

<sup>41</sup> See the interesting "*Chronicles of Cornish Saints*," No. v. St. David. By Rev. John Adams, M.A., Vicar of Stockcross, Berks. "*Journal of the Royal Institution of Cornwall*," No. xi. 1870.

ton, there stood a chapel, formerly dedicated to St. David, now to St. Mary. At Bradstone, there is a church, dedicated to St. Nonna, mother of St. David. At Exeter, there is a new church, dedicated to St. David, and consecrated September, 1817. At Thelbridge, there is a church, also dedicated to St. David.<sup>42</sup> The Catholic churches and chapels, at present dedicated to our saint, as given in the English "*Catholic Directory*," are as follows:—In Wales, Glamorganshire—At Cardiff, there is a church, dedicated to St. David. At Swansea, there is a church, dedicated, in like manner, to this great saint. Flintshire—At Mold, there is a church, dedicated to St. David. The foregoing, we have reason to believe, nearly exhausts the number of churches and chapels, which claim David of Wales as their titular saint, in the Welsh Principality. In England, so far as we can ascertain, there are no Catholic Churches or Chapels, dedicated to St. David. Those bearing the title of David, in Scotland, appear to have been erected in honour of the holy king, who ruled over that country, in the twelfth century.

It was only natural, the ancient Welsh colonists should desire their chief patron, St. David, to be regarded as titular of Naas, in Ireland. Accordingly, at an early period, no doubt, such an honour awaited the church first raised there, to the invocation of this beloved and venerated patron.

The site of the old church of St. David, at Naas, is in the centre, and on the east side of the town. It is popularly agreed, that the present walls of this church, with an ancient tower on the south-west end, are repaired portions of the old parochial church of St. David.<sup>43</sup> There were three chantries formerly within it, viz. : that of the Holy Trinity, of St. Mary, and of St. Catherine. The Church of St. David is surrounded by a cemetery, where Catholic families still continue to bury their dead. Some remains of old tombs and armorial bearings, carved in stone, are found within this graveyard enclosure. The soil seems to have accumulated to a considerable height over the foundations, owing chiefly to interments continued for centuries past. No very ancient monuments, however, can be found there at present.

The old parish church, now appropriated and re-modelled for the purposes of Protestant worship, appears to rest on a part only of its original foundations. Near the side walls, traces of extension may be discovered, so as to indicate, that it had probably been cruciform in design. The foundations of one lateral transept are visible. It was known as the Lady Chapel. Another transept probably corresponded with it, on the opposite side, where a poorly-designed porch now extends.<sup>44</sup> Internally, as well as externally, it is an easy matter for the antiquarian and architect to discover alterations, from a much purer type of building. Hardly in any one instance can the more recent modifications be regarded as improvements. The walls are of extreme thickness. The interior contains some tablet memorials, a rich stained glass window, an organ, &c. ; but, it is deformed with a cumbersome gallery, high pews, and other unsightly obstructions and designs.

The present building has evidently undergone many alterations. It is near the site of an old castle, which, in a great measure, has been modernized, and at present serves to form a rectorial residence. It is still known as St.

<sup>42</sup> My respected informant adds, that the above list has been taken from the "*Monasticon Diocesis Exoniensis*," by George Oliver, D.D. The work bears the imprint : Exeter and London, A.D. 1846.

<sup>43</sup> See, "*Ordnance Survey MS. Letters, relating to the County of Kildare Antiquities*," vol. i. Letter of T. O'Connor, and

dated Naas, November 9th, 1837, p. 148.

<sup>44</sup> On occasion of a former visit, in company with the late Rev. James Hughes, Pastor of Naas, the Rev. Mr. De Burgh, Protestant Rector of this parish, very courteously and intelligently directed attention to many of these peculiarities in construction.

David's castle. The adjoining grounds and accessories are ornamental. Not far removed, an endowed grammar school is entered, through the cemetery gate. Where the steeple once stood, a huge unfinished tower was erected, nearly one hundred years since, by an Earl of Mayo.<sup>45</sup> It has within it, on a slab, the following inscription :—" *Ruinam inveni, pyramidem reliqui, Mayo.*"<sup>46</sup> Some time after the Catholics were deprived of this church, they built another, where the Moat School now is, and which served until the present building was erected.

The first stone of this commodious edifice was laid, August 15th, 1827. This church is dedicated, under the joint patronage of our Lady and of St. David. The church itself is divided into nave and aisles, by two rows of columns, the nave being 30 feet wide, and the aisles 15 feet, each. The total length, from the eastern wall, behind the high altar, to the western wall of the tower, is 138 feet; and, the height of the nave to the ridge plate 52 feet, a good and beautiful proportion. Forty years after the opening, the interior began to be finished. About twenty years after the opening, a steeple, modelled after that of Ewerby, in Lincolnshire, set up in the 14th century, was commenced, and was finished on the last day of the year 1858. It is 200 feet high. The style is what is called the *transitional*; that is, what prevailed between "the early English" and "the decorated" periods. The



St. David's Catholic Church, Naas, County Kildare.

tower consists of three stages.<sup>47</sup> The Priory of Great Connell, within a few miles of Naas, was dedicated to our Lady and to St. David. Canons Regular of St. Augustine occupied this religious establishment, and the Prior had a

<sup>45</sup> His successor holds property in and near the town of Naas.

<sup>46</sup> "I found a ruin,"—the old Catholic erection then in ruins.—"I left this steeple in its place, Mayo." In the tower, is a bell, bearing the following inscription: "Os meum laudabit Dominum in Ecclesia S. Davidis de Naas." ("My mouth shall praise the Lord in the Church of St. David

of Naas.") R. P. W. C., 1674.

<sup>47</sup> This and many another local improvement in Naas have been effected by Rev. James Hughes, at whose request the author compiled a "Life of St. David," embracing fuller particulars regarding this town than the present. Since his death, many useful works have been effected by the present respected and zealous Rev. Thomas Morrin, P.P. The accompany-



seat in the Upper House. Great Conall was founded by Meyler Fitz-Henry, Lord Justice of Ireland, in the beginning of the thirteenth century.<sup>48</sup> Although St. Kieran of Clonmacnoise seems to have been the first patron saint of Ard-nurcher, a parish located partly in the barony of Kilcoursey, but chiefly in that of Moycashel, county of Westmeath; yet, St. David—most likely the present one—has been patron saint for many centuries back, and there is a holy well dedicated to him, at Ballinlaban. It is still much frequented.<sup>49</sup> In Mulrankin parish, county of Wexford, a patron was formerly held, on the 1st of March. Probably this was in honour of St. David.<sup>50</sup> A Ballydavid Townland and Head are to be found, on an extremely remote shore of western Kerry, in the barony of Corkaguiny, not far from the old ruined church, in Kilquane parish.

It must always constitute a pleasing and truly Christian state of society, to find international kindness and courtesies, with charitable and religious offices, exchanged between the people of different countries. Such kindly relationship appears to have prevailed, on the part of our Irish ancestors and the Cambro-Britons, except on rare occasions, when ambitious, adventurous, and unprincipled leaders conducted marauding expeditions, against those exposed to their predatory incursions. The bad passions of men, thus mutually excited, led oftentimes to bloody reprisals. Nor can we doubt, but the period and contemporaries of St. David witnessed many of those devastating raids. Yet, it is consoling to find, that the holy men of Hibernia and Cambria maintained an intimacy, strengthened by bonds of mutual friendship and religious associations, even from opposite shores.<sup>51</sup> Intercommunication by sea voyages brought Menevia within easy reach of Irish students, many of whom were proud to acknowledge St. David as their master in sacred and secular learning.<sup>52</sup> Again, the schools of Ireland were not less celebrated, about the same time, and had been resorted to by numbers of Cambro-Britons, who spent precious years in the acquisition of similar knowledge. We have already seen, that several renowned Irish ecclesiastics are specially named, as having sought the companionship and guidance of holy David. Some of their Acts are recorded, in connexion with him, and these even serve to illustrate his biography. Encouraged by his example and emulating his piety, while cultivating their natural mental faculties, Almighty God was pleased to reserve them for a career of further usefulness, when returning once more to their native Isle beyond the waves. Hence, in life, St. David

ing illustration was drawn on the wood by William F. Wakeman, and engraved by George A. Hanlon.

<sup>48</sup> See, Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 262. For a fuller account, the reader is referred to Archdall's "Monasticon Hibernicum," pp. 317 to 321.

<sup>49</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., p. 497.

<sup>50</sup> See "Letters containing Information, relating to the Antiquities of the County of Wexford," vol. i. I.O.S.

<sup>51</sup> So early as the eighth century the veneration for St. David was well established in Ireland. The following Irish stanza, and its English translation, have been obligingly furnished by Professor O'Looney, from the copy of the "Feilire" of St. Ængus the Culdee, contained in the "Leabhar Breac:"—

D. k. l.    πορ καλαιο μην μαρτα,  
 ηις μορσα ρηια ηγουρε,  
 Senan, Moineno, Myre,  
 Oabro Chille mune.

On the Kalends of the month of  
 March,  
 Not proud to be invoked;  
 Senan, Moinend, Myse (Moyes),  
 David of Kilmunney.

The Moyes here noticed seems to have been the great Legislator and Leader of the Jews, and whose festival "Moyses hominis Dei depositio" is marked, at this date, in a Lætiensian MS. His chief feast is held on the 4th of September. See the Bollandists' "Acta Sanctorum," tomus i., Martii i. Among the pretermitted Saints, p. 4.

<sup>52</sup> In the Trinity College, Dublin, MS., Classed E. 3. 8., we find a notice, De Vita David Menevensis.

was honoured and venerated by some of our most distinguished saints, and it is only just, therefore, when he has passed from life to the happiness of immortality, that in our Island, as within his specially privileged principality, the name of this great and good bishop should be well remembered and invoked. Through his ministry, blessings descended on our forefathers, and so may his protection secure other spiritual favours for those people, who have adopted him as their special patron.

ARTICLE II.—ST. SWIBERT OR SUITBERT, BISHOP, AND APOSTLE OF THE FRISONS AND OF THE BORUCTUARIANS. [*Seventh and Eighth Centuries.*] Our illustrious national hagiologist, Father John Colgan, in presenting the Acts of this saint,<sup>1</sup> has remarked, how in accordance with the Apostolic number, several holy missionaries went from Ireland to evangelize distant nations, in bands of twelve. This peculiarity of blessed adventure, he illustrates by many examples and incidents, recorded in our ecclesiastical Annals.<sup>2</sup> It was the glorious fortune of St. Swibert, Suitbert, or Suidbert to travel abroad in such holy companionship, and to unite his labours with truly great men. This celebrated missionary was born, sometime in the seventh century. The most authentic particulars, regarding him, are to be found written, by the Venerable Bede.<sup>3</sup> The Bollandists have published Acts of St. Suibert, at the 1st of March, and these are very complete, so far as the obscurities of early history permit their elucidation.<sup>4</sup> It is said, the actions of this holy missionary had been early recorded by the companion of his labours, the priest St. Marcellinus, and by St. Lutger, the first bishop of Munster. Miræus thought some modern additions had been unauthorizedly made to the narrative of St. Marcellinus, and he expresses a hope that more genuine Acts should be found in old codices and published. Much more might be added to the present narrative, if we could rely upon the account of this saint's life, published under the name of Marcellinus, who, it is pretended, was Marchelm, a disciple or colleague of our saint. Modern critics are of opinion, however, that a pretended biography of Marcellinus was compiled by an impostor, and that it was a forgery of the fifteenth century.<sup>5</sup> Not suspecting its authenticity, Surius has included it, in his Acts of the Saints.<sup>6</sup> Other modern writers, likewise, have too readily adopted the said statements of Marcellinus, as being genuinely contemporaneous records regarding St. Suitbert. Among those may be noticed Dean Cressy.<sup>7</sup> Nor are the Acts,<sup>8</sup>

ARTICLE II.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Martii i. De S. Suitberto Episcopo Tiesterbandiæ Apostolo, pp. 433 to 437.

<sup>2</sup> See *ibid.*, n. 2, p. 436.

<sup>3</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. x., xi., pp. 257 to 260. See that edition, published with notes and various readings, in the "Monumenta Historica Britannica," or Materials for the History of Britain, from the earliest period to the end of the Reign of King Henry VII., vol. i. Extending to the Norman Conquest. This work, so very valuable for purposes of historic enquiry, was at first prepared and illustrated, with notes, by Henry Petrie, Esq., F.S.A., assisted by the Rev. John Sharpe, B.A. It is ably edited by Sir Thomas Duffus Hardy, and it was published by command of her Majesty, in fine large folio, A.D. MDCCCLXVIII.

<sup>4</sup> See "Acta Sanctorum," tomus i., Martii i. De S. Suiberto Episcopo Frisonum et Boructuariorum Apostolo Cæsaris-Werdæ ad Rhenum. Commentarius historicus, viii. sections and 65 paragraphs, with St. Radbod's Sermon and Allegoric "Carmen," relating to St. Suibertus. See pp. 67 to 86.

<sup>5</sup> Colgan and the Bollandists take care to point out the self-contradictions and anachronisms in this Life. See "Acta Sanctorum Hiberniæ," Martii i. De S. Suitberto Episcopo, &c., n. 3, p. 436. Also, "Acta Sanctorum," tomus i., Martii i. De S. Suiberto Episcopo, sect. ii., iii., iv., pp. 70 to 75.

<sup>6</sup> See "De Probatis Sanctorum Historiis," tomus ii., Martius i. Vita S. Suiberti, Werdensis Ecclesiæ primi Episcopi et Confessoris Saxonum Frisiorumque Apostoli: Scripta a B. Marcellino presbytero. This Life is

ascribed to St. Lutger,<sup>9</sup> more authentic. By several authors and in their works, St. Suitbert is to be found commemorated. Thus, in the old "Hystorie plurimorum Sanctorum,"<sup>10</sup> as also in the works of John Molanus,<sup>11</sup> and of Albertus Miraëus,<sup>12</sup> as also in the "Acta Sanctorum Belgii," appear the Acts of St. Suidbert, Bishop and Apostle of the Frisons, and of the Boructuarii, at the 1st of March.<sup>13</sup> At this same date, we find mentioned, by Adrien Baillet, St. Swibert or Swibert, a regionary Bishop and the Apostle of Frise.<sup>14</sup> The Rt. Rev. Bishop Challenor,<sup>15</sup> Rev. Alban Butler,<sup>16</sup> and Rev. S. Baring-Gould<sup>17</sup> have notices of his life and labours. The Irish Cistercian Monk ranks him among the Irish Saints, as a Bishop and a Confessor.<sup>18</sup> He is also designated the Ancient,<sup>19</sup> to distinguish him from another, called Swibert, the younger.<sup>20</sup> A sermon on St. Suitbert, by the Blessed Radbod,<sup>21</sup> and also a Latin poem, in his praise, are to be found in the great Bollandist collection. It is stated, that there were two saints, respectively named Swibert, and that both were Englishmen. One was the Apostle of the Frisons<sup>22</sup> and of the Boructuarians.<sup>23</sup> The other is reputed to have been the first bishop of Werden.<sup>24</sup> The present holy man is considered to have been a native or an inhabitant of Northumbria, in his earlier years; and, from the name, we may infer, that he was probably of Anglo-Saxon origin.<sup>25</sup> He is said to have been educated near the borders of Scotland, and to have lived for some time, under the direction of that holy and learned priest and monk, St. Egbert,<sup>26</sup> whom he accompanied into Ireland.<sup>27</sup> We find it stated, likewise, that this saint received his education at Armagh.<sup>28</sup> It is not so well known, if such be the case; but, in Ireland, he probably conceived the wish, with other distin-

preceded by a Prologue of the writer, addressed to Gregory, Bishop of Utrecht; and, it contains 32 chapters. See, pp. 5 to 28.

<sup>7</sup> See his "Church History of Brittany," book xxii., chap. ii., pp. 556, 557.

<sup>8</sup> These, too, will be found in Surius, "De Probatis Sanctorum Historiis," tomus ii., Martius i. They appear, in the shape of an Epistle to Rixfrid, the seventh Bishop of Utrecht, and in response to his request. They are given, with a Preface, in 12 chapters. See pp. 28 to 40.

<sup>9</sup> His festival has been assigned to the 26th of March; and there, too, Surius has published his Life, which professes to have been written by monks of the Monastery at Verden, who were almost his contemporaries. Besides two respective Prologues, the First Book contains 35 chapters, and the Second Book has 9 chapters. See *ibid.*, pp. 412 to 436. Lutger lived contemporaneously with the Emperor Charlemagne.

<sup>10</sup> There he is called St. Suebertus, Confessor. See fol. xxxiii., xxxv.

<sup>11</sup> See "In Natalibus Sanctorum Belgii."

<sup>12</sup> See "In Fastis Belgicis."

<sup>13</sup> See vol. vi., pp. 152 to 196. The matter is all to be found in the Bollandist collection.

<sup>14</sup> See Baillet's "Les Vies des Saints," Tome i., pp. 8 to 11.

<sup>15</sup> See "Britannia Sancta," part i., pp. 145, 146.

<sup>16</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. iii. March i.

<sup>17</sup> See "Lives of the Saints," vol. iii., pp.

16 to 18.

<sup>18</sup> See "Lives of the Irish Saints," pp. 286, 287.

<sup>19</sup> See "Circle of the Seasons," p. 61.

<sup>20</sup> His feast occurs, at the 30th of April.

<sup>21</sup> He was Bishop of Utrecht, and he died A.D. 917 or 918. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March i., and vol. xi., November xxix. At the last date, he is commemorated in the Calendars.

<sup>22</sup> Tacitus, Pliny and Ptolemy have respectively accounts of this ancient people.

<sup>23</sup> The Boructuarii are said frequently to have changed their settlements. At one time, they dwelt between the Rivers Rhine and Weser; again, they lived between the Lyppe and Ems Rivers, and afterwards between Cologne and Hesse. See the Bollandists' "Acta Sanctorum," tomus i., Martii i. De S. Suitberto Episcopo, sect. i., num. 1, 9, pp. 67, 70.

<sup>24</sup> See Bishop Challenor's "Britannia Sancta," part i.

<sup>25</sup> According to Marcellinus, our saint was of noble birth, his father being Sigebert, Count of Nortingham, and his mother Berta was also of a distinguished race. See Surius' "De Probatis Sanctorum Historiis," tomus ii., Martius i. Vita, cap. i., p. 7.

<sup>26</sup> See his Life, at the 24th of April.

<sup>27</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March i.

<sup>28</sup> See J. B. Doyle's "Tours in Ulster," p. 140.

<sup>29</sup> See Venerable Bede's "Historia Eccle-



guished men, to spread the faith among the old Saxons.<sup>29</sup> Towards the close of the seventh century, the apostolic labours of St. Suitbert and his fellow-missionaries commenced among the Frisons.<sup>30</sup> Following the directions of St. Egbert, St. Willibrord<sup>31</sup> and twelve missionaries, among whom was our saint, sailed for Frisia or Friesland, about the year 690, according to the very general opinion of historians. These apostolic men departed immediately from Ireland, and landed at Katwyck, at the mouth of the Rhine.<sup>32</sup> Pepin d'Heristal, at this time, was a celebrated character in French History.<sup>33</sup> His power and influence even extended into the Netherlands. He was at first married to Plectrude,<sup>34</sup> whom he divorced, and then he married Alpaide;<sup>35</sup> but, the former was restored to his favour, and she assumed the direction of affairs after the death of Pepin, who was Maire in the Royal Palace of the French Kings for twenty-eight years. Pepin had compelled Radbod, about eighteen months before their arrival, to pay an annual tribute.<sup>36</sup> He had lately subdued some of the Netherland provinces, and he desired, moreover, to have the inhabitants won over to Christ. Radbod, sovereign in the northern provinces, dared not oppose the preaching of those missionaries, who found so powerful a protector and so zealous a benefactor in his celebrated rival. The former had sued for a peace, which he obtained, by ceding his most important possessions, to the Mayor of the Palace. Among these was that whole basin, between the Meuse and the Rhine, where now stand the towns of Leyden, Delft, Gouda, Brill, and Dordrecht, as also the city of Utrecht.<sup>37</sup> Here was found an admirable field for their labours, and soon the missionaries' success answered Pepin's desires. In a short time, those apostolic men made great progress in the conversion of idolaters. To proceed more regularly and with higher authority, in so great a work, St. Willebrord went to Rome, where he visited Pope Sergius I.,<sup>38</sup> to obtain his licence and blessing, for preaching the Gospel among the Gentiles.<sup>39</sup> Willebrord was ordained Archbishop of Utrecht, about A.D. 696, and he then returned to prosecute his labours. The ministry of St. Suitbert was exercised, chiefly in the southern parts of the present kingdom of Holland, in the northern parts of Brabant, in the countries of Cleves and Gueldres. The territory of the Frisians was formerly of great extent, reaching from the mouths of the Rhine and the Meuse, so far as Denmark and ancient Saxony. The zeal of St. Suitbert was most untiring. He drew an incredible number of idolaters away from their pagan superstitions, and he reclaimed them from indulgence, in the most shameful vices and disorders.<sup>40</sup> For his modesty of behaviour and meekness of heart, Suitbert was distinguished among the Frisian preachers of the Word. He was therefore selected to become their bishop, and he was

siastica Gentis Anglorum," lib. v., cap. x.—  
"Monumenta Historica Britannica," vol.  
i., pp. 257, 258.

<sup>30</sup> See *ibid.*, cap. xi., pp. 258, 259.

<sup>31</sup> See his Life, at the 7th of November.

<sup>32</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March i.

<sup>33</sup> See an interesting account of this monarch and his achievements, by the writers of "The Modern Part of an Universal History, from the earliest Accounts to the present Time," vol. xix. The History of France, chap. lxxviii., sect. i., pp. 257 to 260.

<sup>34</sup> By her, he had two sons, Drogon, whom he made Duke of Burgundy, and Grimoalde, who was Mayor of the Palace to Childebert. See Fredegarii Scholastici, "Epitome et Chronicon," cap. 101.

<sup>35</sup> By her, Pepin had two sons, also, while one of these was named Charles Martel, and the other Childebrande.

<sup>36</sup> The death of this Frisian king has been variously placed at A.D. 717, 718, or 719. See the Bollandists' "Acta Sanctorum," tomus i., Martii i. De S. Suitberto Episcopo, sect. v., num. 37, p. 76.

<sup>37</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March i., p. 17.

<sup>38</sup> He sat from A.D. 687 to 701. See Sir Harris Nicolas' "Chronology of History," p. 211.

<sup>39</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 146.

<sup>40</sup> These are accounts contained, more in detail in the Life, attributed to Marcellinus; yet, how far they are genuine has been questioned.

sent over to be consecrated in Britain. At this time, St. Theodore,<sup>41</sup> Archbishop of Canterbury, had died.<sup>42</sup> His successor, Berthwald, or Brihtwold, had gone beyond the sea, for the purpose of being consecrated.<sup>43</sup> He had not returned, when Suitbert reached the shores of Britain. Bishop Wilfrid<sup>44</sup> then lived in exile among the Mercians, having been banished from his own see.<sup>45</sup> By him, Suitbert was elevated to the dignity of bishop, before August 31st, 693.<sup>46</sup> As the fields were now white for the harvest, it seems probable, he sought fellow-helpers, during the time he was in England.<sup>47</sup> Having obtained the Pontiff's permission, he returned to the work of his ministry, furnished with holy relics. These he desired to make use of, when dedicating such churches as he should erect for the use of his new converts.<sup>48</sup> The zealous Swibert, having been consecrated bishop, returned from Britain, and went over again to the Continent. Again he visited that flock, committed to his care, but, desiring a wider field for missionary enterprise, he asked St. Willibrord to take charge of his people, while he went in search of new conquests farther up the River Rhine. Not long afterwards, he went to the Boructuarians,<sup>49</sup> or Boructarians, inhabiting that country, afterwards called the Duchy of Berg and the country of La Marck.<sup>50</sup> These people lived below Cologne, and near the Lower Rhine. Owing to his preaching, Suibert brought many among them to the way of truth. The Boructuarians, however, having been attacked and subdued by the ancient Saxons, those who had received the Word of God from Swibert were dispersed, after their territory had been subjected to horrible devastations. In Plectrude, Suibert found a zealous patroness, and her influence was specially directed, to second his efforts, with her powerful consort.<sup>51</sup> The bishop repaired to Pepin, who gave him a place of residence in a certain Island, formed by different channels of the Rhine. It was called Keiserswerdt, or "The Emperor's Island."<sup>52</sup> It is situated six miles below Dusseldorp, but the Rhine channel having changed its course, the place is no longer an island. There he built a monastery, and the place was for a long time called St. Swibert's Isle. This religious site his successors afterwards possessed. The monastery flourished for many ages, but it was subsequently converted into a collegiate church of secular canons.<sup>53</sup> Although called, by many writers, the first bishop of Werda or Werden; yet, it only appears, that he was consecrated as a regionary bishop, without having been attached to any fixed see. He was accustomed,

<sup>41</sup> His festival occurs on the 19th of September.

<sup>42</sup> After a rule as bishop of twenty-two years, he died A.D. 690, according to the "Anglo-Saxon Chronicle." See "Monumenta Historica Britannica," or Materials for the History of Britain, from the earliest Period to the end of the Reign of King Henry VII. Edited by Sir Thomas Duffus Hardy, vol. i., p. 323.

<sup>43</sup> He was chosen Archbishop on the 1st of July, A.D. 692, and he was consecrated Archbishop, by Guodun, or Godwin, Bishop of the Gauls, on the 29th of June, A.D. 693. See *ibid.*

<sup>44</sup> His festival is held on the 12th of October. The greatest part of his remains were translated from Ripon to Cahterbury in 959 by St. Odo; these were enshrined by Lanfranc, and deposited on the north side of the altar by St. Anselm. St. Wilfrid died on the 24th of April, A.D. 709.

<sup>45</sup> See an account of these transactions in

Rev. Dr. Lingard's "Antiquities of the Anglo-Saxon Church," chap. v., pp. 109 to 116.

<sup>46</sup> Marcellinus states, A.D. 695, but the Bollandists seem to give better reasons for the account, 'contained in the text. See "Acta Sanctorum," tomus i., Martii i. De S. Suiberto Episcopo, sect. v., num. 35, p. 76.

<sup>47</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March i., p. 17.

<sup>48</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 146.

<sup>49</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. xi., p. 259.

<sup>50</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March i.

<sup>51</sup> By Venerable Bede, she is called Blithryda or Bliththrude. See "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. xi., p. 259.

as we are told by Radbod, to caution those monks, who were subject to him, against deceitful persuasions and public contentions ; while, like a valiant leader, his followers were taught by him to contend against tyrants and persecutors. He stood as David against Goliath, but armed alone with Faith, Hope and Charity. Humble and meek, he was modest in prosperity, and patient in adversity. His abstinence, his vigils, and his prayers, were incessant : he led a most continent—*i.e.*, a most holy and mortified—life, according to Venerable Bede.<sup>54</sup> He wrought many miracles, as stated in the various offices, composed in his honour, as also following the bent of popular tradition. Especially was he believed, to have given relief to those affected with quinsy, or inflammation of the jaws ; and several attributed their cures from this painful disease, to a devout intercession of St. Suitbert. It is probable, his reputation for effecting such cures commenced during his lifetime. His judgment, his compassion for sinners, his disinterestedness, and his liberality, are alike praised by Radbod. While he steadfastly reprov'd vice, yet was he indulgent to the sinner. His words were as honey, his preaching was most eloquent, his spiritual conferences were edifying. In his monastery reigned an angelic society. There ended his days, on the 1st of March, and in the year 713, according to the accounts of most historians.<sup>55</sup> The Calendarists are unanimous, in assigning his festival to this day. In the archiepiscopal province of Utrecht, and in all its suffragan sees, his feast was honoured as a double rite, and it was celebrated with a special office. The best and most ancient copies of Venerable Bede's and Usuard's Martyrologies have no mention of this saint's festival, for this day ; although, it is inserted, in some printed editions. Ado, the Cologne Martyrology, Molanus, Miræus, Menard, James Mosander, Baronius, Franciscus Maurolycus, Constantinus Felicius, Galesinus, the Gallic Martyrology of Saussay and the Roman Martyrology have all their respective commemorations of this holy missionary among the Frisians.<sup>56</sup> At the 1st of March, the anonymous Catalogue of Irish Saints enters Suitbertus.<sup>57</sup> According to the Epistle of Lutger, Pope Leo III., when he visited Gaul and Germany, A.D. 803, came to Verden ; where, it is said, that having satisfied himself regarding the labours and miracles of St. Suitbert, the latter was solemnly enrolled by the Sovereign Pontiff in the list of holy Confessors.<sup>58</sup> In the year 1626, the relics of St. Swidbert, together with those of St. Willeic,<sup>59</sup> his successor, were found in a silver shrine, at Keiserswerdt. Yet, some smaller portions have been given to other churches, by an Archbishop of Cologne. These have been held in very great veneration, by the faithful, especially by those living on the borders of the Lower Rhine.

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ARTICLE III.—ST. BAITAN, ABBOT OF CLONMACNOIS, KING'S COUNTY. [*Seventh Century.*] While several heroes, poets, and philosophers, are not remembered after centuries pass away, the Saints of the Church are seldom forgot-

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<sup>52</sup> In the language of that country, Keiser means "Emperor," and Werdt, "an Island."

<sup>53</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., page 18.

<sup>54</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. xi., p. 259.

<sup>55</sup> See Andreas de Chesne's "Historiæ Francorum Scriptores Coætanei," tomos ii. Breves Francorum Annales ab anno DCCVIII. usque ad annum DCCC. At A.D. DCCXIII., we read "Depositio Suitberti Episcopi."

<sup>56</sup> See the Bollandists' "Acta Sanctorum," tomos i., Martii i. De S. Suiberto Episcopo, sect. viii., num. 59, p. 83.

<sup>57</sup> See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomos i., lib. iv., cap. xi., p. 49.

<sup>58</sup> See Surius, "De Probatis Sanctorum Historiis," tomos ii., Martius i. Epistola S. Ludgeri de S. Swiberto, cap. 9, pp. 36, 37.

<sup>59</sup> See notices of him, at the 2nd of March. ARTICLE III.—<sup>1</sup> See "Acta Sanctorum



ten, especially in the celebrated places associated with their commemoration. A few short notices, regarding this holy Abbot, are to be found in Father Colgan's work ;<sup>1</sup> while the Bollandists are still more brief, in their allusions to him.<sup>2</sup> Besides the name of this saint, as already given, he is variously named Boetan, Baotan, Buadan, Boedan, Baithan, Da-Buadoc, &c.<sup>3</sup> He is also called Boyhan, in the "Annals of Clonmacnoise." He is said to have belonged to the race of Hua-Cormaic ; and, he seems different<sup>4</sup> from Boedan, son of Sinell, who has the further designation of Cluain-Andobhuir.<sup>5</sup> This latter, too, was a member of the Conmaicnian family.<sup>6</sup> The present holy man appears to have been born, in some part of maritime Connemara,<sup>7</sup> in the province of Connaught. This was formerly known as Conmaicne-mhara, and subsequently it was called Irros or Erris. There was a Conmaicne or Conmacia, also, near Tuam, as likewise a Conmaicne Rein, afterwards called Muintir Eoluis. This holy man was born, probably towards the close of the sixth, or beginning of the seventh, century. He became a monk, at the celebrated monastery of Clonmacnoise. Afterwards, he governed this same house in quality of abbot,<sup>8</sup> having succeeded Ædlug, who died on the 26th of February, 651.<sup>9</sup> Our saint is also said to have discharged episcopal functions, in the Church of Clonmacnois.<sup>10</sup> He ruled over the church and monastery, at this place. Baitan, Bishop of Cluan, is mentioned in the Martyrology of Tallagh,<sup>11</sup> as having a festival on the 1st of March, which it appears was the date for his death. Marianus O'Gorman, and his Scholiast, as also Maguire, concur in their statements. We read, in the Martyrology of Donegal,<sup>12</sup> that Baotan, Mac Ua Corbmaic, Abbot of Cluain-mic-Nois, was venerated on this day. The year 660 is assigned for the death of this holy abbot, by the "Chronicon Scotorum,"<sup>13</sup> and by the "Annals of Clonmacnoise,"<sup>14</sup> but, A.D. 663, according to the Annals of Ulster,<sup>15</sup> and of the Four Masters.<sup>16</sup> Thus, he was translated to the eternal felicity of faithful souls departed, about the time indicated.

ARTICLE IV.—ST. MARNAN, OR MARNOCK, BISHOP AND CONFESSOR, ABERKERDOR, SCOTLAND. [*Sixth and Seventh Centuries.*] In various Scotch Kalendars and Martyrologies, we find notices of St. Marnan, or Mernanus, a Bishop and a Confessor, whose festival has been assigned to the Kalends, or

Hiberniæ," i. Martii. De S. Baitano sive Boetano, p. 437.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii i. Among the pretermitted saints, p. 3.

<sup>3</sup> See, Colgan's "Acta Sanctorum Hiberniæ," i. Martii. Vita S. Baitani, n. i., p. 437.

<sup>4</sup> This is indicated by the name applied to his father, "filius Hua Cormaic ;" as, also, because the place and day, where venerated, have a corresponding diversity.

<sup>5</sup> We are told, by Colgan, that he was venerated, at the 13th of December, and for this statement, he cites St. Ængus, Marianus, and the Calendar of Cashel. However, this seems to be an incorrect quotation.

<sup>6</sup> The "Sanctilogium Genealogicum" thus weaves his pedigree: Beodan, of Cluain-andobhuir, was son to Senell, son of Natfraich, son to Fiachius, son of Alta, son to Ogaman, son of Fitchar, &c.

<sup>7</sup> See Colgan's "Acta Sanctorum Hiber-

niæ," Marcii i. De S. Baitano sive Boetano, nn. 2, 3, p. 437.

<sup>8</sup> In filling this capacity, most of our Kalendars and Annals mention him.

<sup>9</sup> See his Acts, at the 26th of February.

<sup>10</sup> According to the Martyrology of Tallagh.

<sup>11</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 60, 61.

<sup>13</sup> At A.D. 660, we read, "Baedan Mac Ui Cormaic (whose tribe was of the Conmaicne Mara), Abbot of Cluain-muc-Nois, quievit."—W. M. Hennessy's Edition, pp. 98, 99.

<sup>14</sup> These state: "A.D. 660. Boyhan Mac Cowcormick died."

<sup>15</sup> At A.D. 663, "Baeta mc Cucormaic abbas Cluano," is mentioned. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultonienses, p. 56.

<sup>16</sup> "The Age of Christ, 663. The seventh

1st day of March. His name has also the diminutive termination Marnoch or Marnock.<sup>1</sup> The old Breviary and Martyrology, for the use of Aberdeen Church, seem to be the chief sources for illustrating his biography. But, nowhere do we clearly find the place or date for his nativity. The Bollandists have endeavoured to throw some light on his history, and yet only with an indifferent amount of success.<sup>2</sup> That St. Marnan or Marnock was born in Ireland is sufficiently probable, although yet doubtful. According to Bishop Forbes,<sup>3</sup> he seems to be identical with St. Erneneus, the son of Crasenus, the naughty and despised child, who sought to touch the hem of St. Columba's garment at Clonmacnoise.<sup>5</sup> If so, he is thought to be the Ernin, *i.e.*, Mernog of Rath-noi, in Ui Garchon, *i.e.*, in Fotharta of Leinster, and of Cill-Draighnech, in Ui Drona.<sup>6</sup> The Scottish writers, Dempster and Camerarius, appear particularly to have placed the genuineness of his Acts in question, owing to their unaccountable statements, in reference to him. The latter tells us, that Marnan executed various labours in the Scottish Church.<sup>7</sup> Aidan,<sup>8</sup> King of the Scots, is said to have ruled during his period. In 593, Æthelfrith, or Ethelfrid, became King of the Northumbrians, and in 560 Ceawlin had began to reign over the West Saxons.<sup>9</sup> The latter, especially, was a renowned warrior, and he fought against the Britons, or the Picts, or the Scots. His devastations were a source of constant alarm, and soon King Aidan was obliged to appear in arms, against the Saxon united forces.<sup>10</sup> Owing to their inferior numbers, his Scots were fearful, regarding the issue of a campaign then planned; however, their courage was greatly animated, when St. Marnan, through whose advice King Aidan assumed the defensive, began to exhort the soldiers to place all their trust in the Lord of Hosts. Marnan then ordered them to make the sign of the cross on their foreheads; and when the signal for battle was given, all rushed forward to the shock of arms, loudly invoking the name and aid of our Lord Jesus Christ.<sup>11</sup> Of this great engagement, it is said, that St. Columba, then living in the Island of Hy, had a Divine intuition, and to his prayers, and to those of St. Marnan, was the result piously attributed.<sup>12</sup> The Saxons were utterly routed, and an immense slaughter of them followed. Their chiefs and men turned in flight, while Ceaulin, Cuichelm and Crida perished.<sup>13</sup> This great battle was contested, A.D. 593.<sup>14</sup> King Aidan fought, also, with Æthelfrith, who was not present in the foregoing engagement.<sup>15</sup> In 603, a terrible battle took place,

year of Diarmaid and Blathmac. Baetan Mac-Ua-Cormaic, Abbot of Cluain-mic-Nois died. He was of the sept of Conmaicne-mara.—See Dr. O'Donovan's edition, vol. i., pp. 274, 275.

ARTICLE IV.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 392.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii i. De S. Marnano Episcopo in Scotia, pp. 63 to 65.

<sup>3</sup> See "Kalendars of Scottish Saints," p. 392.

<sup>4</sup> See his Life, at the 9th of June.

<sup>5</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 3, and n. (i), pp. 25, 26.

<sup>6</sup> See his Life, at the 18th of August.

<sup>7</sup> See Camerarius, "De Scotorum Pietate," lib. iii.

<sup>8</sup> George Buchanan, who makes him the forty-ninth king of the Scots, has an account of his reign in "Rerum Scotticarum Historia," lib. v., pp. 142 to 144.

<sup>9</sup> See "The Anglo-Saxon Chronicle," in "Monumenta Historica Britannica," vol. i., pp. 302, 305.

<sup>10</sup> See the account of his wars, in the Scottish Histories of Hector Boece and John Lesley. An account of Ceawlin or Ceaulin and his warlike enterprises will be found in Henry of Huntingdon's "Historiæ Anglorum," lib. ii., from A.D. 556 to 590.

<sup>11</sup> Such is the account given in Camerarius, "De Scotorum Pietate," lib. iii.

<sup>12</sup> Such is the statement, made without sufficient authority, apparently, by some Scottish writers.

<sup>13</sup> See "Chronicon ex Chronicis, ab initio Mundi usque ad annum Domini M. C. XVIII. deductum," auctore Florentio Wigornensi Monacho, A.D. D.XCIII., p. 526. "Monumenta Historica Britannica," vol. i.

<sup>14</sup> See Fabii Ethelewerdi "Chronicorum, ab Urbe Condito, scilicet, adusque A.D. DCCCC.LXXV." Libri Quatuor, lib. i. *Ibid.*, p. 504.

at Degsastan, or Degsa Lapis,<sup>16</sup> which ended in the utter overthrow of Aidan, with a great loss to his army.<sup>17</sup> The death of this celebrated Scottish King soon afterwards followed. St. Marnan is said to have survived him for many years, and when his son, Eugenius IV., succeeded to the throne,<sup>18</sup> he was advised by that Christian prelate to treat even the Pagan Angles coming into Scotland, with consideration and favour. So were their minds gradually prepared, for a future reception of the Divine truths of religion.<sup>19</sup> There is a tradition, that St. Marnock retired to do penance, where, in a small field, called Ard Marnock, near the sea, and about three miles south from Kilfinan Church, the foundation and part of a chapel wall, surrounded by a churchyard, may be seen.<sup>20</sup> The holy Marnan was an assiduous preacher of the Gospel.<sup>21</sup> With continuous care and solicitude for the poor, this holy bishop spent his life in the subjugation of his body to the yoke of severe discipline, avoiding honours, and worldly ambition or comforts.<sup>22</sup> At length, borne down by age and infirmity, Marnan resigned his spirit to the Lord, and in that place, which had been chiefly blessed through his zeal and charity. We are informed, that he died in the province of Annandia, and in a place called Abirkerdoure, Aberkerdor,<sup>23</sup> or Aberkerdour, on the beautiful River Duverne, not far from Anglia. There, too, his remains were entombed. It is stated, that pilgrimages were frequently made to his shrine. It is generally thought, that St. Marnan lived to A.D. 625,<sup>24</sup> or thereabouts; while other writers prolong his period to the reign of King Indulph, who flourished in the tenth century.<sup>25</sup> This latter statement is on the authority of Adam King's *Kalendar*. Dempster tells us,<sup>26</sup> that Marnan flourished A.D. 962, and that he wrote many tracts,<sup>27</sup> which we may well doubt. The head of St. Marnan<sup>28</sup> is said to have been preserved in Murray, where the Innes family and tribe had an especial veneration for the holy relic, which was frequently borne in solemn procession, to procure from God the favour of good weather. The coffin and head of St. Marnan were used on certain occasions, for persons to make solemn asseverations before;<sup>29</sup> and a special Mass of St. Marnock

<sup>15</sup> Yet, such a statement has been made by Camerarius.

<sup>16</sup> This place, formerly so noted, is not now known. It is thought, however, to be Dalston, near Carlisle, or Dawston, near Jedborough.

<sup>17</sup> Thenceforward to the time of Venerable Bede, no king over the Scots in Britain durst invade the Anglo-Saxons. See "*Historia Ecclesiastica Gentis Anglorum*," lib. i., cap. xxxiv.

<sup>18</sup> This happened A.D. 605, according to George Buchanan, "*Rerum Scoticarum Historia*," lib. v., p. 144.

<sup>19</sup> See Camerarius, "*De Scotorum Pietate*," lib. iii. This author professes to draw his account of St. Marnan, from the *Chronicles of Scone*, from the *Aberdeen Breviary*, and from Adam King's *Kalendar*.

<sup>20</sup> "About 300 yards above this chapel, on an eminence, a cell and part of another appears in the end of a pile of stones or borradh."—"Old Statistical Survey of Scotland," vol. xiv., p. 258.

<sup>21</sup> See Bishop Forbes' "*Kalendar of Scottish Saints*," p. 392. We are told, also, that men honoured him "*tanquam Deum in terris*."

<sup>22</sup> See "*Proceedings of the Society of*

*Antiquaries of Scotland*," vol. ii. Sessions MDCCCLIV—V.—MDCCCLVI—VII., p. 261.

<sup>23</sup> The *Martyrology of Aberdeen* states "*diem ibidem clausit extremum*."

<sup>24</sup> See Bishop Forbes' "*Kalendar of Scottish Saints*," p. 392.

<sup>25</sup> See George Buchanan's "*Rerum Scoticarum Historia*," lib. vi., pp. 165, 166.

<sup>26</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. xii., num. 852, p. 454.

<sup>27</sup> Among the titles of these, he tells us, are "*Pro Fædere servando*," lib. i., and, "*Monitorium ad Ecclesias patrias*," lib. i. He also incorrectly places the festival of this saint, at the 2nd of March.

<sup>28</sup> In reference to it and to his remains, the *Aberdeen Martyrology* states, that as a sweet-smelling balsam, these brought each day joy and health to all the people of the province, where they had been kept. See "*Proceedings of the Society of Antiquaries of Scotland*," vol. ii. Sessions MDCCCLIV—V.—MDCCCLVI—VII., p. 261.

<sup>29</sup> This appears from a *Perambulation of the lands of the Church of Aber-Keyrdor*, called Yochry and Achbrady. See "*Registrum Nigrum de Aberbrothock*," p. 277.



was celebrated on the day of his feast.<sup>30</sup> The clergy and people were accustomed each Sunday, to have lights placed around the head, which was washed with water. This again was used by the infirm and sick, who deemed it an effective restorative. Some remarkable instances are adduced, in the Breviary of Aberdeen, of miracles wrought, through the intervention of St. Marnan. Certain persons, who had plundered the lands of Abirkerdoure Church, were unable to light the tapers, held in their hands. A chief, who wished to carry off a tree from Lochellis Church lands, in the diocese of Aberdeen, could not remove it beyond the bounds, but the clergy very readily carried it back.<sup>31</sup> The Kalendar of Arbuthnott notes St. Marnoc, Bishop, with an office of nine Lessons, at the 1st of March.<sup>32</sup> The Martyrology, compiled for the use of the church at Aberdeen,<sup>33</sup> has the festival of St. Marnan, Bishop and Confessor, at Aberkerdor, of Moray, in Scotia, on the Kalends of March.<sup>34</sup> In Adam King's Kalendar, "St. Marnane, bisch. and confess. in Scotland vnder King indulphe," is noticed, at the 1st of March.<sup>35</sup> The Breviary of Aberdeen has an Office and Lessons for St. Marnan's festival, at this date. In it, he is regarded as a Bishop and Confessor.<sup>36</sup> The Kalendar of David Camerarius enters the feast of St. Marnanus, Bishop and Confessor, at the 1st of March.<sup>37</sup> The parish of Aberchirder, in the presbytery of Strathbogie, is called St. Marnoch. Near the manse is a well, called after him. Here, too, on the 2nd Tuesday of March, is held Marnoch fair.<sup>38</sup> The parish of Kilmarnock, Ayrshire; <sup>39</sup> Leochel; <sup>40</sup> Foulis-Easter; <sup>41</sup> Dalmarnock, at Little Dunkeld; <sup>42</sup> Inchmarnock, a suppressed parish, now united to Glentaner and Aboyne; <sup>43</sup> Both Chapelary; <sup>44</sup> Inchmarnock, on the Isle of Bute; <sup>45</sup> all were places where his memory had been formerly celebrated. Among the Scone Charters, there is mention of a gift to the convent, attached to St. Mernoc's Chapel, "infra Fossata," as also allusion to St. Mernock's croft, with the chapel-yard and chapel of St. Mernock.<sup>46</sup> At Benholm, there is a St. Marny's Well.<sup>47</sup> There is a Portmarnock <sup>48</sup> townland and parish, in the barony of Coolock, county of Dublin; <sup>49</sup> but, whether its name has been derived from the present saint, or from another bearing a similar name, may be questioned.

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ARTICLE V.—ST. MOINEND OR MAOINEANN, BISHOP OF CLONFERT, COUNTY OF GALWAY. [*Sixth Century.*] Doubts have been entertained,<sup>1</sup> that the present holy man, called Moen, Moena, Maoinneann, Mainneann,

<sup>30</sup> See "Registrum Episcopatus Brechinensis," p. 12.

<sup>31</sup> "Breviarium Aberdonense," Pars Hymnalis, fol. lx., b. lxi.

<sup>32</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 97.

<sup>33</sup> Communicated by David Laing, Esq., F.S.A., Scot.

<sup>34</sup> See "Proceedings of the Society of Antiquaries of Scotland," vol. ii. Sessions MDCCCLIV—V.—MDCCCLVI—VII., p. 261.

<sup>35</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 146.

<sup>36</sup> See the Bollandists' "Acta Sanctorum," tomus i., Martii i. De S. Marnano Episcopo in Scotia, num. i., p. 63.

<sup>37</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 235.

<sup>38</sup> See "New Statistical Survey of Scotland," Banff, pp. 382, 386.

<sup>39</sup> See *ibid.*, Ayr, p. 535.

<sup>40</sup> As related in the legend.

<sup>41</sup> See "Registrum Prioratus S. Andree," p. 348.

<sup>42</sup> See "Old Statistical Survey of Scotland," vol. vi., p. 381.

<sup>43</sup> See *ibid.*, vol. xix., p. 296.

<sup>44</sup> See "Registrum Episcopatus Brechinensis," pp. 12, 14.

<sup>45</sup> See "New Statistical Survey of Scotland," Bute, pp. 96, 104.

<sup>46</sup> See "Liber Ecclesie de Scon," pp. 186, 231.

<sup>47</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 392, 393.

<sup>48</sup> Rendered St. Mernoc's Port or landing-place.

<sup>49</sup> The townland is shown on Sheet 15, and the parish on Sheets 12, 14, 15, "Ordinance Survey Townland Maps for the County of Dublin."

ARTICLE V.—<sup>1</sup> See Dr. Lanigan's "Ec-

Moeneann, Moennenn, Moenu, Moenen, Moinend, and as in Scotland Minnan, Monan or Monanus,<sup>2</sup> may not be different from the saint, whom we have already noticed, at the 26th of February. So far as he had been able to build upon conjecture and inference, the Life of this bishop is published by Colgan, at the 1st of March,<sup>3</sup> and it is drawn from many sources. The Bollandists merely notice him,<sup>4</sup> and cautiously avoid entering upon particulars already given; nor, is it known, that any special Acts are available, to throw light on his history. Mo, which signifies "my," is prefixed very frequently to the proper names of Irish Saints, out of respect and tenderness. Removing this prefix, the original and true name probably was Nennius or Nennio. But, it being common with the Irish to add the monosyllable, the name in spelling has been considerably metamorphosed. Mo-Nennius and Mon-Nennio, too, are held to have been other forms.<sup>5</sup> In the opinion of Dr. Lanigan,<sup>6</sup> this Monennus, venerated at the 1st of March, was undoubtedly the same person as Nennio, who had been abbot and bishop over what was called the great monastery in Britain. This, which was known as Rosnat, is thought to be a sufficiently probable conjecture, by Colgan; and, therefore, our saint might be regarded as teacher of the most celebrated among our Irish Saints. Again, he is thought to have been a companion of St. Brendan,<sup>7</sup> the Navigator, by whom he was installed as Bishop of Clonfert.<sup>8</sup> Following Dr. Lanigan's hypothesis, the present holy man should have been the teacher of St. Tighearnach,<sup>9</sup> Bishop of Clones, of St. Eugene,<sup>10</sup> Bishop of Ardstraw, of St. Carpreus or Carbrei,<sup>11</sup> and of St. Ændæus of Aran.<sup>12</sup> Likewise, Cailan or Mochai,<sup>13</sup> of Nendrum, is said to have sent Finnian of Maghbile,<sup>14</sup> to Nennius or Monenius.<sup>15</sup> But, even the foregoing should not close the list of his celebrated disciples. Another supposition has confounded the present St. Moinend, with the St. Mannan, to whom allusion has been already made, at the 23rd of February, and who has been thought identical with a St. Monan, called Archdeacon of St. Andrew's Church, in Scotland. He is said to have preached the Word of God, in the country about Fife. By some of the Scottish writers, he is also called Mynnanus. The Bollandists have the Acts of this St. Monon, Archdeacon, taken from the Aberdeen Breviary,<sup>16</sup> at the 1st of March.<sup>17</sup> The legend relates, that he and several companions came from Hungary<sup>18</sup>—certain Scottish writers think them rather to have been

clesiastical History of Ireland," vol. ii., chap. x., sect. vii., n. 116, p. 36.

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 412, 413.

<sup>3</sup> See, "Acta Sanctorum Hiberniæ," i. Martii. Vita S. Moinenni, sive Mon-Nennii, pp. 437 to 439.

<sup>4</sup> See "Acta Sanctorum," tomus i., Martii i. Among the pretermitted Saints, p. 3.

<sup>5</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii i. De S. Moinenno sive Mon-Nennio, Episcopo Cluanfertensi, p. 437, and n. 1, 439.

<sup>6</sup> See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. ii., n. 17, p. 437.

<sup>7</sup> His feast occurs, at the 16th of May.

<sup>8</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii i. De S. Moinenno sive Mon-Nennio, Episcopo Cluanfertensi, pp. 436, 437.

<sup>9</sup> His feast is held, on the 4th of April.

<sup>10</sup> His festival occurs, at the 23rd of August.

<sup>11</sup> Probably Bishop of Culrain, whose

feast takes place on the 11th of November; or perhaps St. Cairbre, Bishop of Magh Bile, venerated on the 3rd; or St. Coirpre, Abbot of Magh Bile, venerated on the 31st of May.

<sup>12</sup> His feast is celebrated, on the 21st of March.

<sup>13</sup> His feast occurs, at the 23rd of June.

<sup>14</sup> His festival is referred to the 10th of September.

<sup>15</sup> See Ussher's "Primordia Ecclesiarum Britannicarum," p. 954.

<sup>16</sup> First printed, A.D. MDIX., at the expense of Walter Chepman, a citizen of Edinburgh.

<sup>17</sup> See "Acta Sanctorum," Martii i. De S. Monano Archidiacono Andreopoleos in Scotia, tomus i., pp. 86 to 88.

<sup>18</sup> The Bollandists discredit this statement, however, by showing, that in the ninth century, the period assumed for their arrival, the Hungarians were not Christians. The Chuni or Avars were then in possession of Hungary, and Pagans. See *ibid.* Commentarius prævius, num. 1, p. 86.

Scots or Angles<sup>19</sup>—and suffered martyrdom, in the ninth century, at the hands of the Danes.<sup>20</sup> St. Monon is said to have flourished during the reign of Kenneth, King of Scotland. This holy man's tomb was at Inverny in Fife,<sup>21</sup> where many miracles were wrought, in favour of sick and afflicted persons. Pilgrimages to his shrine were also very frequently made, during the middle ages, as we learn from the five Lessons of St. Monon's Office, contained in the old Breviary of Aberdeen, at this day. The mother of a family, furious and possessed by devils, had these cast out through the prayer of St. Monan, and though left half dead, yet was she immediately restored to health. For many years after his translation to heaven, a little chapel contained his relics. Being struck by an iron-barbed arrow from a catapult, King David II.<sup>22</sup> of Scotland failed to get relief from surgeons; but, by commending himself to the protection of St. Monan, the barbed arrow came out of its own accord, not even leaving a scar. This incident and other miracles caused the king to restore and found the Chapel of St. Monon, on the 3rd of April, and in the fortieth year of his reign. A hermit was attached to its service, and lands were granted for its support.<sup>23</sup> St. Monan's was the chief seat for the *cultus* of this holy man, and it is now joined to the parish of Abercromby in Fife,<sup>24</sup> where there is a fine church, standing picturesquely on the shore.<sup>25</sup> His chapel in the Aberdeen Martyrology is called Invere. There is a burn anciently called Inweary, on the west of the parish. There is a chapel of St. Monanis, in the parish of Kilteam, in Ross.<sup>26</sup> Minnan's fair is held at the old chapel, at Freswick, in Caithness, on the 2nd of May (? March), a day later than the feast.<sup>27</sup> There is also a Kilminning farm and rock in the parish of Crail.<sup>28</sup> The Kalendar of Drummond, at the Kalends, or 1st of March, commemorates St. David, Archbishop of Britain, and amongst the Irish, it states, that the holy Bishops and Confessors, Senan and Moynenn, went to heaven.<sup>29</sup> In the Martyrology, printed at Cologne, A.D. 1490, St. Monan, Confessor, is entered, at this date; likewise, in Hermann Greuen's additions to Usuard,<sup>30</sup> we read, in Scotland, Monan, Levite and Confessor, for this day; a manuscript copy of Florarius, however, places him in Anglia, as a Bishop and Confessor, at this date.<sup>31</sup> In the Kalendar of Hyrdmanistoun, there is an entry of St. Monan's feast, at the 1st of March. He is

<sup>19</sup> See Hector Boece, "*Scotorum Hystoriae*," lib. x., p. ccvi.

<sup>20</sup> The Bollandists suggest, that as the northern pirates at this time carried on wars with the Gauls and Belgians, who were Christians, these martyrs might be considered, as coming from Belgium or Gaul, to take refuge in Scotland; or, rather, they think it more probable, that they may have been missionaries, newly arrived from Hibernia, to spread the Gospel among the Picts. See "*Acta Sanctorum*," toms i., Martii i. De S. Monano Archidiacono Andreopoleos in Scotia. *Commentarius prævius*, num. 2, pp. 86, 87.

<sup>21</sup> According to the old Breviary of Aberdeen; yet, in the Martyrology of Aberdeen, the place is called "Inuere in Fyfe." Thither, "*fama sanctitas Monam tam de vrbibus quam de agris vulgus innumerabile tam validorum quam languidorum ad benefica Monani consequenda continue confluit.*" — "*Proceedings of the Society of Antiquaries of Scotland*," vol. ii. Sessions MDCCCLIV—V.—MDCCCLVI—VII. Communicated by David Laing, Esq., F.S.A.,

Scot., p. 261.

<sup>22</sup> He reigned from A.D. 1329 to 1370. See George Buchanan's account of the stirring events during his time in "*Rerum Scoticarum Historia*," lib. ix., pp. 262 to 285.

<sup>23</sup> See Spottiswoode's Religious Houses, in Keith's "*Scottish Bishops*," p. 445. Russel edition.

<sup>24</sup> See "New Statistical Survey of Scotland," Fife, pp. 337, 350.

<sup>25</sup> See "Old Statistical Survey of Scotland," vol. ix., p. 334.

<sup>26</sup> See "*Origines Parochiales Scotiæ*," vol. ii., part ii., p. 478.

<sup>27</sup> See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 413.

<sup>28</sup> See "New Statistical Survey of Scotland," Fife, p. 944.

<sup>29</sup> See "Bishop Forbes' "*Kalendars of Scottish Saints*," p. 6.

<sup>30</sup> Edited A.D. 1515 and 1521.

<sup>31</sup> See the Bollandists' "*Acta Sanctorum*," toms i., Martii i. De S. Monano Archidiacono Andreopoleos in Scotia, num. 4, p. 87.



noted as a Confessor, who had an Office, comprising nine Lessons.<sup>32</sup> The *Kalendar De Nova Farina*, has Monan, Abbot, at the same date.<sup>33</sup> The *Kalendar of Arbuthnott* notes St. Monan, a Confessor, with an Office of nine Lessons.<sup>34</sup> The *Kalendar of the Aberdeen Breviary*, at the 1st of March, has the festival of St. Monan, of St. Marnan, Bishop, and of St. David, Bishop, with offices respectively of nine Lessons.<sup>35</sup> In the *Martyrology*<sup>36</sup> for the use of the Church of Aberdeen,<sup>37</sup> St. Monan is noticed as a Confessor, in Scotia, at this date.<sup>38</sup> But, from what has been already stated, as also in that which follows, it must be extremely difficult to reconcile conflicting accounts respecting him. In Adam King's *Kalendar*, "St. Mynnane, archdeacon and confess. in Scotland vnder king constantine ye 2,"<sup>39</sup> is entered, at the 1st of March.<sup>40</sup> Dempster has Minnan, Archdeacon, in his "*Menologium Scoticum*," at the same date.<sup>41</sup> Most unaccountably, this writer elsewhere distinguishes between a St. Monan and a St. Minnan, making both archdeacons, however, and the authors of books. Thus, he states, St. Monan composed "*Epistolæ ad Diversos*," lib. i., and "*Carmina Sacra*," lib. i., and that he suffered martyrdom,<sup>42</sup> with St. Adrian, and his companions.<sup>43</sup> The reader is referred to another volume of this work, for further details of their passion.<sup>44</sup> At the 1st of March, *Camerarius* has the feast of St. Monan, Martyr. He officiated in the province of Fife, and in the country adjoining the Island, Maia. He was celebrated for his miracles.<sup>45</sup> At the 1st of March, Dempster has an account of a St. Minnanus, who is called an archdeacon, and who had a great reputation for piety and learning. He is said, to have been a great favourite of King Kenneth, and after his death, Minnan retired from the Court of Donald V., being disgusted with his luxurious habits of living. He is stated, to have written, "*De Legitima Pictici Regni cum Scotico Unione*," lib. i., "*Apologiam pro Rege*," lib. i. The Church of Kilminnan in Gallovidua was dedicated to him. According to the *Scottish Breviary*, he was venerated on this day, and he lived, A.D. 878.<sup>46</sup> Now, it seems difficult beyond measure, to identify the foregoing Minnan or Monon, with Moinend or Maoineann, said to have been a bishop over the see of Clonfert. St. Ængus, the Culdee, has a notice of this latter saint.<sup>47</sup> On the 1st of March, the *Martyrology of Tallagh*<sup>48</sup> also mentions Moinend, Bishop, but without indicating his see. Alluding to the holy man recorded at this date, *Marianus O'Gorman* calls him "the fair, tall, smooth Moenend."<sup>49</sup> The *Martyrology of Donegal*,<sup>50</sup> on this day, records Maoineann, Bishop of Cluain-ferta Brenainn. This place is now known as Clonfert, near the River Shannon, in the barony of Longford, and county of Galway. St. Brendan

<sup>32</sup> See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 37.

<sup>33</sup> See *ibid.*, p. 69.

<sup>34</sup> See *ibid.*, p. 97.

<sup>35</sup> See *ibid.*, p. 113.

<sup>36</sup> From a Manuscript of the sixteenth century.

<sup>37</sup> Communicated by David Laing, Esq., F.S.A., Scot.

<sup>38</sup> See "*Proceedings of the Society of Antiquaries of Scotland*," vol. ii. Sessions MDCCLIV—V. —MDCCLVI—VII., p. 261.

<sup>39</sup> According to George Buchanan, King Constantine II. reigned from A.D. 858 to 874. See "*Rerum Scotticarum Historia*," lib. v., pp. 158, 159.

<sup>40</sup> See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 146.

<sup>41</sup> See *ibid.*, p. 193.

<sup>42</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. xii., num. 834, p. 451.

<sup>43</sup> Their festival is usually assigned to the 4th of March.

<sup>44</sup> See vol. ii., Twenty-Third day of February, Article iv., Saints Mannan and Tiaan, of Aredh-Suird, or Airiudh h-Uird.

<sup>45</sup> See Scottish Entries in the *Kalendar of David Camerarius*. Bishop Forbes' "*Kalendars of Scottish Saints*," p. 235.

<sup>46</sup> See Dempster's "*Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. xii., num. 851, p. 453.

<sup>47</sup> A note on Moinend, in the "*Feilire*" of St. Ængus thus runs: *εππος οαυρ κομωβα κλυανα φερτα βρεναινο, i.e., "Bishop and Coarb of Cluain-Ferta of Brenaind."*

founded a great monastery here, in the middle of the sixth century.<sup>51</sup> The present saint is thought to have been a companion of St. Brendan, during the seven years of his trans-Atlantic voyage ; and to have afterwards lived under this holy abbot's rule, at Clonfert. But, indeed, historic notices have been so obscure regarding him, that little of a definite character can be gleaned for his Acts. The ancient building at Clonfert had been remodelled, at various periods, and it is now used for the Protestant episcopal parish church. It consisted of nave, chancel and transepts. The chancel, supposed to be the oldest part of the building, is 27½ feet long, by 22 feet in breadth ; while the nave measures 54 feet in length, and 27 feet 6 inches in breadth, clear of the walls. The south wall of the nave is about 14 or 15 feet high, and 2 feet 6 inches in thickness, while the chancel wall only measures 2 feet in depth.

The gables are highly pitched, yet so covered with thick ivy, that there is no way of seeing what was the nature of the roof. The masonry of this building is in irregular courses of rough sandstone, laid in rough mortar, without ashlar work.<sup>52</sup> The doorway of sandstone deserves a particular study.<sup>53</sup> Two outer pilasters support a high pitched pediment : the doorway proper is deeply recessed, in six jamb-shafts and piers, on either side, surrounded by capitals. From these springs a beautiful columnar rounded arch, with a row of bosses, all varied in pattern.



Doorway of Clonfert Church, County Galway.

The most quaint and elaborate carving appears on all the stones of which it is composed ; and, an amazing variety of ornament, showing a marvellous fertility of invention,<sup>54</sup> is manifested in a work, which has hitherto so well

<sup>46</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>49</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 412.

<sup>50</sup> Edited by Drs. Todd and Reeves, pp. 60, 61.

<sup>51</sup> See Archdall's "Monasticon Hibernicum," p. 278.

<sup>52</sup> See "Notes on Irish Architecture."

By Edwin, third Earl of Dunraven, edited by Margaret Stokes, vol. ii., p. 106.

<sup>53</sup> Two fine autotypes accompany the letter-press of the noble work, to which allusion has been made in the previous note. The accompanying illustration of the doorway has been copied therefrom by the writer, with kind permission of Miss Stokes. It has

stood the ravages of time. Colgan would fain make St. Moinend or Monennus the same as Moena, who died Bishop of Clonfert, in the year 570, or 571. But, Dr. Lanigan asks, how could a man, who had been a bishop in Britain, before Tigernach became one in 506, be supposed to have lived to so late a period? Besides, as he remarks, the names are plainly different.<sup>55</sup> To wind up the uncertain accounts regarding him, we have only to state, the Annals of the Four Masters, at A.D. 570, mention, that St. Maeineann, Bishop of Cluain-fearta-Breanainn, died on the 1st of March.<sup>56</sup> Tigernach,<sup>57</sup> and the Annalists of Ulster, assign his death to A.D. 571.<sup>58</sup> The foregoing account must mean, our saint was either a bishop assistant, or a bishop designate, of St. Brendan's foundation, as the death of the founder is, by the Annals of Ulster,<sup>59</sup> and of the Four Masters, assigned to A.D. 576.<sup>60</sup> Yet, we heartily wish, the foregoing notices should be more critically examined, by future writers.

ARTICLE VI.—OBITUARY FESTIVAL OF ST. SENAN, ABBOT OF SCATTERY ISLAND, COUNTY OF CLARE. [*Sixth Century.*] One of the most renowned among our old saints was St. Senan, Abbot of Iniscathaigh. At this date, as noticed by Colgan<sup>1</sup> and by the Bollandists,<sup>2</sup> his death occurred; although, his chief festival is set down, at the 8th of March, where his Life will be found written more at length. The old metrical Acts, published by Colgan, allude to the coincidence of his departure on St. David's day; and, with the illustrious prelate of Menevia, he was bound in a special spiritual friendship. Senan, Bishop, is the only mention made of him, in the Martyrology of Tal-lagh,<sup>3</sup> at this date. At the Kalends of March, the Calendar of Cashel places the death of St. Senan. Marianus O'Gorman, and Maguire have his festival, also, at the present date. It is stated to be that day, when his departure from life first took place; but, that, through a singular dispensation of Divine Providence, he was again revived, and that on the eighth day subsequent, Senan was finally summoned away to heaven. The Martyrology of Donegal<sup>4</sup> mentions on this day Senan, of Inis Cathaigh.<sup>5</sup> In the table affixed, this saint's name has been Latinized, Priscianus.<sup>6</sup> Under the head of Inis Cathaigh, Duaid Mac Firbis enters, Senan, Bishop, from Inis-Cathaigh, at March 1st.<sup>7</sup> There is another feast to Senán, on the 8th of March; but, this present

been drawn on the wood by William F. Wakeman, and engraved by George A. Hanlon.

<sup>54</sup> In Richard Rolt Brash's "Ecclesiastical Architecture of Ireland," there is a minute and critical detailed description of the workmanship, at p. 42.

<sup>55</sup> See "Ecclesiastical History of Ireland," vol. i., chap ix., sect. ii., n. 17, p. 437.

<sup>56</sup> See Dr. O'Donovan's Edition, vol. i., pp. 206, 207.

<sup>57</sup> According to the MS. copy, in Irish and English, which is to be found in the handwriting of Brannan, the Irish Scribe of Charles O'Connor, of Belanagare, fol. 22, 23. R.I.A.

<sup>58</sup> See Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii. Tigernaci Annales, p. 151. The Annales Ultonienses state "*Moena Eps Cluana ferta Brenain [Moena Episcopus Cluana ferta Brendani, i.e., Episcopus civitatis Cluanfert] quievit.*"

—*Ibid.*, tomus iv., p. 26.

<sup>59</sup> See *ibid.*, p. 28.

<sup>60</sup> See *ibid.*, pp. 208, 209.

ARTICLE VI.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Martii i. De S. Senano Episcopo, p. 440.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii i. Among the pretermitted Saints, p. 4.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 60, 61.

<sup>5</sup> "Aut de Insula Gatag," state the Bollandists, at this date.

<sup>6</sup> See, "The Martyrology of Donegal," pp. 464, 465. Dr. Todd here remarks: "The Irish word *Sean* signifies *antiquus, priscus.*"

<sup>7</sup> See "Proceedings of the Royal Irish Academy," Irish MS. Series, vol. i., part i., pp. 114, 115.

<sup>8</sup> Dr. Todd in a note adds, at the word *Aenghus*: "Or rather, according to the



one is the commemoration of his death, as the O'Clerys inexactly state, according to Aenghus.<sup>8</sup> The same thing is understood, from the Life of Senán, where it treats about his death.

ARTICLE VII.—ST. CASSAN, CASYN, OR CASSAIN, SON OF NEMAN. [*Sixth Century.*] A brief notice of this holy man is given, by the Bollandists,<sup>1</sup> who remark on Colgan having omitted all mention of him, at this day, although assigning his festival to it. This supposes him to be identical with a holy man, who must have flourished, so early as the sixth century. He is alluded to as Casyn, in the Acts<sup>2</sup> of St. Brigid,<sup>3</sup> Abbess of Kildare. To illustrate his pedigree, Colgan cites the twenty-second chapter of the "Sanctilogic Genealogy."<sup>4</sup> St. Finian of Clonard<sup>5</sup> met St. Cassan, the son of Neman, in the country of Fortcherten. The latter greatly rejoiced at his approach; while he subjected himself and his church to Finian. The name Cassan mac Neman, without any further designation, occurs in the Martyrology of Tallagh,<sup>6</sup> at the 1st of March. At this date, also, Marianus O'Gorman commemorates him. Again, on this day was venerated, according to the Martyrology of Donegal,<sup>7</sup> Caissin, son of Nemán. There was a Caisin of the Dal Buain, adds the compiler, who belonged to the race of Eochaidh, son to Muiredh, and who sprung from the posterity of Heremon.

ARTICLE VIII.—ST. ENAN MAC NISSI, BISHOP. The Bollandists record a St. Macnissius or Maonissius, at this date, relying on the Irish Martyrologists, although acknowledging, that otherwise he was unknown.<sup>1</sup> The name Enan, without any other title, is found in the Martyrology of Tallagh,<sup>2</sup> at the 1st of March; but, it would seem Macnisi, with its adjunct, bishop, ought to be placed in conjunction with the first name. Marianus O'Gorman, likewise, notices him. According to the Martyrology of Donegal,<sup>3</sup> on this day was venerated Enán, Mac Nissi.<sup>4</sup>

ARTICLE IX.—REPUTED FESTIVAL OF ST. NON, NONNA, NONNITA OR MELARI, MOTHER OF ST. DAVID, ARCHBISHOP OF MENEVIA, WALES. [*Fifth Century.*] In a manuscript copy of Florarius, the pious mother of St. David,<sup>1</sup> Archbishop of Menevia, in Wales, is entered as St. Nonnita, Martyr, at this date. But, the Bollandists assert, that elsewhere, she is not found among the lists of saints, neither does it appear, that her life was crowned by martyrdom.<sup>2</sup> The illustrious David's mother, Non, or Nonnita, by name, is usually designated a nun. But, in the oldest and most consistent Life of St. David, and also in the Life given by Colgan, she is spoken of as a beautiful girl, whom the chieftain of Ceretica, Xantus, met as he journeyed into Demetia,

Scholiast on Aengus, whose words are, "obitus est in hoc die."

ARTICLE VII.—<sup>1</sup> See "Acta Sanctorum," tomus i., Martii i. Among the pretermitted Saints," p. 3.

<sup>2</sup> See the Bollandist Collection, at the 1st of February, sect. xiii., num. 105, p. 116.

<sup>3</sup> See her Life, at the 1st of February.

<sup>4</sup> See "Acta Sanctorum Hiberniæ," xxiii. Februarii. Vita S. Finniani seu Finneni Abbatis de Cluain-Eraird, n. 20, p. 398.

<sup>5</sup> See his Life, at the 12th of December.

<sup>6</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 60, 61.

ARTICLE VIII.—<sup>1</sup> See "Acta Sanctorum," tomus i., Martii i. Among the pretermitted Saints," p. 3.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 60, 61.

<sup>4</sup> In a note, Dr. Todd here says: "The Mart. Taml. distinguishes Enán and Mac Nissi, but M. O'Gorman, as explained by the gloss, makes them one and the same."

ARTICLE IX.—<sup>1</sup> See his Life, already given, at this date.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii i. Among the pretermitted Saints, p. 3.

and of whom he became passionately enamoured.<sup>3</sup> She is said to have been daughter to Bracan or Breccan, an Irish prince, who settled in Wales, and who died A.D. 450. Whether she was born there or in Ireland seems a matter open to question. In the Shire of Cornwall, and in the union of Camelford, and hundred of Lesnewth, lies the parish of Tintagel.<sup>4</sup> This is said to have been the stronghold and birthplace of the famous King Arthur, to whom St. David was so closely related. Adjoining it, on the east side, is the wide parish of Alternun, where, tradition tells us, his mother abode, and where her well remains to this day.<sup>5</sup> The particulars of her life, so far as known to us, have been already embodied in the Acts of St. David, which precede. She lived a most holy and austere life, as the Acts of her celebrated son indicate.<sup>6</sup> Non seems to have been a woman of great Christian zeal. There are four religious edifices in Wales dedicated to her memory, all of which, like her church in Cornwall, are situated in the immediate neighbourhood of churches ascribed to her renowned son.<sup>7</sup>

ARTICLE X.—BANFOTA. According to the published Martyrology of Tallagh,<sup>1</sup> veneration was given, at the 1st of March, to Banfota. To us, this entry is simply unintelligible.

ARTICLE XI.—ST. COLUMBA OR COLUM, OF CEANN GARADH, NOW KIN-GARTH, IN BUTE, SCOTLAND. We find the name of this saint entered, in the Martyrology of Tallagh,<sup>1</sup> at the 1st of March. Marianus O'Gorman has a notice of him, likewise, as the Bollandists observe,<sup>2</sup> placing him among the pretermitted Saints. Colum, of Ceann Garadh, is mentioned in the Martyrology of Donegal,<sup>3</sup> as having a festival at this date. When he flourished does not appear, from the Annals of the Four Masters.

ARTICLE XII.—ST. SARAN, BISHOP. At the 17th of February, when treating about the saints, buried at Trim, Colgan alluded to a St. Saran, venerated at the 1st and 10th of March;<sup>1</sup> but, at either day, he has taken no further notice of them. The Bollandists merely notice St. Saran, a bishop, at the 1st of March, and point out such omission.<sup>2</sup> We find an entry, in the Martyrology of Tallagh,<sup>3</sup> at the 1st of March, relating to St. Saran, a bishop. The festival of Sarán, Bishop, is registered in the Martyrology of Donegal,<sup>4</sup> on this day. More we cannot state, in reference to him.

ARTICLE XIII.—REPUTED FESTIVAL OF A ST. FERGAN, ABBOT. The MS. in T.C.D., classed B. 1. 1., contains in its Calendar list, at March 1st, Sancti Fergana Abbatis, ix., Lect. This was formerly the Antiphonarium of

<sup>3</sup> See Rev. John Adams' "Chronicles of Cornish Saints," No. v., S. David.

<sup>4</sup> See an account of it, in Lewis' "Topographical Dictionary of England," vol. iv., pp. 362, 363.

<sup>5</sup> See Rev. John Adams' "Chronicles of Cornish Saints," No. v., S. David.

<sup>6</sup> See the Bollandists' "Acta Sanctorum," tomus i., Martii i. Vita S. Davidis, ex MS. Ultrajectino, cap. i., num. 2, 3, pp. 41, 42.

<sup>7</sup> See Rev. John Adams' "Chronicles of Cornish Saints," No. v., S. David.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly,

p. xvii.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii i., p. 3.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 60, 61.

ARTICLE XII.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xvii. Februarii, p. 367.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii i. Among the pretermitted Saints, p. 3.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xvii.

the Culdees, at the Metropolitan Church of Armagh. As will be seen, at the ensuing day, St. Fergna, Britt, Bishop and Abbot of Iona, is then venerated, and perhaps the present notice may, likewise, have reference to him.

ARTICLE XIV.—REPUTED FESTIVAL OF ST. CEDDE. In the “Scottish Kalendar,” is entered Cedde, at the 1st of March.<sup>1</sup> We think, however, this must be a mistake for the 2nd of this month.

## Second Day of March.

ARTICLE I.—ST. CEDDA OR CHAD, BISHOP OF LICHFIELD, AND APOSTLE OF THE MERCIANS.

[SEVENTH CENTURY.]

### CHAPTER I.

ST. CEADDA'S OR CHAD'S ACTS—HIS FAMILY AND BIRTH—HIS EARLY EDUCATION IN LINDISFARNE AND IN IRELAND—HE IS PLACED OVER LESTINGAN MONASTERY—OWEN OR OWINI BECOMES HIS DISCIPLE—THE LEGEND OF ST. CHAD, KING WULFERE AND HIS FAMILY.

THE chiefest and most reliable accounts, we find, regarding this holy bishop, are taken from Venerable Bede.<sup>1</sup> Since his time, others have treated concerning him; as, for example, John Capgrave,<sup>2</sup> Dempster,<sup>3</sup> Dean Cressy.<sup>4</sup> At the 2nd day of March, Colgan introduces Acts of this saint. These are chiefly taken from Venerable Bede, and Colgan has added notes of his own to illustrate the memoir.<sup>5</sup> The Bollandists also have inserted his Acts.<sup>6</sup> Adrien Baillet,<sup>7</sup> Bishop Challenor,<sup>8</sup> Rev. Alban Butler,<sup>9</sup> Rohrbacher,<sup>10</sup> and Rev. S. Baring-Gould<sup>11</sup> have their respective notices of this renowned saint. A metrical Life of St. Chad, attributed to Robert of Gloucester, is likewise extant; and, among the Bodleian MSS., there is an Anglo-Saxon homily for St. Chad's day, written in the Middle-Englian dialect, which stretched from Lichfield to Peterborough.

Ceaddanus, who is also called St. Chad, Cedd, or Cedda—and by the

<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 60, 61.

ARTICLE XIV.—<sup>1</sup> See Bishop Forbes' “Kalendars of Scottish Saints,” p. 249.

ARTICLE I.—CHAPTER I.—<sup>1</sup> See “Historia Ecclesiastica Gentis Anglorum,” lib. iii., cap. xxiii., xxviii., lib. iv., cap. iii., pp. 197, 206, 211 to 214. Edition in “Monumenta Historica Britannica.”

<sup>2</sup> See “Nova Legenda Angliæ.”

<sup>3</sup> This writer classes him among the Scottish Saints.

<sup>4</sup> See “Church-History of Brittany,” book xvi., chap. xii., p. 393, and book xvii., chap. ii., viii., ix., pp. 410, 416 to 418.

<sup>5</sup> See “Acta Sanctorum Hiberniæ,” ii. Martii. Vita S. Cedde, Episcopo Lickfeldiensi, pp. 444 to 447.

<sup>6</sup> See “Acta Sanctorum,” tomus i., Martii ii. De S. Ceadda Episcopo Merciorum et Lindisfarorum, Lichfeldiæ in Anglia, pp. 143 to 148. The Acts of St. Chad are preceded by a historic commentary of two sections and twelve paragraphs.

<sup>7</sup> See Baillet's “Vies des Saints,” tome i., at the Second of March, the Life of St. Ceaddé, pronounced Cedde, Bishop of Lichfield, pp. 20 to 23.

<sup>8</sup> See “Britannia Sancta,” part i., pp. 147 to 151.

<sup>9</sup> See “Lives of the Fathers, Martyrs and other principal Saints,” vol. iii., March ii.

<sup>10</sup> See “Vies des Saints pour tous les jours de l'année,” tome ii., p. 11.

<sup>11</sup> See “Lives of the Saints,” vol. iii., March ii., pp. 23 to 37.



Irish, Ceaddan, or Ceaddain<sup>12</sup>—was brother to that Apostolic Prelate, St. Cedd,<sup>13</sup> or Chad, who was Apostle and Bishop of the East Saxons, and also, it has been stated, Bishop of London. The two holy priests, St. Ceulin and St. Cymbill, were his brothers.<sup>14</sup> They were natives of Northumbria, as has been generally supposed. It is remarkable, that often in Saxon, as in the Celtic, families, we find two brothers or two sisters, bearing the same name.<sup>15</sup> Probably, from the order in which they are mentioned, by Venerable Bede, we should consider the present holy man, as junior among the four brothers. The date A.D. 620 has been suggested, as the probable time of this St. Chad's birth.<sup>16</sup> His early ecclesiastical education<sup>17</sup> was received from the great St. Aidan,<sup>18</sup> in his monastery of Lindisfarne, or Holy Island. Here he probably enjoyed the companionship of his brother Cedd or Chad. Thence, for his greater improvement in sacred letters and Divine contemplation, St. Chad, it is said, passed into Ireland. This adventure is thought to have taken place, after the death of St. Aidan;<sup>19</sup> but, we have no sufficient warrant for such assumption, as the narrative, in Venerable Bede, and on which nearly all subsequent writers rest their statements, is obscure and equivocal, in reference to his having lived in our island, for any length of time.<sup>20</sup> This resort to Ireland for a studious purpose, however, according to the practice prevailing among a great many distinguished English-Saxons, was common enough in those days. He contracted a close friendship and companionship with St. Egbert.<sup>21</sup> Whether Chad became a priest in Ireland or in England, we have no means left for knowing. However, we may infer, from Venerable Bede's narrative, that a mutual friendship prevailed in their youth, between Egbert and himself, while both were engaged in the monastic profession.

The elder St. Chad, as we have already seen, had founded a monastery at Lestingan, Lestinga or Laestingaeu, which he left occasionally, to prosecute his missionary work among the East Saxons. It was situated near Streanaeshalch, but much doubt seems to exist, regarding its actual position.<sup>22</sup> We are told, however, that it stood, just on the edge of that wide expanse of moorland, which extends thirty miles inland from the coast of Yorkshire.<sup>23</sup> The younger Chad was desired to take care of this new establishment,<sup>24</sup> when his brother was obliged to minister among the East Saxons. We are told, that St. Chad was then living in Ireland; and, if we credit some accounts, he returned from that country, only when the death of the elder St. Chad took place, in the year 664.<sup>25</sup> His office, for about six years, was

<sup>12</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," Martii ii., n. 1, p. 446.

<sup>13</sup> See his Life, already written, at the 7th of January.

<sup>14</sup> See Venerable Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. xxiii.

<sup>15</sup> In such cases, they were possibly distinguished as the Elder or the Younger, or probably the use of some soubriquet supplied the distinction.

<sup>16</sup> See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. iii., March ii., p. 23.

<sup>17</sup> See Ven. Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. xxviii., p. 206.

<sup>18</sup> See his Life, at the 31st of August.

<sup>19</sup> See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. iii., March ii., p. 24.

<sup>20</sup> The passage runs as follows: "*Convenit autem revelationi et relationi præfati*

*Fratris de obitu hujus Antistitis, etiam sermo reverendissimi Patris Egberti, de quo supra diximus, qui dudum cum eodem Ceadda adolescens, et ipse adolescens in Hibernia monachicam in orationibus et continentia ac meditatione divinarum Scripturarum vitam sedulus agebat.*"—Ven. Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iv., cap. iii. This seems only to mean, that Egbert alone passed his monastic life in Ireland, although, in earlier days, he had the happiness of living with Blessed Chad.

<sup>21</sup> See his Life, at the 24th of April.

<sup>22</sup> See "*Monumenta Historica Britannica*," vol. i., n. (a), p. 197.

<sup>23</sup> See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. iii., March ii., p. 24.

<sup>24</sup> See Bishop Challenor's "*Britannia Sancta*," part i., p. 147.

<sup>25</sup> See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. iii., March ii., p. 24.

managed with great perfection and prudence, while he was much recommended by his virtuous eminence. While here, Owen,<sup>26</sup> or Owini, a monk of great merit, left the world, through a pure intention of obtaining the heavenly reward. In all respects, he was deemed worthy to have the secrets of our Lord revealed to him, and deserving to have credit given by his hearers, to what he related. He came with Queen Etheldryde or St. Audry<sup>27</sup> from the province of the East Angles. He was her prime officer and major-domo. As the fervour of his faith increased, however, he resolved wholly to renounce the world. Nor did he set about this work slothfully; but, quitting at once all earthly things, and being clad in a mean garment, while carrying only an axe and a hatchet in his hand, he went to the monastery of the holy prelate at Lestingay. Then signifying, that he came there to work, and not to be idle, his intentions were made good in his practice.<sup>28</sup>

The following beautiful legend is related in the Life of St. Chad.<sup>29</sup> King Wulfere,<sup>30</sup> the youngest son of King Penda, the Strenuous, had been baptized by Blessed Finan,<sup>31</sup> many years before our saint's time. At the font, and afterwards when wedded to Ermenilda,<sup>32</sup> of the royal house of Kent, Wulfere had promised to destroy all the idols in his realm. But, he neglected to do so, and he even allowed his three sons, Wulfade, Rufine and Kenred to remain unbaptized. The queen had dedicated her beauteous daughter Werburga<sup>33</sup> to Christ, as a virgin; yet, Werbode, the king's chief councillor and a Pagan, sought her hand in marriage, and obtained her father's consent. This purpose, however, was opposed by the queen and by her sons. One day, the young Prince Wulfade pursued a hart in the forest, and while praying by a fountain, near his cell, St. Chad perceived the animal plunge into the cooling stream, with quivering limbs and panting breath. Pitying its distress, the saint covered the animal with boughs, and, placing a rope about its neck, he let it graze in the forest. Soon Wulfade came up, and, heated with the chase, he asked where the hart had gone. Then Chad replied, "Am I keeper of the hart? Yet, through the instrumentality of the hart, I have become the guide of thy salvation. The hart, bathing in the fountain, foreshoweth to thee the laver of baptism, as the text says: 'As the hart panteth after the water-brooks, so panteth my soul after thee, O God.'" The young prince then said: "The things you tell me would be more likely to work faith in me, if the hart you have taught to wander in the forest, with the rope round its neck, were to appear in answer to your prayers." Holy Chad then prostrated himself in prayer, and lo! the hart burst from the thicket. The saint exclaimed: "All things are possible to him who believeth. Hear then, and receive the faith of Christ." The young prince consented to receive instruction, and Chad baptized him. The next day he received the Eucharist, went home, and told his brother Rufine, that he had become a Christian. Rufine declared, that he had long wished for baptism, and expressed his in-

<sup>26</sup> His feast was celebrated, on the 3rd of March, according to Menard's "*Martyrologium Benedictinum*," or on the 29th of July, according to the "*English Martyrology*." The name was always a common one in Ireland.

<sup>27</sup> Her feast occurs June 23rd. She died A.D. 679.

<sup>28</sup> See Venerable Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iv., cap. iii., p. 212.

<sup>29</sup> By Mr. Warner, and Rev. S. Baring-Gould.

<sup>30</sup> About the year 657, he succeeded his

brother Peada in Mercia. He revolted from under the jurisdiction of Oswey, King of Northumbria, afterwards, and united under his government the Mercians, the Middle Angles and the Lindiswaras or natives of the county of Lincoln. See Rev. Dr. Lingard's "*History of England*," vol. i., chap. ii., p. 98.

<sup>31</sup> See his Life, at the 9th of January.

<sup>32</sup> She is also venerated as a saint, at the 13th of February.

<sup>33</sup> Her feast occurs, on the 3rd of February.

<sup>34</sup> The festival of Wulfade and Rufine is

tention to seek holy Chad. The brothers set out with such an intent; and, on the way, Rufine espied the hart, with the rope around its neck. He gave hot chase, and the animal, making for Chad's cell, jumped into the fountain as before. Rufine saw a venerable man praying near the water, and he accosted him: "Art thou, my lord, Father Chad, the guide of my brother Wulfade to salvation?" Chad answered, "I am." Rufine earnestly desired baptism, and the saint performed the office, Wulfade holding him at the font, after the manner prescribed by holy Church. Afterwards, the princes took their leave, but they returned daily to seek the company and conversation of the exemplary hermit. However, Werbode stealthily observed their proceedings, and having told their father that they had become Christians, he added, that their conversion must alienate his subjects. He reported, that they were worshipping in St. Chad's oratory; and, the king, in an angry mood, set out for the cell, yet he sent Werbode before, to tell the princes of his approach, so that they might escape from his presence. But, Werbode only looked in through the oratory window, and saw them earnestly praying. He then returned to the king, stating that his sons were obstinate in their purpose of worshipping Christ. Pale with anger, Wulfere rushed towards the oratory, and upbraided his sons for breaking his laws, by becoming Christians. He threatened them with his vengeance, and bade them renounce Christ. Wulfade replied, that they did not want to break the laws, and that the king himself had once embraced the faith, which he now renounced; but, while wishing to retain his fatherly affection, he declared, that no tortures could turn them from Christianity. The king rushed furiously on him, and cut off his head. His brother, Rufine, fled, but he was pursued by Wulfere, who gave him a death-wound.<sup>34</sup> Then returning to the castle, Werbode announced this murder, but he was immediately smitten with madness. In great sorrow, the queen buried her sons, whose souls had departed to celestial glory, in one stone tomb.<sup>35</sup> With her daughter, Werburga, she soon withdrew to the monastery at Sheppey, and then to that of Ely.<sup>36</sup> Subsequently, the king was filled with remorse, and he became dangerously ill. The queen counselled him to seek out Chad, and confess to him. Wulfere took her advice, and called his thanes together, as if for a chase. But, his attendants got scattered from him, and being left alone, he espied the hart, with the rope around its neck. Following on its track, he was led to Chad's oratory, where the saint was then engaged celebrating Mass. When the canon began, so great a light shone through the apertures in the wall, while priest and sacrifice were covered with such splendour, that the king was nearly blinded by it, for it was brighter than that of the natural sun. He durst not enter the oratory, until he had been shriven, and he lay prostrate before the door. Knowing what the king desired, at the conclusion of the office, Chad hastily put off his vestments, and thinking to leave them upon the natural place, he unwittingly hung them upon a sun-beam, for the natural sunlight was now streaming in through the window. Then he went out, and raising the king from his prostrate position, Chad heard his confession, and enjoined it as a penance, on him, to root out idolatry, and to build several abbeys.<sup>37</sup> The holy man next motioned to the king, that he should enter the oratory and pray. Lift-

kept on the 24th of July. See Sir Harris Nicolas' "Chronology of History," p. 176.

<sup>35</sup> The substance of this legend was formerly inscribed, beneath the cloister windows of Peterborough: it runs in quaint old verse, beginning:—

"By Queen Ermenild had King Wulfere

These twey sons thot ye see here," &c.

<sup>36</sup> Ethelreda, daughter of Anna, King of the East Angles, founded a monastery here in 673. It is the seat of a bishop, and it possesses a fine Cathedral, begun in 1081. See Lewis' "Topographical Dictionary of England," vol. ii., pp. 171 to 173.



ing up his eyes, by chance, Wulfere saw with astonishment the vestments hanging on the sun-beam. Rising from his knees, he drew near, trying to place his own gloves and baldric upon the beam, but these immediately fell on the ground. Wherefore the king understood, as the natural sun paid him so much homage, that Chad was beloved by the Sun of Righteousness.<sup>38</sup> Wulfere died in the year 675,<sup>39</sup> and he was buried in Lichfield.<sup>40</sup>

## CHAPTER II.

ST. CHAD CONSECRATED BISHOP—ST. THEODORE—ST. CHAD'S MISSIONARY CAREER—HIS PIOUS PRACTICES WHILE AT LAESTINGAEU—HE BECOMES A BISHOP OVER MERCIA AND LINDSAY—HIS LOVE FOR PRAYER AND RETIREMENT.

OSWIU<sup>1</sup> was a potent and a contemporary king in Northumbria: he had already conceived a high idea of holy Chad's worth and sanctity. A vacancy occurred in the see of York, or Northumbria, through the death of Tuda,<sup>2</sup> who was carried off by the pestilence, A.D. 664.<sup>3</sup> At the nomination of King Alchfrid,<sup>4</sup> son of Oswy, St. Wilfrid<sup>5</sup> was consecrated for the same see, by Agilbert, Bishop of Paris, at Compeigne. However, the newly-consecrated prelate delayed too long his return to Northumbria, while the king and people of that province were impatient to have its see filled. Chad was obliged by King Oswy, to accept episcopal consecration.<sup>6</sup> Accordingly, he was consecrated Bishop of York, by Wini, or Wina, Bishop of Winchester,<sup>7</sup> assisted by two British prelates.<sup>8</sup> Other accounts place this event in the year 664.<sup>9</sup> The king sent his own priest, Eadhaed,<sup>10</sup> with him, as a companion to Kent; but, before arriving there, Densdedit,<sup>11</sup> the Archbishop of Canterbury, died, and no other prelate was available for the ceremony but Wini, the bishop. This proceeding created some confusion, for a time; but, it was soon remedied, owing to St. Chad's great humility. In the year 668, St. Theodore<sup>12</sup> was consecrated Archbishop of Canterbury, and Wilfrid also returned to England, with a great desire to introduce the Roman customs,

<sup>37</sup> Among the number, he completed Peterborough Minster, which his father had begun. The reader will here recall, the account of Lancelot, and the Sacring in the Tower by Joseph of Arimathæa, in the *Morte d'Arthur*.

<sup>38</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March ii., pp. 33 to 37.

<sup>39</sup> See Florentii Wigorniensis' "Chronicon," A.D. DC.LXXV.

<sup>40</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. ii., February iii. Life of St. Wereburge, v.

CHAPTER II.—<sup>1</sup> He was brother to St. Oswald, King of Northumbria, who was slain by Penda, A.D. 642. Oswiu immediately succeeded, and died, February 15th, A.D. 670. See the "Anglo-Saxon Chronicle," pp. 311 to 318. "Monumenta Historica Britannica."

<sup>2</sup> He was buried, according to Ven. Bede, in his monastery of Paegnalaech: by some, it is called Waghele, and again Wemalet.

The situation is not well known.

<sup>3</sup> This was a very fatal scourge, as we learn from the Irish and English Annals.

<sup>4</sup> His father bestowed on him the province of the Derori, which he governed.

<sup>5</sup> His chief feast occurs on the 12th of October. He died A.D. 709, on the 24th of April.

<sup>6</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 147.

<sup>7</sup> So states Bishop Challenor. Colgan calls him, however, Bishop of Lincoln.

<sup>8</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March ii.

<sup>9</sup> According to the "Anglo-Saxon Chronicle."

<sup>10</sup> He afterwards became Bishop of Ripon, during the reign of Egfrid.

<sup>11</sup> The English Martyrology has his feast at the 30th of June, and the Benedictine Martyrology, at the 15th of July.

<sup>12</sup> His feast occurs, on the 19th of September.

<sup>13</sup> He ruled over the English Church, from

instead of those prevailing among the Scots. St. Theodore had been sent over into England, by Pope Vitalian,<sup>13</sup> in 669.<sup>14</sup> When he came to visit the northern provinces, he found fault with St. Chad's ordination,<sup>15</sup> giving the preference to St. Wilfrid, and adjudging to him the see of York. St. Chad humbly replied: "If you judge, I have not lawfully received episcopal consecration, I willingly resign the function. I never thought myself worthy of it; yet, although unworthy, in obedience, I submitted to take it." St. Theodore would not permit St. Chad's resignation, however, but he supplied what was thought to have been defective in his ordination.<sup>16</sup>

No sooner was he consecrated bishop, than he devoted himself, with untiring zeal, to the observance of ecclesiastical truth and purity. He constantly practised humility and mortification; he was addicted to spiritual reading. After the apostolic manner, he visited the diocese, on foot, and not on horseback.<sup>17</sup> He assiduously preached the Gospel, and sought the salvation of souls, not alone in towns, castles, and villages, but even in the meanest cottages, and even in the very fields. Thus he was a true disciple and follower of St. Aidan, and he endeavoured to instruct the people with a like zeal. He adopted the same method and behaviour, he had learned from Aidan's and from his brother Cedda's example.<sup>18</sup>

St. Chad retired to his monastery at Lestingay, so that there might not be two bishops for the same see, and at the same time. This place was situated in the province of the Deiri.<sup>19</sup> At Laestingaeu, St. Chad remained until called upon to undertake the charge of another church.<sup>20</sup> While here, or elsewhere, he had a disciple, named Trumhere,<sup>21</sup> sometimes called Trumberct, Trumbrect, Trumberht, or Trumberthus,<sup>22</sup> who told Venerable Bede, the saint was so filled with the fear of God and of his last end, that when a strong gale of wind blew, while Chad was reading or engaged at any other business, he at once called for mercy from the Almighty, for himself and for all mankind. If it blew stronger, prostrating himself, he prayed more earnestly. But, if a violent storm of wind or rain, or of thunder and lightning, came, he prayed and recited psalms in the church, until the weather became calm. Being asked by his disciples why he did so, Chad replied: "Have you not heard it said, 'The Lord thundered from heaven, and the highest

A.D. 658 to 672. See Sir Harris Nicolas' "Outlines of History," p. 211.

<sup>14</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March ii., p. 27.

<sup>15</sup> The validity of his consecration does not appear to have been questioned; but, it is probable, there was something informal in his nomination, or in the mode of performance. Yet, Wini, as we are told, was the only bishop then in Britain, who had been consecrated after the Roman usage; all the other bishops were ordained, after the British or Scottish manner. See Colgan's "Acta Sanctorum Hiberniæ," Martii ii., n. 22, p. 477.

<sup>16</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 148.

<sup>17</sup> Robert of Gloucester thus celebrates his labours, in the Metrical Life, of which he is the supposed author:—

"He endeavoured earnestly, night and day,  
when he had hither come,  
To guard well holy Church, and to uphold  
Christendom.

He went into all his bishopric, and preacht  
full fast,  
Much of that folk, through his word, to  
God their hearts cast,  
All afoot he travelled about, nor kept he  
any state,  
Rich man though he was made he  
reckoned there of little great.  
The Archbishop of York had not him  
used to go  
To preach about on his feet, nor another  
none the mo,  
They ride upon their palfreys, lest they  
should spurn their toe,  
But riches and worldly state doth to holy  
Church woe."

<sup>18</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxviii., p. 206.

<sup>19</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii ii., n. 18, p. 447.

<sup>20</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 148.

<sup>21</sup> See Rev. S. Baring-Gould's "Lives of

gave his voice. He sent forth his arrows, and he scattered them: he multiplied lightnings, and troubled them.' <sup>23</sup> For, the Lord moves the air, raises the winds, darts the lightning, and thunders from heaven, to excite the inhabitants of the earth to fear him, that he may bring to their thoughts the memory of a future judgment, to dispel their pride and to vanquish their boldness, by bringing to their minds that dreadful time, when, the heavens and the earth being in a flame, he will come in the clouds, with great power and majesty to judge the living and the dead. Wherefore, it behoves us to answer his heavenly admonitions, with fear and love; so, that often as the air is disturbed, we should regard his hand, as if raised to strike us, and yet to be restrained. Then should we implore his mercy, and take care to examine the very secrets of our hearts, so that we may be anxious to purge away all stains of sin, and never deserve to be condemned." <sup>24</sup>

Jaruman, <sup>25</sup> a holy man and bishop over the Mercians, being dead, King Wulfhere, who governed that province, desired Archbishop Theodore <sup>26</sup> to furnish him and his people with a worthy pastor. The Archbishop would not ordain a new one for them, but he appointed St. Chad for their see. He also preferred this request to King Oswiu, who acceded to it. This Diocese of Lichfield was of vast extent. The holy prelate was accustomed to visit all places, where he went to preach the Word of God, on foot. But the Archbishop, who had a great esteem for his sanctity, obliged him to ride on horseback, whenever he travelled on a long journey. Theodore even helped him on horseback, with his own hands. <sup>27</sup>

Having been appointed bishop for all the Kingdom of Mercia, and Lindsay, he chose to live at Lichfield. <sup>28</sup> Four bishops of the Middle-Angles had preceded him, but they do not appear to have been attached to any permanent see. These were all holy men, and worthy to be ranked amongst the saints. St. Diuma, a Scot or an Irishman, was the Apostle of that province. Keollach belonged to the same nation; Trumhere, had been at first Abbot of Gethling, in the province of the Northumbrians. The fourth and immediate successor was Jaruman. But, St. Chad is regarded as the first bishop, and chief patron of Lichfield, although the fifth prelate, in order of succession, who ruled over the Mercians. St. Chad extended his pastoral care and vigilance from Lichfield to all parts of Mercia and Lindsay. By his heavenly doctrine, and saintly life, he shone as one of the brightest stars, in the firmament of God's Church. <sup>29</sup> He had governed this diocese with great sanctity, having also erected a small domicile at some distance from the church, where, with seven or eight of the brothers, he could retire occasionally for prayer and study, when he had a little time left him, after the labours of his ministry. Thus was his episcopacy spent, in great perfection, for two years and a half, <sup>30</sup> when a great mortality was sent by Divine Providence. This

the Saints," vol. iii., March ii. He afterwards taught divinity to Venerable Bede.

<sup>22</sup> See the Bollandists' "*Acta Sanctorum*," tomus i., Martii ii. Vita S. Ceddæ, cap. iii., num. 10, and n. (a), pp. 147, 148.

<sup>23</sup> See Psalms xvii., 14, 15.

<sup>24</sup> See Venerable Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iv., cap. iii., p. 213. "*Monumenta Historica Britannica*."

<sup>25</sup> He died A.D. 669.

<sup>26</sup> In the year 668, he was consecrated, and sent to Britain, according to the "*Anglo-Saxon Chronicle*," p. 318. See "*Monumenta Historica Britannica*."

<sup>27</sup> See Venerable Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iv., cap. iii., p. 211.

<sup>28</sup> It is said to have been so called, on account of a great number of martyrs slain and buried there, under Maximianus Hercules. The name signifies, it is thought, "the field of carcasses." Hence, this city bears for its arms, a landscape, covered with the bodies of martyrs. See Rev. Alban Butler's "*Lives of the Fathers, Martyrs and other principal Saints*," vol. iii., March ii.

<sup>29</sup> See Bishop Challenor's "*Britannia Sancta*," part i., p. 149.



pestilence translated a great many precious stones of God's sanctuary from an earthly to a heavenly temple, according to what is said in the Sacred Scriptures: "A time to scatter stones, and a time to gather."<sup>31</sup>

### CHAPTER III.

MIRACULOUS PREMONITION OF HIS DECEASE—THE DAY AND YEAR OF HIS DEATH—NOTICES IN THE CALENDARS—TRANSLATIONS OF HIS RELICS—MEMORIALS—PRESERVATION OF HIS RELICS—ST. CHAD'S CATHOLIC CATHEDRAL, BIRMINGHAM—CONCLUSION.

WHEN many had been taken away from life, who were members of his church, and when his own hour drew near for a summons to the Lord's presence, it happened one day, that he was in the aforesaid dwelling with only one brother—that Owen, already mentioned—his other companions being in the church. While employed about the business of the house, when his companions were gone to the church, and the bishop being all alone, attending to reading or prayer in the oratory of the house, on a sudden, as he afterwards related, that monk heard most melodious and jubilant voices. These seemed descending from heaven, towards the oratory, where the bishop was meditating.<sup>1</sup> Entering near this place, Owen listened attentively to what he heard. About half an hour elapsed, when the joyous harmony seemed departing from the roof of the oratory and returning again towards heaven, until it died away with inexpressible sweetness. The monk stood for about one hour astonished, and he seriously revolved in mind, what such a portent could signify. The bishop at length opened the oratory window, and he made a sound with his hands—a well-known signal for those without—that the monk should come towards him. Then desiring him to hasten, and to bring seven brothers to attend at the church, the prelate desired them to preserve the virtue of peace among themselves, and with all others. He requested them, likewise, to observe those regular rules of discipline, which had been taught or observed by him, or which they found in the words and actions of their forefathers. Then he added, that the day of his death was at hand.<sup>2</sup> "For," said he, "that amiable guest, who was wont to visit our brethren, has vouchsafed also to come to me this day, and to call me out of this world. Therefore, returning to the church, speak to the brethren, that they in their prayers recommend my passage to our Lord; and, that they be careful to provide for their own—the hour of which is uncertain—by watching, prayer, and good works." Having spoken thus, and after receiving his blessing, they being gone away very sorrowful, Owini returned alone. Prostrating himself on the ground, he said, "I beseech you, father, may I be permitted to ask one question?" "Ask what you will," answered the bishop. "Then," said he, "I entreat you to tell me, what joyful melody was that, which I heard coming upon this oratory, and after some time returning to heaven?" The bishop answered, "If you heard the singing, and know

<sup>30</sup> The Bollandists estimate this term of rule, from about the month of September, A.D. 669 to the 2nd of March, A.D. 672. See "*Acta Sanctorum*," tomus i., Martii ii. De S. Ceadda Episcopo, Vita, &c., cap. ii. n. (g), p. 147.

<sup>31</sup> See Ecclesiastes iii., 5.

CHAPTER III.—<sup>1</sup> The account adds:

"quam videlicet vocem ab Euro austro, id est, ab alto Brumalis exortam, primo se auduisse dicebat."

<sup>2</sup> We find it stated, that he died of a pestilence in the year 673. See *A Key to the Calendar*, p. 57, in Whitaker's "*Almanack for the year of our Lord 1873*."

<sup>3</sup> See Venerable Bede's "*Historia Eccle-*

the coming of the heavenly company, I command you, in the name of our Lord, that you do not tell the same to any before my death; but, they were really angelic spirits, who came to call me to those heavenly rewards I always so much loved and desired. They promised, likewise, to return seven days hence, and to take me away with them." As had been intimated to him, this promise was fulfilled. A languishing illness seized him, and it increased daily in intensity, until the seventh day. Then he had prepared for death, by receiving the Body of our Lord. Released from the prison of the body—the angels, as may justly be believed, attending him—his spirit went to take possession of heavenly joys.<sup>3</sup>

The year generally assigned for his death is 672.<sup>4</sup> Others again place it at 673.<sup>5</sup> This saint was very celebrated in his day, and after his time, several writers have recorded him.<sup>6</sup> The holy prelate passed out of this life, on the 2nd of March, or on the 6th day of the Nones, according to Venerable Bede.<sup>7</sup> The Martyrology of Salisbury, the English Martyrology, Hugh Menard,<sup>8</sup> the Martyrology of Cologne, Molanus on Usuard, Canisius, Felicius, Galesinius, the Roman Martyrology, and several other ancient and modern Calendars, have his commemoration assigned to this date.<sup>9</sup> The Kalendar of Arbuthnott notices the feast of St. Ceadde, Bishop and Confessor, with an Office of nine Lessons, at the 2nd of March. The Kalendarium Breviarii Aberdonensis has a notice of St. Cedde's festival, at the 2nd of March. This holy bishop had an Office of nine Lessons. At the 2nd of March, Dempster says,<sup>10</sup> that at York, in England, the first Apostle of the East Angles, Archbishop Cedda, and Bishop of Leichfeld, was commemorated. In Adam King's Kalendar, at the 2nd of March, is found "S. Cedde bisch. of ye mers in scot. vnder Constantine ye 5."<sup>11</sup>

At first his remains were buried near the Church of St. Mary, but afterwards the Church of St. Peter, Prince of the Apostles, was built there, and thither his remains were translated. In testimony of his sanctity, frequent miraculous cures were performed. "Among the rest of late," says Bede, "a certain distracted person, wandering about, arrived there in the evening unknown to or unregarded by keepers of the place. Having rested there all night, he came out the next morning in his perfect senses, to the great admiration and joy of all. The place of his sepulchre," continues the historian, "is a wooden monument, made like a little house covered; <sup>12</sup> having a hole in the wall, through which those that go thither for devotion usually put in their hand, and take away some of the dust. This, being put into water, and given to sick persons or cattle to drink, gives immediate ease to their infirmity, and restores them to health."<sup>13</sup> The relics of St. Chad were subsequently translated to that church, built by Roger de Clinton, in the year 1148. This was dedicated to God, in honour of the Blessed Virgin and of St. Chad. It

siastica Gentis Anglorum," lib. iv., cap. iii., pp. 212, 213.

<sup>4</sup> See "Monumenta Historica Britannica," vol. i., p. 214.

<sup>5</sup> See "Circle of the Seasons," p. 62.

<sup>6</sup> Thus the reader may find the references of Arnold Wion in his "Lignum Vitæ;" Harpsfeld's Chronicle, *Seculum* vii.; Florence of Worcester ad A.D. 653, 664; Ranulphus Cestrensis, lib. v., cap. 15, 16; William of Malmesbury, "De Regibus Anglorum," lib. i., cap. 6. "De Pontificibus," lib. ii., &c.

<sup>7</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. iii., p. 214.

<sup>8</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii ii., n. 31, p. 447.

<sup>9</sup> See the Bollandists' "Acta Sanctorum," tomus i., Martii ii. De S. Ceadda, Episcopo, &c. *Commentarius historicus*, sect. i., num. 5, 6, p. 144.

<sup>10</sup> In "Menologium Scoticum."

<sup>11</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 97, 113, 146, 193.

<sup>12</sup> This form of shrine was very common in Ireland, in the instances of saints' preserved relics.

<sup>13</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. iii., p. 214.

is at present known as the fine Cathedral Church of Lichfield. In 1296, Walter Langton was raised to this see, and he built the Lady Chapel. He there erected a beautiful shrine, at the enormous cost of £2,000, to receive the holy bishop's relics.<sup>14</sup> Although St. Chad's episcopate was a short one, yet, the warm-hearted Mercians abundantly esteemed it, for no less than thirty-one churches are dedicated to his honour, and all in the midland counties, either in or near the ancient diocese of Lichfield. The first church ever built in Shrewsbury was named after him, and when the old building fell in 1788, an ancient wooden figure of the patron escaped destruction. The carver had represented St. Chad, in his pontifical robes, with a mitre: a book being held in his right hand, and a pastoral staff in his left. This image is still preserved in the new Protestant Church.<sup>15</sup>

Until the change of religion in England, St. Chad's remains were preserved in the Cathedral of Lichfield.<sup>16</sup> Some of these relics are now lost, but some of them have been preserved in a very providential manner. The head of the Lichfield St. Chad had been long kept, on a special altar of the cathedral, called the Altar of St. Chad;<sup>17</sup> but, what became of this relic, at the time of the Reformation, has not been ascertained. A prebendary of Lichfield Cathedral, named Arthur Dudley,<sup>18</sup> a relation to the noble family of Dudley, preserved St. Chad's relics from desecration, by giving them for safe keeping to two ladies of that family, from whom they passed dividedly into the hands of two neighbours, Henry and William Hoodsheeds. When about to die,<sup>19</sup> Henry Hoodsheeds, of Woodcitton, near Sedgley, in Staffordshire, was attended by his priest, Father Peter Turner, and then the dying man gave him that portion he possessed of St. Chad's relics, they being concealed at that time, on the top of his bed.<sup>20</sup> Father Turner, dying in 1655, this treasure passed to the keeping of "Dominus Leveson." We next hear of them, about 1667, as being at Boscobel, a house of the Fitzherberts; and, later still, they were kept at Swinnerton,<sup>21</sup> in the county of Stafford. These relics had been inspected, at various times, by venerable ecclesiastics.<sup>22</sup> About A.D. 1790, they followed the Fitzherberts to a new residence, at Aston Hall, near Stone. The Rev. Father Maher, their Jesuit chaplain, had charge of those relics; but, in consequence of his sudden death, the place where they had been concealed was for a time unknown. In 1837, Father Benjamin Hulme, a secular priest, while thoroughly renovating the chapel, discovered the box containing St. Chad's and other relics, fastened up under the altar.<sup>23</sup> The bishop of the district, Rt. Rev. Dr. Walsh, and Bishop Wiseman, went to Aston Hall, and there having carefully enquired into the whole matter, they presented a manifesto to Pope Gregory XVI. On weighing their evidence, he granted permission for the relics to be publicly venerated.

<sup>14</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March ii., p. 33.

<sup>15</sup> See *ibid.*, p. 32.

<sup>16</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March ii.

<sup>17</sup> See a very interesting article, relating to these relics, the "Keeper of St. Chad's Head," in Lichfield Cathedral, and other matters concerning that minster in the fifteenth century, by John Hewitt. "The Archaeological Journal," vol. xxxiii., No. 129, pp. 72 to 82.

<sup>18</sup> He appears in the list of Prebendaries, A.D. 1531. See Harwood's "History of Lichfield."

<sup>19</sup> On the 8th of September, A.D. 1615.

<sup>20</sup> That portion of St. Chad's relics, which fell to the lot of William Hoodsheeds, is now traceable.

<sup>21</sup> A seat of the same family.

<sup>22</sup> The foregoing account is substantiated by documents and contained in a MS. in the handwriting of the Rev. Alban Butler, now kept among the archives of Oscott College, near Birmingham.

<sup>23</sup> The Rev. Dr. Kirk of Lichfield, who died there aged 92, in A.D. 1852, at once identified them as St. Chad's relics. He might well have seen them, when they were at Aston Hall, at the close of the eighteenth, or the beginning of the present century.



They were lodged for a time at Oscott College; but, on the opening of the new Cathedral of St. Chad, at Birmingham, in June, 1841, they were transferred to their present position.<sup>24</sup> They are still exposed for veneration, on the 2nd of March each year, as also on the anniversary of the Dedication of the Church, which is kept on the third Sunday of June, and which is looked upon as the feast of the Finding of those Relics. St. Chad's Catholic Church,<sup>25</sup> in Birmingham, serves as the Cathedral of this flourishing diocese. It is situated in Bath Street, and it has been erected after a design, furnished by the celebrated architect, Welby Pugin. In style it is Gothic, but mainly built of brick materials. Exteriorly and interiorly, however, the effects are very striking. It has a nave, side aisles and short transepts, with a choir. An elegantly-designed rood-screen separates nave and choir. Over the high altar and within a canopied niche, there is a *capsula*, or shrine, containing the relics of St. Chad, Bishop of Lichfield. Side altars are placed within chapels, on either side of the high altar and choir stalls. No writings of this saint have survived, yet in Lichfield Cathedral Library, there is a MS. of the seventh century, in the Anglo-Saxon character. It contains the Gospels of St. Matthew, of St. Mark, and a part of St. Luke; it being known by the title of St. Chad's Gospel. His well, too, is shown at Lichfield. There was one in London, called St. Chad's well, the water of which was sold to valetudinarians, at sixpence a glass. He got the character of being patron saint of medicinal springs. At Chadshunt, there was an oratory, and a well, bearing his name. Chadwell—one source of the New River—is, perhaps, a corruption of St. Chad's well.<sup>26</sup> In the Clog Almanacks, St. Chad's emblem is a branch. Perhaps, this had been suggested by the Gospel,<sup>27</sup> read in the Mass, and on the feast of his Translation—formerly celebrated on the 2nd of August, with great pomp, at Lichfield. So long as the virtues of chastity, humility and a forsaking of all for Christ's sake, are esteemed among men, the name of this great Mercian Apostle ought not to be forgotten.<sup>28</sup>

ARTICLE II.—ST. MONTAN, OR MANTAN, DEACON, OF BLARIS, COUNTY OF DOWN, AND OF KILL MANTAN, COUNTY OF WICKLOW. [*Fifth Century.*] It is the property of true wit or humour, to bear no malice; it has no bitterness at heart; it carries no venom beneath its tongue; it aims no shafts at goodness or worth. It is not self-seeking or envious of another's reputation; its laughter is harmless, its sparkling beam is sunny, its aim is generous. It is a child of light and of warm-heartedness. Impurity, indecency, indelicacy, it holds in aversion. Even the forfeiture of self-respect is an outrage on refinement and social propriety. In such an aspect, St. Montan or Mantan appears to have regarded the silly or sinful drolleries of strolling outcasts, at an early period,

<sup>24</sup> At the examination of Oscott College, St. Chad's relics are thus described: No. 1. A femur of the left side, nearly entire; Nos. 2 and 3. The two tibiae, both broken at the lower ends, one having the head of the fibula adhering; No. 4. Portion of a humerus. The relics were wrapped up in the slate-coloured silk, which originally enclosed them. The box containing them, and covered with velvet and lace, was reclosed. It was bound with a white silk riband, and sealed by Bishop Walsh and by Bishop Wiseman. An attestation of the above examination and a description of the relics, dated 20th June, 1841, is in the handwriting

of Bishop Wiseman. It is signed by Bishop Walsh, Bishop Wiseman, and Bishop Kyle (of Scotland).

<sup>25</sup> It is situated on Snow Hill, between Nos. 62 and 69 Bath Street, Birmingham. A convent dedicated to St. Chad, and also a Grammar school, under ecclesiastical direction, are among the religious institutes of the diocese.

<sup>26</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March ii., pp. 32, 33.

<sup>27</sup> See St. John xv., where allusion is made to the fruitful vine branches.

<sup>28</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March ii., p. 33.

and who were regarded with aversion, by men of sense, of judgment, and of moral courage. His Acts, by Colgan,<sup>1</sup> at the 2nd of March, refer to this single attributed incident of his life, and it is indicated or foreshadowed, by our previous remarks. The Bollandists<sup>2</sup> have only a passing allusion to this saint, and some doubts respecting his identity have been thrown out. The Irish Martyrologist, Cathal Maguire, states, that Montan was venerated in a place, called Blarus. We can only find one locality, in Ireland, bearing a denomination, at all corresponding. Within the county of Down lies the townland of Blaris,<sup>3</sup> and there may be seen an old graveyard, with very little of the ancient church remaining. Blaris or Lisburn parish being intersected



Blaris Graveyard, County of Down.

by the River Lagan, belongs to both the counties of Down and of Antrim.<sup>4</sup> In some old Inquisitions, it is called Bally-templeblarisse.<sup>5</sup> It is denominated, on an old map, "Blare." The church and graveyard give name to this parish. Its etymological meaning may have been derived, from Blar, "a plain," or field, and Rus "a wood;" or perhaps, more probably, from Rus "red," for the soil everywhere around is of a red, sandy kind.<sup>6</sup> Save a

ARTICLE II.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," ii. Martii. De S. Montano, Diacono, pp. 450, 451.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii ii. Among the pretermitted Saints, p. 125.

<sup>3</sup> It is situated in the parish as Blaris, and barony of Upper Castlereagh. It is marked on the "Ordnance Survey Townland Maps for the County of Down," Sheet 14.

<sup>4</sup> The portion of it in Down is described on Sheets 8, 14, 15, *ibid.* That within the barony of Upper Massariene is noted on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 64, 67, 68.

<sup>5</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (h), p. 47.

<sup>6</sup> The writer is indebted to Rev. David B. Mulcahy, C.C., Lisburn—an excellent Irish scholar, well versed in local and general Irish history—for much of the information contained in the text and illustrative notes, in a letter, dated, Lisburn, 8th of August, 1877.

<sup>7</sup> Two of the holy water fonts are now in the possession of Mr. P. Connery, Bridge-street, Lisburn. These were got in the old church of Blaris. The accompanying view of Blaris graveyard was sketched on the

small portion of the north side-wall—now called the old wall—the former church has disappeared.<sup>7</sup> The ornamental stone work of the eastern window was removed to Mr. Carlton's place, he being the former proprietor.<sup>8</sup> It may be questioned, whether or not, the present holy man could have been born here; but, now, there is not any account whatsoever of St. Mantan, in the place. It is also problematical, if he can be considered as identical with a certain St. Mantan, or Montan, Deacon, who flourished, at an early period of our history. We know little regarding him, except what can be gleaned from St. Patrick's Tripartite Life; and from this, Jocelyn seems to have related the matter, yet in a form, somewhat dissimilar.<sup>9</sup> Montanus is classed as a disciple to the great St. Patrick.<sup>10</sup> He is said to have assisted the Irish Apostle, in various ministerial labours. From his designation of Deacon,<sup>11</sup> we may fairly infer, that he was never elevated, beyond such an ecclesiastical rank, although Maguire, or his Scholiast, calls him a Presbyter. In the Tripartite Life,<sup>12</sup> we are told, that having arranged the religious affairs of Ara Church,<sup>13</sup> St. Patrick betook himself to the Hi-Fidhgente<sup>14</sup> region, where he was hospitably received by Lonan,<sup>15</sup> son of Eric. This chieftain prepared a banquet for him, in a castle, situated on Mount Kea,<sup>16</sup> and near Carn-Feradhui<sup>17</sup> mountain, in the southern part of Munster. Montan assisted in preparing this banquet. While thus engaged, a certain band of Druids and buffoons arrived at the place.<sup>18</sup> These persons demanded food from St. Patrick, in an importunate, and even in an insulting manner.<sup>19</sup> Fearing they would spread scandalous reports among his new converts, unless they should receive refreshments, since the saint and his companions might be said to enjoy themselves at table, whilst others were hungry; St. Patrick requested Lonan and Montan to send them something, to satisfy their importunities. But, disregarding the efforts of such worthless characters, to spread disparaging reports against the great Irish Apostle, Lonan and Montan delayed complying with this request, until the meat should be thoroughly cooked, and afterwards blessed by Patrick. Meantime a youth, named Nesson,<sup>20</sup> who, together with his mother, was bearing a basket filled with viands to Lonan's

spot, by Mr. Goodman, of Belfast. It has been transferred to the wood, by William F. Wakeman, and it has been engraved by George A. Hanlon.

<sup>8</sup> When the graveyard was enlarged, more than fifty years ago, a chalice is said to have been found in the digging, by his workmen. Of this sacred object there is no trace, at present.

<sup>9</sup> Jocelyn conceals all mention of Montan's name.

<sup>10</sup> See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

<sup>11</sup> We are told, by Colgan, that in Book i. of St. Ængus' "Opuscula," cap. iii., he is styled "Diaconus." See *ibid.*, n. 74, p. 186.

<sup>12</sup> See *ibid.* Septima Vita S. Patricii, pars. iii., cap. xlii., pp. 157, 158.

<sup>13</sup> Ara Cliach was situated in the county of Limerick, and it lies round Knockany. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (b), p. 47.

<sup>14</sup> At the reign of Diarmaid Mac Ceirbheoil and Conall Caol, Keating states, that this was the plain of the county of Limerick. *Uí Feroigeinte re parórtor clár contae*

*luimnig anu*,—"History of Ireland," book ii.

<sup>15</sup> Jocelyn calls him "de Comdothan."

<sup>16</sup> It rises just on the borders of the counties of Cork and of Limerick.

<sup>17</sup> Fearadhach's Carn or Heap. In the "Book of Lecan," fol. 204, it is referred to as being on the southern boundary of Clu-Mail territory. It was probably the ancient name of Seefin, in the barony of Coshlea, in the south of Limerick county. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (g), p. 41.

<sup>18</sup> It seems probable, that these buffoons had certain characteristics with the *histriones*, introduced from Etruria, by the ancient Romans, B.C., 364. Such dancers or tumblers are found represented on old Etruscan monuments. Illustrations of comic and tragic acting, with theatrical arrangements at Pompeii are numerous enough, in Thomas H. Dyer's "Pompeii: Its History, Buildings and Antiquities," part i., chap. vii., pp. 188 to 214.

<sup>19</sup> Jocelyn only mentions one, whom he designates, "quidam improbus, nomine Dercardius," yet seeming to indicate, that he was leader of a band.



table, had been asked by St. Patrick to divide its contents among the buffoons.<sup>21</sup> No sooner had they tasted this food, however, than God's vengeance fell upon them, for injuries offered to his great saint.<sup>22</sup> All of these men dropped dead.<sup>23</sup> But, St. Patrick was likewise offended, at the disobedience of Lonan and Montan to his orders. As a punishment for their fault, he predicted, that none of Lonan's seed should enjoy the regal or pontifical dignity; while, the Church of Montan, he declared, should be humble and of moderate dimensions; moreover, it should become a place of resort for the vulgar, and even over Montan's tomb and body, sheep and swine should afterwards range uncontrolled, according to the Apostle's prediction.<sup>24</sup> We cannot



Kilmantan Hill, South of Wicklow Town.

account, for the change of scene, to a place far more distant; but, this church is said to have been situated, on the sea shore, in the eastern part of Leinster. The site is still remembered, and called after the name of the present saint. Killmantan Hill<sup>25</sup> is known, in the county town of Wicklow.<sup>26</sup>

<sup>20</sup> Colgan tells us, this St. Nessian, called the Deacon, had been venerated, on the 25th of July, in the Monastery of Mungarret, and that he was synchronos and a disciple of St. Patrick. Or he says, there was another St. Nessian of Cork, venerated on the 17th of March. See "*Trias Thaumaturga*," n. 75, p. 186. Also, "*Acta Sanctorum Hiberniæ*," Martii ii. De S. Montano Diacono, n. 1, p. 451. Also at xvii. Martii. De S. Nessano Presbytero, Corcagiensi Patrono, p. 629. For proof of this statement, he cites St. Ængus, Marianus O'Gorman, Maguire, the Calendar of Cashel, and other authorities. *Ibid.*, n. 2, p. 630. However, this latter conjecture appears to have been a mistake, according to Dr. Lanigan; for, he, whose feast occurs at that day, is St. Nessian, Abbot of Mungret, who lived at a later period. See, the Acts of this latter, at the 25th of July.

<sup>21</sup> The food is called "*vervecem coctum*,"—which means cooked mutton—in the Tripartite Life of St. Patrick.

<sup>22</sup> Jocelyn mentions this entertainment, also, and about Saint Patrick having taken a share of it. Instead of a roasted sheep, however, he makes the saint give those fellows a live animal. See "*Trias Thaumaturga*." *Sexta Vita S. Patricii*, cap. lxxv., p. 82. "He thus gave a twist to the anecdote," adds Dr. Lanigan, "lest he should appear to acknowledge that there was flesh-meat on Lonan's table."—See "*Ecclesiastical History of Ireland*," vol. i., chap. iv., sect. viii., n. 53, p. 154.

<sup>23</sup> The Tripartite Life has it, "*vix vervecinæ carnes erant in ore eorum, cum ecce ira Dei ascendit super eos, carniūque esus velut toxicum, iusta Domini ira, injuriam servi sui vindicante, Sathanæ satellites illico extinxit cum suo Duce et Antesignano Dergio*

Buidhe-cloch, or "the yellow stone," is said to have been an ancient name for Wicklow.<sup>27</sup> In this town<sup>28</sup> may be seen some interesting remains of the former Franciscan Abbey,<sup>29</sup> which Father John Colgan must have lived in, at one time. The eminence of Killmantan is on that rock, south of the River Leitrim, but no trace of the old church can be seen there any longer.<sup>30</sup> Even the burial-ground, which was attached to it, has undergone various processes of desecration. Although the former Kill-Mantain Church<sup>31</sup> was situated, in the midst of a flourishing and growing town,<sup>32</sup> not only had its roof gone to decay, but its walls were crumbled and ruined to such a degree, that sheep, swine, with other beasts, found easy access to its interior, and frequently made it their place of refuge and rest.<sup>33</sup> The remains of the dead were for a long time subjected to neglect or disrespect.<sup>34</sup> Irishtown lies between this closed graveyard, and the Black Castle, which is situated on a steep rock overhanging the sea. That reverence,<sup>35</sup> formerly entertained towards this church, had been transferred to another, built within the same town, and which was dedicated to St. Patrick.<sup>36</sup> Notwithstanding, the memory of St. Montan had not been forgotten; for, his name was communicated, not alone to his church, but even to the district, in which it was situated.<sup>37</sup> We have only to add, that the festival of St. Mantan is recorded in our Martyrologies, at the 2nd of March.<sup>38</sup> His name appears, in the Martyrology of Tallagh,<sup>39</sup> at the 2nd of March. Marianus O'Gorman, likewise, records his festival.

Schirri filio, de septentrionalibus Desiis originem trahente."

<sup>24</sup> See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, pars. iii., cap. xlii., pp. 157, 158.

<sup>25</sup> This historic place has no separated distinction of name on the Ordnance Survey Maps.

<sup>26</sup> The site is shown, however, on the "Ordnance Survey Townland Maps for the County of Wicklow," Sheet 25. The town itself is in the baronies of Arklow and Newcastle, and its houses lie in the parishes of Drunkay, Kilpoole and Rathnew.

<sup>27</sup> See John T. O'Flaherty's "Sketch of the History and Antiquities of the Southern Islands of Aran, lying off the West Coast of Ireland," &c.—"Transactions of the Royal Irish Academy," vol. xiv., p. 125.

<sup>28</sup> Giraldus Cambrensis, speaking of this "portus apud Wikingelo," has some curious remarks in reference to the tides, along the east coast of Ireland. See "Opera," vol. v. "Topographia Hibernica," Dist. ii., cap. ii., p. 77. Edited by James F. Dimock, M.A.

<sup>29</sup> A view of it, drawn by T. G. Brien, is found engraved, in Grose's "Antiquities of Ireland," vol. ii., p. 44.

<sup>30</sup> The exact site is now occupied by a garden and orchard walled round, and belonging to a Mr. Gregory, on the side of a lane, branching from the main street of Wicklow, and right over the harbour. The jail and court house of this town are not far removed.

<sup>31</sup> Cill-Mantain, *i.e.*, the cell or church of St. Mantan. This is the ancient and present Irish name for the town of Wicklow.

<sup>32</sup> "It should also be remarked, that *contae Chille mantain* is still the Irish name, for the county of Wicklow."—Dr.

O'Donovan's "Annals of the Four Masters," vol. iv., n. (y), pp. 991, 992.

<sup>33</sup> Alluding to this town, Ussher says, "Giraldus Cambrensis *Wykingelo*, Angli *Wicklo*, Hiberni *Kilmantan* vocant."—"De Britannicarum Ecclesiarum Primordiis," cap. xvii., p. 846.

<sup>34</sup> Several human bones have been turned up, in this place; and, it is a tradition in Wicklow, that in the year 1798, the soldiery and yeomen used to take human skulls from it, in which they placed lighted candles, in order to terrify passengers at night. The accompanying engraving of Kilmantan Hill was drawn on the wood, by William F. Wakeman, and engraved by George A. Hanlon, from a photograph, kindly procured for the author, by Mrs. Ryan, 89 South Great George's-street, Dublin. The foreground represents the hill itself, immediately over Wicklow town, and the Murrough, in the mid-distance. The Wicklow mountains, to the Sugar-Loaf, are represented in the background.

<sup>35</sup> Colgan tells us, that he afterwards witnessed, with his own eyes, a literal fulfilment of St. Patrick's prophecy, with regard to the desecration, which Kilmantan burial-ground underwent.

<sup>36</sup> Whether Colgan alludes to the parish church, or to the Franciscan church, cannot easily be determined; but, it seems most probable, to the former. Some ruins of the latter are yet standing, within beautiful grounds, which are occupied by the parish priest.

<sup>37</sup> See Colgan's "Acta Sanctorum Hiberniae," ii. Martii. Vita S. Montani, cap. iii., p. 451.

<sup>38</sup> See *ibid.*, nn. 2, 3, p. 451.

<sup>39</sup> Edited by Rev. Dr. Kelly, p. xvii.

We read, in the Martyrology of Donegal,<sup>40</sup> that Montan, Priest, was venerated, on this day. In his Martyrology, Maguire states, that our saint was venerated, at a place called Blarus.<sup>41</sup> He is called St. Mantan of Blarus, in a Calendar, compiled by Dr. Reeves.<sup>42</sup> Colgan confesses himself unable to say, whether or not Blarus should be confounded with Kill-Mantain. In our opinion, it seems more probably referable to a distant place, in the north of Ireland. About one mile and a half from Blaris graveyard<sup>43</sup> rises the flourish-



Lisburn, County of Antrim.

ing town of Lisburn,<sup>44</sup> surrounded by extensive bleach-greens, flax and spinning mills ; it being a chief seat of the Ulster linen manufactures.<sup>45</sup> The town, although of comparatively modern growth, yet has a history of very considerable interest.<sup>46</sup> An old burial-ground, called Kilrush,<sup>47</sup> lies near the town of Lisburn, and beside the Lagan River.<sup>48</sup> The year of St. Montan's death is not known, although it appears pretty certain, that he flourished, a

<sup>40</sup> Edited by Drs. Todd and Reeves, pp. 60, 61.

<sup>41</sup> See, Colgan's "Acta Sanctorum Hiberniæ," ii. Martii, nn. 2, 3, p. 451.

<sup>42</sup> See "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix LL., p. 377.

<sup>43</sup> The gravedigger affirms, he found ashes, straw and scollops, here, in the digging of graves ; also, stones, with sculptured faces on them. He adds, a gentleman not long since told him, he had read in a book, that a monastery was founded there, in the year 1421, by a chieftain of the neighbourhood, named Magennis.

<sup>44</sup> That portion, situated in the barony of Upper Massareene, is shown on the "Ordnance Survey Townland Maps for the County of Antrim," Sheet 68 ; while that

situated in the barony of Upper Castlereagh is marked on the "Ordnance Survey Townland Maps for the County of Down," Sheet 14.

<sup>45</sup> The accompanying view of the town is from a photograph, kindly procured for the writer, by Rev. David B. Mulcahy, C.C., Lisburn. It has been transferred to the wood by William F. Wakeman, and it has been engraved by Mrs. Millard.

<sup>46</sup> See an account of it, in Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 278 to 280.

<sup>47</sup> This, however, has no designation on the Ordnance Survey Maps.

<sup>48</sup> In 1849, appeared a volume of Poems, called "Lispings of the Lagan," by Francis Davis, "the Belfastman." It contains some interesting local allusions.



little after the middle of the fifth century. Another festival, in honour of the present, or of a different, St. Montan, is kept, on the 26th of this month,<sup>49</sup> according to Colgan; and, yet, at such date, we find him omitted, by our national hagiologist, as indeed he is likewise omitted, from most of our Calendars, at the last-named day.

ARTICLE III.—ST. IOAVA OR JOAVA, BISHOP OF LEON, IN LESSER BRITANY, FRANCE. [*Sixth Century.*] From much earlier records, it would seem, that Albert Le Grande<sup>1</sup> produced the Acts of St. Ioava or Joava; and, from such account, in French, we have the life of this holy man, rendered into Latin, by Father John Colgan,<sup>2</sup> by the Bollandists,<sup>3</sup> and by other writers. Lobineau has also some particulars, recording his achievements and virtues;<sup>4</sup> while, the Rev. Alban Butler,<sup>5</sup> and Rev. S. Baring-Gould, have brief notices of his life, in English.<sup>6</sup> The originals, from which his biography has been compiled, were old manuscript histories and legends, preserved at Leon, when Albert Le Grand first edited his Life,<sup>7</sup> in the year 1623.<sup>8</sup> The chief of these was an old record, containing Acts of the bishops over Leon Diocese.<sup>9</sup> We are assured, however, by Dom. Gui Alexis Lobineau, that some of St. Johava's written life appears to be false and unsustainable.<sup>10</sup> From our sources, we learn, that St. Iovava, Ioava, Iaöva, Iovinus, Iohævius,<sup>11</sup> or Joëvinus<sup>12</sup>—as he is differently called—had been an Irishman, by birth, and he was uncle, on the mother's side, to a prince, named Tinidorus,<sup>13</sup> the father of St. Tenenan.<sup>14</sup> The mother of our saint was own sister to St. Paul Aurelian.<sup>15</sup> However this may be, St. Joava spent some time in Wales.<sup>16</sup> He is said to have studied there, under his maternal uncle, St. Paul.<sup>17</sup> In the course of a short time, Joava became a great proficient in Philosophy and Theology.<sup>18</sup> Then, having obtained his uncle's permission, our saint returned to his father, and to his native country, where he was greatly respected for

<sup>49</sup> See some notices of him, at the 26th of March.

ARTICLE III.—<sup>1</sup> See "Les Vies des Saints de la Bretagne Armorique," &c.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," Martii ii. Vita S. Ioavæ, Episcopi Leonensis, pp. 441 to 444.

<sup>3</sup> See "Acta Sanctorum," tomus i., Martii ii. De S. Ioava seu Jovino Leonii in Britannia Armorica. Besides the Life translated into Latin, by Colgan, the Bollandists give one, from Lessons in the Brevari of Leon, as also a previous commentary, in three paragraphs, pp. 138 to 141.

<sup>4</sup> See "Les Vies des Saints de la Bretagne," p. 71.

<sup>5</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March ii.

<sup>6</sup> See "Lives of the Saints," vol. iii., March ii., p. 22.

<sup>7</sup> Vincent Le Grand, of Kersca Kerigounalen, gave an old MS. Life to him, in the month of May, A.D. 1623.

<sup>8</sup> See "Histoire de Bretagne," tome i., liv. ii., num. ccix., p. 76.

<sup>9</sup> This was edited in 1472, by Ivon, Grand Canon of St. Paul, Leon, and Rector of Plouneverten, Almoner and Chancellor to Francis II., last Duke of Brittany, who died A.D. 1488. By the marriage of his eldest daughter, Anna, to King Charles

VIII., the dukedom was annexed to the crown of France, A.D. 1491. See the Bollandists' "Acta Sanctorum," tomus i., Martii ii. De S. Ioava seu Jovino, &c. Albert Le Grand's Life, num. 15, and n. (n), p. 141.

<sup>10</sup> See "Histoire de Bretagne," tome i., liv. ii., num. ccix., p. 76.

<sup>11</sup> Such is his appellation, in the Acts of St. Paul.

<sup>12</sup> See the old Office and Albertus Le Grand, as also the Bollandists and Colgan.

<sup>13</sup> It does not seem possible to identify him, among the entries in our Irish Annals.

<sup>14</sup> He was venerated, on the 16th of July, in Brittany, and as Albert Le Grande states, he was bishop of Leon, after St. Goluenus.

<sup>15</sup> His feast occurs, on the 12th of March. He is said to have become bishop, over St. Pol de Leon, A.D. 529. See Ussher's "Britannicarum Ecclesiarum Antiquitates." Index Chronologicus, A.D. DXXIX.

<sup>16</sup> See Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 32.

<sup>17</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. xii., p. 492.

<sup>18</sup> Those readers, who might desire a further acquaintance with the Divinity and Secular science, taught in the early Welsh schools, will find some specimens of elegant

his learning and polite accomplishments. Treated with all the distinction that became his rank, and introduced to the best society, it was hoped, by his parents, that Ioava should be married to some honourable and exemplary lady; but, his own inclinations led him to decline such an alliance, since he had already in secret cherished a desire, to devote himself wholly to a religious life.<sup>19</sup> His uncle, Paul Aurelian, born of an illustrious Welsh family, was a fellow-student with St. Gildas,<sup>20</sup> at the Monastery of St. Iltut.<sup>21</sup> He passed over the sea, with twelve priests; and, at first, he rested in the Isle of Ushant.<sup>22</sup> Thence he proceeded to the country about Leon,<sup>23</sup> where he acquired the high esteem of the religious King Victor. The latter sent him to Childebert, and soon afterwards he was consecrated, as the first Bishop of Leon.<sup>24</sup> Ioava had notice of this change, by letters received from the Greater Britain; and, he took occasion to leave Ireland, with as much secrecy as possible, by taking only two servants, who embarked on a vessel with him.<sup>25</sup> It was steered towards Ushant, and even it reached within sight of this island. A tempest arose, however, and it drove our saint far from the shore, and near to Llandeuenec,<sup>26</sup> where St. Winwaloe<sup>27</sup> had founded a monastery, over which he presided as abbot.<sup>28</sup> Ioava landed, at the mouth of the Faovian River, and then announcing his name, country and purpose, when he met the holy Abbot Judulus, Ioava was cordially received. Having re-embarked, he and his servants were conducted to the monastery of the former. Soon the young exile dismissed his Irish dependants. St. Ioava passed his novitiate under St. Judulus, in the monastery of Llanaterenecan,<sup>29</sup> or as it is Latinized, Landtuenecanum.<sup>30</sup> There, too, he assumed the religious habit, and, in due course, he aspired to a higher office in the Church. St. Ioava led an anchoretical life, in the country of Ack,<sup>31</sup> before he lived in the Island of Baaz. At Leon, he received priest's orders, from his uncle, St. Paul.<sup>32</sup> Ioava was then sent to resume his religious ministrations, in the monastery at Landtuenecanum. Soon the Abbot Judulus appointed him to govern the parish of Barspars,<sup>33</sup> then wanting a pastor. At first, great difficulties beset his administration, for the whole country about Cornuaille, in which it was situated, had been a prey to Pagan superstitions,<sup>34</sup> and the

and instructive learning, conveyed in the "Barddas," edited by Rev. J. Williams, Ap. Ithel, M.A., vols. i., ii.

<sup>19</sup> The Bollandists notice some biographical inconsistencies—chiefly of a chronological order—in that Prologue, which they prefix to St. Ioava's Acts.

<sup>20</sup> See his Life, at the 29th of January.

<sup>21</sup> His feast is held, on the 6th of November.

<sup>22</sup> North-westwards, off the coast, in the present department of Finistère, France. S. Michel is noted on it, as marked on Alexander Keith Johnston's "Royal Atlas of Modern Geography." France, No. 10.

<sup>23</sup> It is situated in Lower Bretagne, near the sea.

<sup>24</sup> See Dom. Gui Alexis Lobineau's "Histoire de Bretagne," tome i., liv. ii., num. ccxi., p. 74.

<sup>25</sup> One account has it, that he travelled with Paulinien, who is apparently no other than the foregoing Paul, when he sailed to Lesser Britain. See *ibid.*, num. ccix., p. 76.

<sup>26</sup> This was near the harbour of Brest, in

Brittany, and it was called the Glastonbury of that province, "the final resting-place of the monastic exiles, who grew old, but could not die in the wild paradise of their first settlement, and which held fast its Scotch-British customs until the ninth century."—Haddan, "Remains," p. 264.

<sup>27</sup> He died on the 3rd of March, A.D. 529.

<sup>28</sup> See Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 32.

<sup>29</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March ii., p. 22.

<sup>30</sup> This was an ancient Abbey of the Diocese of Corisopitan. See the Bollandists' "Acta Sanctorum," tomus i., Martii ii. De S. Ioava sive Jovino, &c., n. (c), p. 141.

<sup>31</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March ii.

<sup>32</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March ii., p. 22.

<sup>33</sup> This lies about eleven leagues, towards the south, from St. Paul's City of Leon.

<sup>34</sup> Cicero, who flourished B.C. 43, speaks of the Gaulish Druids, with one of whom,

people were very ignorant regarding the Christian doctrine. However, owing to the eloquence, example, reproaches and prayers of their new pastor, the inhabitants were converted from their former errors and evil ways. Here lived, at the time, in a castle, called Kerar-Roue, or Ker-ar,<sup>35</sup> a nobleman and a Christian, named Aristagnus.<sup>36</sup> A nephew of this chieftain, and son of his sister, was the Toparch of Le Fou. He was very hostile to our saint, because he had brought over so many to the true Faith. Dissembling his vindictive purpose, he resolved on finding an opportunity to effect his revenge; and, hearing that a meeting of holy abbots, belonging to Cornuaille, should soon be held, near his own territories, with a pretended zeal for the interests of religion, the false Toparch led an armed band to that place, appointed for this conference. A holy Irish priest, named Taidoc,<sup>37</sup> had already destroyed some pagan temples in the neighbourhood, and he was then engaged offering the Christians' sacrifice. Joava and Judulus<sup>38</sup> happened to be present. All were attacked by an armed party, under the leadership of their local tyrant. Taidoc had just pronounced the words "Nobis quoque peccatoribus," when the myrmidons rushed in, and murdered him at the altar. Judulus and others perished by the sword. The surviving religious present sought safety in flight. Divine punishment fell immediately on the wicked chief,<sup>39</sup> who is said to have been seized with a sudden madness, while other marks of Divine displeasure followed his impious and murderous intent. St. Ioava escaped the slaughter, however, and reached in safety his parish of Barsparz, but he experienced a deep sorrow for the death of St. Judulus and his holy religious.<sup>40</sup> Before this time, St. Paul governed an island monastery in the Morbihan,<sup>41</sup> and the people now sent an embassy to Ker-paol, where he then dwelt, to ask his interposition. He exhorted them, to do penance, and he promised to visit their country. When they had departed, with such a message, St. Paul and certain companions set out on a journey, towards the parish of Plougaran,<sup>42</sup> and at a spot, afterwards known as Mouster-Paul,<sup>43</sup> he turned aside to pray. There he had a vision, and a beautiful young man seemed to admonish him, that the journey should be prosecuted, and that it must have a successful issue. Then, too, Iaova, having had a premonition, that his uncle was on the way to Le Fou, set out and met him, at a place, called Coatgarz, where after the usual salutes were exchanged, they embraced each other. St. Paul then felt a thirst, and he ordered St. Iaova to strike an adjoining rock with his staff, when a clear and most refreshing fountain issued. Both drank from it, and they sung our Lord's praises, at that place. When they approached Le Fou, a great crowd of people came forth to meet them. To these, St. Paul preached the Christian Faith, the necessity for

Divitiacus Æduus, he was acquainted. This man not only professed an intimate knowledge of the system of nature, which the Greeks called physiology, but also he foretold future events, partly by augury, and partly by conjecture. See "De Divinatione," lib. i.

<sup>35</sup> It is scarcely two leagues from the parish of Leon. See the Bollandists' "Acta Sanctorum," tomus i., Martii ii. De S. Ioava seu Jovino, &c., n. (d), p. 141.

<sup>36</sup> This name seems derivable from the Greek, signifying "good" or "chaste." See *ibid.*, n. (f).

<sup>37</sup> Colgan thinks he was the same as St. Tada MacColgan, whose name is found in the "Tallagh Martyrology," edited by Rev. Dr. Kelly (See p. xiv.); because, no place

is assigned for him, and possibly as he died away from his own country. There is another Taodhog, of Tech-Taodhog, venerated on the 13th of July. See "Acta Sanctorum Hiberniæ," Martii ii. Vita S. Jaova, Episcopi Leonensis, n. 5, p. 443.

<sup>38</sup> Colgan remarks, that he found nothing more regarding him, than what is here related. See *ibid.*, n. 6.

<sup>39</sup> See Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 32.

<sup>40</sup> The account of this massacre is to be found in the Lessons of the Leon Breviary.

<sup>41</sup> See Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 32.

<sup>42</sup> It is four leagues distant from the city of Leon, and in the direction of Brest.

<sup>43</sup> Or the Monastery of Paul.



doing penance, and for renouncing pagan practices, in the name of Jesus Christ. All were moved, through the force of his exhortations, and cried out with one voice, that they should become thoroughly repentant. Then ordering an altar to be prepared, and St. Ioava having finished the Holy Sacrifice, St. Paul wrought a wonderful miracle, in relieving the district, from the presence of a dragon, which had there caused great terror and loss of life. Afterwards, he visited the Toparch, from whom he expelled a demon, and marking him with a sign of the cross, that Dynast was instructed in the Christian doctrine. Then he was baptized by St. Ioava, while St. Paul, who assisted, gave him that same name, which he bore himself. The Toparch's whole family followed this example. His mother ran in great joy to acquaint her brother, Aristagnus, with the news of her son's restoration and of his baptism. Aristagnus requested St. Paul and St. Ioava to visit him, and they consented; when, on their arrival, the chieftain, with a large train, came out to meet them. He not only received them most courteously, but he even promised, in his nephew's name, that he should expiate a former offence. Nor did the Toparch refuse to execute this promise, made by his uncle. A fine monastery was then erected, to perpetuate their memory, on that very spot, where St. Taidoc and St. Judulus had been martyred.<sup>43</sup> Joava was chosen as its first abbot,<sup>44</sup> at the request of the Toparch of Le Fou. After a few years, the building was completed, and liberally endowed. It was consecrated by the Bishop of Cornouaille. Joava was directed, by his uncle, St. Paul, to reside in the Isle of Baz,<sup>45</sup> as we are told; but, for this statement, we find no corresponding warranty, derivable from the old Acts.<sup>46</sup> It was known in after times as St. Mary's Monastery of Doulas,<sup>47</sup> Daoulane or Daouz-Glas,<sup>48</sup> which is interpreted as "the monastery of the two wounds."<sup>49</sup> We may well pass over some fabulous accounts, referring to St. Paul's return; but, it must suffice to state, that St. Ioava collected a numerous company of monks at Daoulane, and his life was there a cause for great edification. The evil one, however, envying his success, in freeing the province from heathenish thralldom, forced him at length to resign the rectorship of Barsparz to Tuseran, or Tusuran,<sup>50</sup> the son of Aristagnus. Having instructed the latter, in the right manner of ruling his parish and monastery, Joava asked leave from his religious, to seek his uncle Paul, at Leon. He was joyfully received there. He is stated, to have been created a Canon of the Cathedral Church.<sup>51</sup> Soon he was destined for a higher dignity. Being chosen as Bishop of Leon, St. Paul invited Joava to aid him, in sanctifying his people.<sup>52</sup> The senior now desired to spend his life in retirement, and his canons advised, that the assistant bishop should assume the responsibility of government. Then, St. Sampson<sup>53</sup> ruled over the see of Dol, and he was regarded as the Metropolitan of Britany. By him, it is stated, Joava was consecrated bishop. St.

<sup>44</sup> See Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. i., pp. 32, 33.

<sup>45</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March ii., p. 22.

<sup>46</sup> However, this appears to be founded on the Lessons of the old Breviary of Leon.

<sup>47</sup> See Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 33.

<sup>48</sup> The Bollandists suppose, in referring to this passage, that as Albert Le Grande wrote his account from certain knowledge, it may be inferred, that the compilers of the Catalogue of all the Gaulish Churches, denominated Poullie, have omitted the names of many monasteries and churches.

<sup>49</sup> It became a house for Canons Regular

of St. Augustine. It belonged to the Diocese of Corisopotensis, in Armoric Cornouaille, as Claudius Robert shows in his list of the bishops there, as also in a Catalogue of the Gaulish Monasteries.

<sup>50</sup> If this person belong to the list of saints, it does not seem possible to identify him, from the Calendars. Hugh Menard, in his Benedictine Martyrology, at the 25th of November, has a Blessed Toussan, Monk of Cluny, but seemingly different from the present Tuseran.

<sup>51</sup> See the Lessons in the Breviary of Leon.

<sup>52</sup> See Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 33.

Paul soon retired from his see, to the monastery of Baaz, being weighed down with old age and infirmities.<sup>54</sup> While Joava diligently exercised his episcopal duties at Leon,<sup>55</sup> the people he had left experienced the horrors of a famine, for three successive years, and were obliged to bring breadstuffs, from the most remote parts of Britany. Recognising this scarcity, as a punishment for their ingratitude towards our saint, they sent some of the Ocismii<sup>56</sup> to Leon, who requested his forgiveness, and return to their place, so that they might receive his benediction. Forgetful of injuries, the holy man was only too anxious to repay good for evil. He returned to their country, and no sooner had he prayed for increased prosperity there, than the earth and its fruits seemed to revive, and abundance followed. While here, in the presbytery of Barzparz, Ioava was stricken with a fever, which, after a few days access, deprived him of all strength. The third day before his death, a Divine intuition conveyed this intelligence to St. Kenan<sup>57</sup> of Plou-kernaw, and to St. Paul, then residing in the Island Monastery of Baaz. The former instantly set out for Barzparz, to administer every spiritual succour to Ioava, and to arrange for his honourable interment. Our saint was greatly consoled, on his arrival, and piously received the Church Sacraments, through Kenan's ministry. Then blessing those around him, the holy bishop gave directions about his interment. Afterwards, extending his hands towards heaven, he rendered his soul to his Creator, on the 2nd day of March. St. Joava only ruled over the ancient see of Leon, for one year and seventy days,<sup>58</sup> while he died, A.D. 554,<sup>59</sup> or 555.<sup>60</sup> The body was washed after his death, and clothed in pontifical garments. Then, it was laid on a new couch, or litter, according to his previous directions, and borne by animals, along the great road, leading from Barzparz, until these arrived at a place, called Porz-arr charz, where they stopped of their own accord. There, the bier seemed violently agitated, and a loud sound was heard; yet, the animals advanced about five hundred paces onwards, to where a grave had been prepared miraculously for the remains. Here, they were buried, and a splendid temple, called after St. Ioava, was subsequently erected. In course of time, his relics were transferred to the Cathedral Church of Leon, where they were religiously preserved. As nothing occurs, in our Irish Calendars, at this date, in reference to St. Iaova or Jovinus, Colgan thinks his name may have undergone some change among the Gauls, where he lived and died, away from his own country.<sup>61</sup> He is the special patron of two parishes,<sup>62</sup> one called Ker-iouen,<sup>63</sup> and the other St. Iouan,<sup>64</sup> in Leon diocese.<sup>65</sup> There, his

<sup>53</sup> See his Life, at the 28th of July.

<sup>54</sup> See Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 33.

<sup>55</sup> In his Catalogue of the Bishops of Leon, Joava is omitted from it, by Claudius Robert, most probably, as Colgan states, because he administered that see, while St. Paul was living. See "Acta Sanctorum Hiberniæ," Martii ii. Vita S. Iaovæ, Episcopi Leonensis, n. 9, p. 443.

<sup>56</sup> These were an ancient people of Bretagne, who lived near Leon and Treguier. See Cæsar "Commentariorum de Bello Gallico," lib. iii., cap. ix.

<sup>57</sup> There is some question about this saint's identity. The reader is referred to what has been already written about St. Cienan or Kenan, Abbot, in the second vol. of this Work, Art. i., at the 25th of February. See, also, the notices of St. Cienan or Kenan, at

the 5th, and of St. Cienan or Kenan, Bishop of Duleek, at the 24th, of November.

<sup>58</sup> Yet, nothing regarding these seventy days, as the Bollandists remark, can be found in the Acts of St. Paul. See "Acta Sanctorum," tomus i., Martii ii. De S. Iaova sive Jovino, &c., n. (m), p. 141.

<sup>59</sup> Such is the date found in the Breviary of Leon.

<sup>60</sup> See Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 33.

<sup>61</sup> See "Acta Sanctorum Hiberniæ," Martii ii. Vita S. Iaovæ Episcopi Leonensis, n. 1, p. 443.

<sup>62</sup> See Lobineau's "Les Vies des Saints de la Bretagne," p. 71.

<sup>63</sup> This lay on the shore of the British Sea, and about seven French leagues from the city of Leon.

<sup>64</sup> This is called St. Iahona, in the des-

feast has been celebrated on the 2nd of March, the anniversary of his death, and with an office of nine Lessons, as contained in the *Legendary of the Cathedral*. It might be desired, that his Acts<sup>66</sup> were better expurgated, as they contain legends, which, instead of heightening the interest for judicious readers, tend rather to depreciate their authenticity and value, when subjected to the process of just criticism.

ARTICLE IV.—ST. FERGNA BRITT, ABBOT OF IONA. [*Sixth and Seventh Centuries.*] The Acts of St. Fergna, or Fergnaus, drawn from various writers, have been published by Colgan, at the 2nd of March.<sup>1</sup> In like manner, the Bollandists follow his authority, taking exceptions to some of those attributed Acts.<sup>2</sup> Bishop Forbes has certain notices regarding him.<sup>3</sup> The surname Brit, which signifies a “Briton,” was derived, in Colgan’s opinion, from his having lived in Britain; but, the Rev. Dr. Reeves thinks, that probably more is implied in such an epithet, than is found recorded.<sup>4</sup> He belonged to the race of Conall Gulban, son to Niall,<sup>5</sup> and he was son to Failbe, belonging to the family of Enna Boghaine. Fergna was born, probably after or about the middle of the sixth century, having been a member of the community in St. Columba’s time.<sup>6</sup> He is called Virgnous, by Adamnan, who describes him as being a youth of ardent piety.<sup>7</sup> St. Ængus the Culdee and the Calendar of Cashel designate him, by an epithet<sup>8</sup> meaning “white” or “fair.” He appears to have presided over the religious community, at Iona, from A.D. 605, to 623, having immediately succeeded St. Laisren, or Laisrien,<sup>9</sup> who died on the 16th of September, in the former year. It is said, that St. Fergna had lived for some time with St. Lugudius,<sup>10</sup> Abbot of Cluain-Finchuil, or Cluain-Fiacul,<sup>11</sup> in Ireland;<sup>12</sup> but, this Fergnous or Vergnous is clearly a different person. Both are confounded, however, by Colgan, who represents St. Fergna, as the disciple of St. Columkille.<sup>13</sup> He was the fourth abbot, in succession; but, not so nearly related, to St. Columba,<sup>14</sup> as his predecessors. The contemporaneous incidents of his rule have been noted, by the Rev. Dr. Reeves.<sup>15</sup> For additional particulars

cription of the Benefices of France. The Bollandists think, it was the place of our saint’s first burial.

<sup>65</sup> See Rt. Rev. Patrick F. Moran’s “Early Irish Missions,” No. i., p. 33.

<sup>66</sup> The Rev. Alban Butler observes, that his Life, copied by Albert the Great, from older Acts, “deserves no regard.”

ARTICLE IV.—<sup>1</sup> See “Acta Sanctorum Hiberniæ,” Martii ii. De S. Fergna sive Fergnao, Abbate Hiensi et Episcopo, ex variis, pp. 448 to 450.

<sup>2</sup> See “Acta Sanctorum,” tomus i., Martii ii. Among the pretermitted saints, p. 125.

<sup>3</sup> See “Kalendars of Scottish Saints,” p. 336.

<sup>4</sup> See Adamnan’s “Life of St. Columba,” Additional Notes, O, p. 372.

<sup>5</sup> His pedigree is given from the “Sanctilogic Genealogy,” chap. i., in Colgan’s “Trias Thaumaturga.” Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 481, cap. x., p. 492.

<sup>6</sup> This identity is called in question, by Dr. Lanigan. See “Ecclesiastical History of Ireland,” vol. ii., chap. xiv., sect. xii., n. 167, p. 348.

<sup>7</sup> See Rev. William Reeves’ Adamnan’s “Life of St. Columba,” lib. iii., cap. 19, pp. 223 to 225.

<sup>8</sup> Fionn.

<sup>9</sup> See notices of him, at the 16th of September.

<sup>10</sup> See notices of him, at this date.

<sup>11</sup> Now Clonfeakle, a parish situated, partly in the baronies of Armagh and Oneilland West, county of Armagh, which part is shown on the “Ordnance Survey Townland Maps for the County of Armagh,” Sheets 4, 8; and, partly in the barony of Middle Dunganon, which is found on the “Ordnance Survey Townland Maps for the County of Tyrone,” Sheets 54, 55, 61, 62, 67. Clonfeacle town is on Sheet 61, *ibid.*

<sup>12</sup> See “Acta Sanctorum Hiberniæ,” Martii ii. De S. Fergna sive Fergnao, Abbate Hiensi et Episcopo, p. 449.

<sup>13</sup> See “Trias Thaumaturga.” Quarta Appendix ad Acta S. Columbæ, cap. x., num. 58, 112, pp. 490, 492.

<sup>14</sup> See his Life, at the 9th of June.

<sup>15</sup> See his Adamnan’s “Life of St. Columba,” lib. iii., cap. 23, n. (d), pp. 236, 237, and Additional Notes, (O), pp. 372, 373.



regarding him, the reader is referred to the Life of St. Columba. Fergna's death is noted, at A.D. 616, in the Annals of Inisfallen; at A.D. 622, by the Annals of the Four Masters;<sup>16</sup> and, at A.D. 623, by the Annals of Tighernach, and by the Rev. William Reeves.<sup>17</sup> The 2nd of March is supposed to have been the day of his death. Simply the name Fergna, Abbot of Ia, is found in the Martyrology of Tallagh,<sup>18</sup> at the same date. St. Ængus the Culdee notices him,<sup>19</sup> at the 2nd of March, as likewise Marianus O'Gorman; but, in the gloss to his Calendar, Fergna is styled bishop. Yet, this is thought to have been an incorrect designation; in so much as the precedent, so recently established, in Iona, by the founder, could hardly have been departed from, in the case of its fourth abbot.<sup>20</sup> Besides, a century afterwards, Venerable Bede asserts, that in Iona they were always accustomed to have its ruler, a priest abbot.<sup>21</sup> The Martyrology of Donegal<sup>22</sup> mentions, as having a festival on this day, Fergna Britt, son of Fáilbhe, Bishop. In the entry of his name, by the compiler of a table added to this Martyrology, it is Latinized, *Virgnous*.<sup>23</sup> In addition, Duaid Mac Firbis enters Fergna Britt, Bishop and Abbot of Ia-Colum-Cille, at March 2nd.<sup>24</sup> At this date, likewise, the Carthusian Martyrology records his feast.<sup>25</sup> At the 2nd of March, the Drummond Kalendar observes, that the Abbot Fergna, of the Hy monastery, went to Christ.<sup>26</sup> In Ireland, this holy man seems to have had his office recited in nine lessons, as we learn from an old Antiphonarium, belonging to the Library of Trinity College, Dublin.

ARTICLE V.—REPUTED FESTIVAL OF A MONENDABBIS, OR MOVENDAS, AS ALSO OF TEDGNÆ, TEDQUUS OR TEUGNA, TENGUUS, ABBOTS. In the anonymous Catalogue of Irish Saints, as also in the list of Henry Fitzsimons, at the 2nd of March, we find the name of St. Movendas, Abbot. He is entered, likewise, in the Carthusian Martyrology,<sup>1</sup> or Usuard, with the additions of Hermann Greuen, as the Bollandists remark;<sup>2</sup> and again, in the

<sup>16</sup> See Dr. O'Donovan's edition, vol. i., pp. 244, 245.

<sup>17</sup> See his Adamnan's "Life of St. Columba," Additional Notes, O, pp. 372, 373.

<sup>18</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>19</sup> As the "white Fergna in Hy." See Bishop Forbes' "Kalendars of Scottish Saints," p. 336. To Professor O'Looney the writer feels indebted for the following *rum*, taken from the Leabhar Breac copy of the "Félire" of St. Ængus, in Irish, with the English translation, which is here appended:—

E. iii. n. na mebnaisceher feil  
1 páir lucilíae  
Zein ren poit élan ooe  
feil fíno fergna íae.

If it be appropriate to celebrate  
a Feast

On the passion of Lucilia  
Birth of old Paul full of sanctity  
The Feast of Find Chief of  
Iona.

<sup>20</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba," Additional Notes, O, p. 373. Here will be found, a research-ful and most complete account of the chro-

nology, not only of this abbot's times, but of all the other abbots' periods, at Iona, with annalistic entries.

<sup>21</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv.

<sup>22</sup> Edited by Drs. Todd and Reeves, pp. 60, 61.

<sup>23</sup> See, *ibid.*, pp. 414, 415.

<sup>24</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 112, 113.

<sup>25</sup> It states: "In Hibernia Fergna et Monendabbis Abbatum." Colgan, however, corrects this mistake, by stating that these names were substituted for "Fergna et Montani Abbatum," since these are both venerated in Ireland, on this day. See "Acta Sanctorum Hiberniæ," Martii ii. De S. Fergna sive Fergnao, &c., nn. 10, 11, p. 450.

<sup>26</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 6.

ARTICLE V.—<sup>1</sup> See O'Sullivan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 56.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii ii. Among the premitted saints, p. 125.

<sup>3</sup> See O'Sullivan Beare's "Historiæ Ca-

anonymous Catalogue of National Saints, published by O'Sullivan Beare, at the 2nd of March, we find Tedquus. On the authority of Floratus, the same Tedquus or Tenguus, an abbot, is noticed in Henry Fitzsimon's list, at the very same date;<sup>3</sup> the Bollandists have this name Teugna. However, they think, this may be a mistake for Fergna, and they state, that otherwise the foregoing saints' names were unknown to the Irish. Colgan accounts for a different mistake of entry, as we have remarked, in a previous note.

ARTICLE VI.—ST. LUGADIUS, OF CLUAIN-FINCHUIL, OR CLUAIN-FIACUL, CLONFEAKLE, COUNTY OF ARMAGH. [*Probably in the Sixth Century.*] Acts of this saint are inserted, by Colgan, at the 2nd of March.<sup>1</sup> The Bollandists have only a few short notices, regarding him, and they deem many of Colgan's statements to be inconsequential, especially in reference to this saint's identification.<sup>2</sup> Great diversity of opinion seems to prevail concerning his age and period. According to Colgan's conjecture,<sup>3</sup> this holy man, the son of Tulchan, was probably a brother to St. Fintan Munnu,<sup>4</sup> and to St. Kieran,<sup>5</sup> as also to their sister, St. Conchenna.<sup>6</sup> Yet, elsewhere, Colgan has a different opinion, that he was the same as Lugatius, a bishop, and a disciple of St. Patrick.<sup>7</sup> The reader will find some account of him, in the notices of St. Meallan,<sup>8</sup> which have been already published, at the 28th of January.<sup>9</sup> However, we must not too hastily assume, that the bishop, there spoken of, was identical with the St. Lugadius, noted in our Calendars, on this day.<sup>10</sup> Among St. Patrick's disciples is classed Lugacius, of Kill-airthir; and, it has been supposed by Colgan, that his festival belonged, either to the 2nd of March, or to the 16th of June.<sup>11</sup> The more generally received opinion seems to be, that he was the son of Tulchan, and born probably in the earlier part of the sixth century. It is also conjectured, that our saint lived some time under the discipline of St. Columba.<sup>12</sup> This saint, in the opinion of Colgan, was abbot over a place called Cluain-Finchuil<sup>13</sup> or probably Cluain-Fiacul.<sup>14</sup> As we have already seen, this latter is identical with Clonfeakle, a parish, partly in the county of Armagh, and partly in the country of Tyrone.<sup>15</sup> It is thought, too, that St. Lugadius flourished, towards the close of the sixth century, in as much as a certain holy man, thus named, had there a vision of St. Columba's death, which took place in the Island of Iona. That holy man was then old, and, it is probable, he did not long survive the illustrious abbot;<sup>16</sup> so that, if such be the case, his death may be referred to near the beginning of the seventh century. Nor does it seem certain, that this

tholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 57.

ARTICLE VI.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Martii ii. De S. Lugadio Abbate de Cluain-Finchuil sive Cluain-Fiacul. Ex variis, pp. 452, 453.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii ii. Among the pretermitted saints, p. 125.

<sup>3</sup> See "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 483, and cap. x., p. 491.

<sup>4</sup> Venerated, on the 21st of October.

<sup>5</sup> Possibly venerated, on the 9th of January.

<sup>6</sup> Venerated, on the 13th of March.

<sup>7</sup> See "Trias Thaumaturga," Sexta Vita S. Patricii, n. 104, p. 113.

<sup>8</sup> Called of Kilrush, or of Cloncraft.

<sup>9</sup> See vol. i., art. ii., n. 12.

<sup>10</sup> See the Bollandists' "Acta Sanctorum," tomus i.; Martii ii. Among the pretermitted saints, p. 125.

<sup>11</sup> See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

<sup>12</sup> See his Life, at the 9th of June.

<sup>13</sup> Colgan could not find any Irish place so called.

<sup>14</sup> This he states was near Armagh.

<sup>15</sup> The ancient church stood in the townland of Tullydowey, in a curve of the River Blackwater, on the Tyrone or north side. See "Ordnance Survey Townland Maps of the County of Tyrone," Sheet 62. Various references are made to it in old mediæval records, as Cluain-fiacail, Clonfecyna, Cluain-Fiachna, &c. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (t), p. 749.

Lugadius had been elevated to the dignity of abbot; for, our Calendars only record his having been a priest.<sup>17</sup> We find a similar entry, in the Martyrology of Tallagh,<sup>18</sup> at the 2nd of March, regarding him. Marianus O'Gorman, Cathal Maguire, and the Martyrology of Donegal<sup>19</sup> register, on this day, a Lughaidh, Priest. As the other saints, bearing his name in our Calendars, are distinguished, by family or place, Colgan thinks it right to assign this festival for St. Lugadius of Cluain-Finchuil.

ARTICLE VII.—ST. SLEBHENE, OR SLEBHINE, ABBOT OF IONA. [*Eighth Century.*] At this date, likewise, the Irish Church seems to have venerated another abbot of Iona. When or where he was born does not appear to have transpired; yet, we have sufficient proof, that he was of a well-known Irish race.<sup>2</sup> The Martyrology of Donegal<sup>2</sup> this day registers, Slebhene, son of Conghal. His father was Dubhduin, son to Slebhine, son of Seghine, son to Ronan or Cronan, son of Loarn, who was the son of Fergus Cennfada or Duach, and of his wife, Erca, the daughter of Loarn Mor. Thus was he in a right line descended from the race of Conall Gulban, son to Niall<sup>3</sup> the Great. The holy man Slebhine seems to have lived under the discipline of Cilline Droicteach, who died abbot of Iona,<sup>4</sup> on the 3rd of July, A.D. 752.<sup>5</sup> The virtues and merits of Slebhine, no doubt, singled him out, among his brother monks, as worthy of succession. He was the fifteenth abbot of Ia, and soon after his accession, the death of Cillen, son of Congaile—probably his own brother—took place in Hy. During the period of Slebhine's incumbency, the Columbian influence in Ireland seems to have been at its height, as may be concluded from the mention of the *Lex Coluimcille* having been enforced by Domhnall, King of Ireland, in A.D. 753, and also by Sleibene himself, A.D. 757. In the year 754, the Abbot of Iona visited Ireland; and, in the year 758, he returned thither. After the death of Fedhlimidh or Failbe, who discharged the duties of assistant abbot of Hy, Sleibne passed to the rewards of the just, A.D. 754, according to the Annals of Inisfallen.<sup>6</sup> Those of the Four Masters,<sup>7</sup> however, place his demise, at A.D. 762; while the Annals of Ulster have the year 766,<sup>8</sup> and again, the Rev. William Reeves states, that he died, on the 2nd of March, A.D. 767, after an incumbency of fifteen years, over the celebrated monastery of Iona.<sup>9</sup>

<sup>16</sup> St. Columba is generally thought to have died about A.D. 597.

<sup>17</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii ii. De S. Lugadio Abbate de Cluain-Finchuil sive Cluain-Fiacul, nn. 8, 9, 10, p. 453.

<sup>18</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>19</sup> Edited by Drs. Todd and Reeves, pp. 60, 61.

ARTICLE VII.—<sup>1</sup> See the Genealogical Table of the early abbots of Hy, showing their affinity to one another, and their connexion with the chief families of Tirconnell, in Rev. William Reeves' Adamnan's "Life of St. Columba," Additional Notes (N), p. 342.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 60, 61.

<sup>3</sup> See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 482. See also Slevinus, p. 502. *Ibid.*

<sup>4</sup> For a description of some very interesting crosses, at Iona, the reader may consult that magnificently illustrated work of the late lamented Dr. John Stuart, the "Sculptured Stones of Scotland," vol. ii., pp. 25 to 27. The plates are numbered XL., XLI., XLII., XLIII., XLIV., XLV., XLVI., XLVII. The Irish style of embossing, interlacing and sculpture, prevails in their decoration.

<sup>5</sup> See his Life, at the 3rd of July,

<sup>6</sup> See "Annales Inisfalenses," p. 22. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii.

<sup>7</sup> See O'Donovan's Edition, vol. i., pp. 364, 365.

<sup>8</sup> See "Annales Ultonienses," p. 101. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv.

<sup>9</sup> See his Adamnan's "Life of St. Columba," Additional Notes (O), pp. 385, 386.



ARTICLE VIII.—ST. SUIBHNE, ABBOT OF IONA. [*Eighth Century.*] The pedigree of this holy man is not recorded; but, probably, he was born in Ireland, and of the Tirconnellian race. He seems to have discharged the duties of assistant abbot at Iona, during the lifetime of Slebhine,<sup>1</sup> and in that capacity he visited Ireland, A.D. 765,<sup>2</sup> or 766. On his death, the succeeding year, Suibhne succeeded to the full rule of the monastery, which only engaged his care for four years exactly, for he died, on the 2nd day of March, A.D. 772.<sup>3</sup>

ARTICLE IX.—DERMIT O'MULRONY, MARTYR, AT GALLBALLY, COUNTY OF TIPPERARY. [*Sixteenth Century.*] The Bollandists note a festival—taken from the Franciscan Martyrology—of Dermitius Mulronius, at the 2nd of March.<sup>1</sup> The best accounts of this holy man are to be found in Father Mooney's Manuscript,<sup>2</sup> in Rothe,<sup>3</sup> in Wadding,<sup>4</sup> and in the valuable work more recently published, by Major Myles O'Reilly.<sup>5</sup> We know little more regarding him, than that he lived in the Franciscan Convent,<sup>6</sup> in the town of Galbally,<sup>7</sup> in the Glen of Aharlow,<sup>8</sup> at the foot of the Galty Mountains,<sup>9</sup> said to have been in the county of Tipperary.<sup>10</sup> This, however, is incorrect, for the place is within the county of Limerick. It was a rural town, in the diocese of Emly. About the year 1570, while the Viceroy, Sir Henry Sydney,<sup>11</sup> was making an excursion in that part of Ireland, a Franciscan priest, called Dermot O'Mulroney, and two companions, fled from that place, to the town of Clonmel, in order to escape the persecution, which was then vehement.<sup>12</sup> When these had remained there for some time, thinking all was safe, they returned to their former house; but, on a certain day, the English soldiers suddenly came, and surrounded the place, so that there was no way for those brethren to escape. All three mounted into the bell-tower of the church to

ARTICLE VIII.—<sup>1</sup> See his Acts, for this day, in the previous article.

<sup>2</sup> See Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus iv. *Annales Ultionenses*, p. 101.

<sup>3</sup> See Rev. William Reeves' Adamnan's "*Life of St. Columba*," Additional Notes (O), p. 386.

ARTICLE IX.—<sup>1</sup> See "*Acta Sanctorum*," tomus i., Martii ii. Among the pretermitted saints," p. 125.

<sup>2</sup> Now preserved in the Burgundian Library, Bruxelles, and classed No. 3195. "*De Provincia Hiberniæ Ordinis Sancti Francisci, Tractatus a Rev. Donato Money*," A.D. 1627.

<sup>3</sup> See "*Analecta Mira et Nova*," part ii.

<sup>4</sup> See "*Scriptores Ordinis Minorum*," and "*Annales Ordinis Minorum*."

<sup>5</sup> See "*Memorials of those who suffered for the Catholic Faith in Ireland, in the 16th, 17th and 18th Centuries*," pp. 18, 19. London, 1868, 8vo.

<sup>6</sup> Excepting the walls, this convent had been destroyed, when Father Mooney wrote. In 1204, it is said, Donagh Cairbre O'Brien, founded here the Abbey for Franciscan or Grey Friars, which, on the 20th of January, in the 35th year of King Henry VIII.'s reign, with its appurtenances, was granted, *in capite*, to John of Desmond. See Archdall's "*Monasticon Hibernicum*," p. 420.

<sup>7</sup> It is a parish, in the barony of Coshlea,

county of Limerick. See it described on the "*Ordnance Survey Townland Maps for the County of Limerick*," Sheets 41, 49, 50, 57, 58. The town itself is noted on Sheet 49. *Ibid.*

<sup>8</sup> This picturesque and romantic glen is the only pass into Tipperary, from the northern and eastern parts of Cork, and from the western parts of Limerick. See Lewis' "*Topographical Dictionary of Ireland*," vol. i., p. 637.

<sup>9</sup> This sublime and rugged range has a deserved celebrity in prose and verse description. In Joseph Brennan's ballad, "*An Exile's Dreams*," allusion to it thus occurs:—

"I will go where the Galtees  
Are rising bare and high,  
With their haggard foreheads fronting  
The scowl of clouded sky."

See Duncathail's "*Ballads, Popular Poetry and Household Songs of Ireland*," p. 106.

<sup>10</sup> See Harris' Ware, vol. ii., "*The Antiquities of Ireland*," chap. xxxviii., p. 280.

<sup>11</sup> See an account of him in "*Memoirs of the Lives and Actions of the Sydneys*." Also Moore's "*History of Ireland*," vol. iv., chap. xlviii., xlix., l., pp. 14 to 87.

<sup>12</sup> He had good reason to seek a place of retreat, from one, whose prejudices against the native clergy, caused him to write to

hide, and then they drew up a portable ladder, which was there. The soldiers made a fire to burn the church and tower, and wishing to save both, Father Dermot, having let down the ladder, and signing himself with a sign of the cross, freely descended. He also repeated the psalm, "Have mercy on me, O Lord."<sup>13</sup> Nothing moved, the ruffian soldiers loaded him with blows and wounds. At length, they struck off his head. But, a marvel was then seen; for, no drop of blood flowed from his body. The soldiers seeing this, hacked his body to pieces, and still no blood flowed. The names of his two suffering companions have not been preserved, in the locality, where this outrage happened.

ARTICLE X.—ST. VILLEIC OR WILLEIC, PRIEST, AT KAISERWERTH, ON THE RHINE. [*Seventh and Eighth Centuries.*] The Acts of this holy missionary have been published, by Colgan,<sup>1</sup> by the Bollandists,<sup>2</sup> by Capgrave,<sup>3</sup> by Baronius,<sup>4</sup> and by most of the ecclesiastical historians and biographers. Molanus,<sup>5</sup> Miræus,<sup>6</sup> Hugh Menard,<sup>7</sup> Surius,<sup>8</sup> Rosweyde, and the sixth volume of the "*Acta Sanctorum Belgii Selecta*"<sup>9</sup> record the Acts of St. Willeic, Priest, at the 2nd of March. These are chiefly drawn from the account, contained in Venerable Bede's notices of St. Suitbert.<sup>10</sup> Although it may be admitted, that Villeic or Willeic had been an Anglo-Saxon, by birth; yet, it is supposed, he was educated in Ireland, and that thence he accompanied St. Switbert<sup>11</sup> and other companions to preach the Gospel to those pagans, then living near the Lower Rhine. Whether or not, the present holy man belonged to the twelve companions of St. Egbert, who, under the guidance of St. Willibrord<sup>12</sup> and St. Suitbert, set out from Ireland together, is a question for enquiry, in the opinion of Colgan. He adheres to such a view of the case, yet he deems it possible that St. Willeic and St. Adalbert<sup>13</sup> may have followed the earlier pioneers. According to received accounts, St. Willeic was a man of eminent piety and erudition. He was versed, in the Latin and German languages; and, we may also venture to suppose, he had a knowledge of the Anglo-Saxon and Irish learning. Whether he became a priest, before or after his leaving Ireland, does not appear; but, we are told, he was distinguished for his eloquence, and power, in preaching.<sup>14</sup> By St. Suitbert, he was sufficiently instructed in the Sacred Scriptures, so that he was enabled to glean an abundant harvest of souls from idolatry, to embrace the Christian religion. With a pure heart and singleness of purpose, from his youth, St. Willeic imitated the virtues of his master, St. Suitbert. His chastity, love of prayer and meditation; his meekness and humility; his care of the sick and poor; his zeal for souls and his wisdom in the cares of

Queen Elizabeth, about "*Irishe* preists, or rather *Irishe* roges, havinge verye little Lattin, lesse learninge or civilitie." See Leland's "*History of Ireland*," vol. ii., book iv., chap. iii., n., p. 321.

<sup>13</sup> Psalms l., 3.

ARTICLE X.—<sup>1</sup> See "*Acta Sanctorum Hiberniæ*," Martii ii. De S. Villeico Confess., pp. 447, 448.

<sup>2</sup> See "*Acta Sanctorum*," tomus i., Martii ii. De S. Willeico Presbytero Discipulo S. Suiberti Ep. Cæsaris-Werdæ ad Rhenum., sects. i., ii., pp. 148 to 150.

<sup>3</sup> In "*Nova Legenda Angliæ*," &c.

<sup>4</sup> See "*Annales Ecclesiastici*," &c.

<sup>5</sup> In "*Natalibus Sanctorum Belgii*."

<sup>6</sup> "*In Fastis Belgicis et Burgundicis*."

<sup>7</sup> In "*Martyrologium Benedictinum*."

<sup>8</sup> See "*De Probatis Sanctorum Historiis*," tomus ii., Martius i. De S. Swiberto Episcopo, cap. 26, p. 24.

<sup>9</sup> His Acts are here given in a commentary by John Bollandus, in two sections. See tomus vi., pp. 640 to 645.

<sup>10</sup> See his Life, already published, at the 1st of this month.

<sup>11</sup> In the first edition of his Anglican Martyrology, printed A.D. 1608, John Wilson states, that he took departure with St. Suibert from England; but, in the second edition, printed 1640, he has omitted some of his statements, regarding St. Willeic.

<sup>12</sup> See his Life, at the 7th of November.

<sup>13</sup> His feast occurs, at the 25th of June.

<sup>14</sup> See Molanus' "*In Natalibus Sanctorum Belgii*," at Martii 2.

government; all these rendered him a most useful missionary. Willeic is stated, to have been appointed canon, in a convent of Utrecht.<sup>15</sup> Afterwards, he rendered great assistance to St. Suitbert, as we have already seen, and by the latter he was appointed a sub-prior over the monastery of Werda, where he gave great edification to the monks, while his labours equally profited the pagans around him. He was held in great reverence by Queen Plectrude; and, at her request, it is stated, while he was in Cologne, the Governor of this city, Gotebald, labouring under a grievous infirmity, was healed by our saint.<sup>16</sup> Having entered the house, and offering the Holy Sacrifice of Mass, Willeic prostrated himself in prayer, and with tears, he earnestly besought our Lord Jesus Christ, on behalf of the sick man. Then placing his hand on the head of Gotebald, and thrice blessing him, the long-enduring malady left the patient. Then rising from bed, and putting on his garments, Gotebald ordered a grand banquet to be prepared for his guest, who was treated with distinguished honour. Gotebald gave thanks to God for the great favour accorded him, and after it, he lived for many years. On the death of St. Suitbert, the holy Willeic succeeded him as abbot over Kaiserwerth monastery, and he governed it for ten years. His death occurred, A.D. 727, according to Molanus: the Bollandists have A.D. 728.<sup>17</sup> Besides these writers, Usuard and his continuator, Herman Greuen, Petrus Canisius, Constantinus Ghinnius, Trithemius, Arnold Wion, Hugh Menard, Benedict Dorgan, Gabriel Bucelin, the Manuscript Florarius, Franciscus Haræus, and the Calendarists, generally, assign his Natalis, to the 2nd of March.<sup>18</sup> The remains of St. Willeic were deposited in the same tomb, with those of St. Suitbert. In the year 1403, the head of St. Willeic was solemnly translated to Dusseldorp, while Archbishop Frederick Sarwerdan ruled over the see of Cologne.<sup>19</sup> In the year 1626, by Ferdinand Banar, Archbishop of Cologne, the tomb of St. Suitbert was inspected, and found divided in the middle; one part containing his remains, and the other those of St. Willeic, both enclosed in red cambric. From a leaden plate, it was discovered, that both relics were laid in this shrine, A.D. 1264, during the Pontificate of Pope Urban IV.<sup>20</sup> Minor portions of the relics of both saints are said, also, to have been kept, in the chapel of St. Margaret, at Cologne.<sup>21</sup> At the tomb of St. Willeic, frequent miracles were wrought, long after his death, and these afforded sufficient confirmation of extraordinary sanctity during his life.

ARTICLE XI.—ST. FINNIAN. Finnián, is set down thus simply in the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> on this day. Colgan thinks, he may be identical with a St. Finian,<sup>3</sup> who is noticed in the Life of St. Berach,<sup>4</sup>

<sup>15</sup> Molanus calls him "Canonicus Conventus Nouellæ Trajectensis Ecclesiæ." This statement, however, is doubted by the Bollandists.

<sup>16</sup> Yet, the Bollandists call in question this statement, on account of certain contradictions they detect in it.

<sup>17</sup> This, as they observe, agrees with the "Annales Francorum," written by a contemporary.

<sup>18</sup> See the Bollandists' "Acta Sanctorum," tomus i., Martii ii. De S. Willeico Presbytero, &c., sect. i., num. 2, p. 148.

<sup>19</sup> He is said to have been elected A.D. 1370, and to have administered its ecclesiastical affairs for forty-four years.

<sup>20</sup> Such is an account, given by Joannes Gelenius, a Vicar-General of the Archdiocese of Cologne.

<sup>21</sup> This statement is to be found, in Ægidius Gelenius Episcopus Aureliopolitanus, "In Fastis Coloniensibus," at the 2nd of March, while asserting the chief portions are kept at Kaiserwerth and Dusseldorp. See *ibid.*, sect. ii., num. 12, 13, 14, p. 150.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 60, 61.

<sup>3</sup> In the "Trias Thaumaturga," Colgan enters among the disciples of St. Columkille, a St. Finan or Fenninus of Mag-cosgain, in the diocese of Derry, who he says may have been revered on the 2nd day of March. See Quarta Appendix ad Acta S. Columbæ, cap. x., num. 61, p. 490.

<sup>4</sup> Only in a note, however, as this name is omitted from the body of the text. See



Abbot and Patron of Kilbarry;<sup>5</sup> but, on this he gives no decided opinion. The Bollandists<sup>6</sup> record this feast, likewise, but with that uncertainty, warranted by the obscurity of our records, in reference to him.

ARTICLE XII.—REPUTED FESTIVAL OF ST. MARNAN, IN SCOTLAND. Falsely alleging the authority of Adam King's Kalendar—which has no such statement—Dempster<sup>1</sup> places the festival of St. Marnan, at the 2nd, instead of the 1st of March. The reader is referred to our account, at the last-named day. By Dempster, however, we are told, that on the 2nd of March, the Scottish Breviary has the festival of St. Marnan or Marran, a holy prelate, who flourished A.D. 962, and who instructed his people with wonderful piety. His writings are stated to be, “Pro Foedere Servando, lib. i., quod Scotiæ rex Indulphus cum Anglis contractum inviolatum servavit, Danorumque reges Hagonem, Morvegum, et Henricum cum universis copiis delevit, post Analassum eorundem regem Septennio ante extinctum acie, et cum suis ad internecionem datis;” also, “Monitorium ad Ecclesias patrias,” lib. i. Other writings of his are said to have been lost;<sup>2</sup> yet, we may well doubt the genuineness of the foregoing information.

ARTICLE XIII.—ST. CUAN CAOIN, SON OF TIGHERNAGH. On the 2nd of March, the Martyrology of Tallagh<sup>1</sup> enters the name, Connill-Cuanchaoín. He is differently mentioned elsewhere, and it would appear two distinct appellations are here united. There is a festival, recorded on this day, in the Martyrology of Donegal,<sup>2</sup> in honour of Cuan Caoín, son of Tighearnach, son to Fergus, descended from the race of Conall Gulban, son to Niall. This saint had three holy brothers, Begbile, Colman and Conna, all related to the great St. Columkille.<sup>3</sup> The Bollandists state,<sup>4</sup> that the present holy man had a surname Placidus or Mansuetus—which probably expressed his gentle character. However, this saint's death is assigned to the year A.D. 743.<sup>5</sup> Now, this will hardly agree with what is said, in reference to Tiprad, King of the Hy-Fiachrach, who bestowed the place, afterwards known as Kill-Chuanna, on St. Cuanna, otherwise called Cuannatus, or Cuannacheus, for the purpose of erecting there a religious establishment. St. Columba<sup>6</sup> set this saint—regarded as one of his disciples—to rule over it.<sup>7</sup> Hence, it would seem, that for some time, he was under the discipline of the future great Abbot of Iona.

ARTICLE XIV.—ST. CONALL. The Bollandists state, that in the Martyrologies of Tallagh, and of Marianus O'Gorman, Conallus is noted at the 2nd of March, but that they have no certain knowledge regarding his proper

“Acta Sanctorum Hiberniæ,” xv. Februarii. Vita S. Berachi, Abbatis, n. 24, p. 347.

<sup>5</sup> See his Life, at the 15th of February.

<sup>6</sup> See “Acta Sanctorum,” tomus i., Martii ii. Among the pretermitted saints, p. 124.

ARTICLE XII.—<sup>1</sup> See “Menologium Scoticum,” Bishop Forbes’ “Kalendars of Scottish Saints,” p. 193.

<sup>2</sup> See Dempster’s “Historia Ecclesiastica Gentis Scotorum,” tomus ii., lib. xii., num. 852, p. 454.

ARTICLE XIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 60, 61.

<sup>3</sup> See Colgan’s “Trias Thaumaturga,” Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 480, and cap. x., p. 489.

<sup>4</sup> See “Acta Sanctorum,” tomus i., Martii ii. Among the pretermitted saints, p. 125.

<sup>5</sup> See “Acta Sanctorum Hiberniæ,” Februarii iv. De S. Cuanna sive Cuannacheo, n. 2, p. 251.

<sup>6</sup> See his Life, at the 9th of June.

<sup>7</sup> See Colgan’s “Trias Thaumaturga,” Quarta Appendix ad Acta S. Columbæ, cap. x., num. 39, p. 489.

identity.<sup>1</sup> We find a Saint Conall, entered in the Martyrology of Donegal,<sup>2</sup> on this day. No doubt, the same saint is written Conuill, with the word "Cuanchaoin" erroneously placed in composition, in the Martyrology of Tallagh.<sup>3</sup> It may be asked, if this could have been the holy Prince Connallus, whose shield had been blessed by St. Patrick,<sup>4</sup> and who is mentioned in so many Lives of the great Irish Apostle?<sup>5</sup>

ARTICLE XV.—ST. DAVID, BISHOP OF MENEVIA, WALES. [*Fifth and Sixth Centuries.*] In his Scottish Menology, it is said, David Camerarius has a festival of St. David, Bishop of Menevia, at the 2nd of March.<sup>1</sup> This is not found, however, in his Kalendar, as published by Bishop Forbes.<sup>2</sup> His Life will be found, in this work, at the previous day.

ARTICLE XVI.—FESTIVAL OF ST. LUCILIA, MARTYR. It would seem, from the Festilogy of St. Ængus, that this holy virgin and martyr had a feast, on the 2nd of March, in the Irish Church. The only approach to the name we find, in the Bollandists,<sup>1</sup> is St. Luciosa, who suffered as a martyr, at the Roman gate or port.

ARTICLE XVII.—FEAST OF THE BIRTH OF OLD PAUL. It seems pretty certain, that this festival, as found in the Festilogy of St. Ængus, must mean the Natalis or birth-day in heaven of the holy martyr, St. Paul, who, with his companions in suffering, is mentioned, at the 2nd of March, in various old Calendars. Little, however, seems to be known, regarding them, beyond the mere account of their martyrdom.

### Third Day of March.

ARTICLE I.—ST. SACER OR MO-SACRA, ABBOT OF SAGGARD, COUNTY OF DUBLIN.

[SEVENTH CENTURY.]

THIS saint, variously named Sacer, Mo-Sacer, Mo-Sacra, Mothacra and Moacra, has his Acts given by Colgan,<sup>1</sup> and more briefly still by the Bollandists.<sup>2</sup> He was the son of Senan, son to Luachan, son of Roer, son to Loga Lethanglais, son of Conall Anglonn, son to Eochad, son of Fieg, son to Factna, son of Senchad, son to Olild, son of Maelcroc, son to Roderic,

ARTICLE XIV.—<sup>1</sup> See "Acta Sanctorum," tomus i., Martii ii. Among the premitted saints, p. 123.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 60, 61.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>4</sup> See his Life, at the 17th of March.

<sup>5</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. cxxxviii., and n. 146, pp. 95, 115.

ARTICLE XV.—<sup>1</sup> See the Bollandists' "Acta Sanctorum," tomus i., Martii ii. Among the premitted saints, p. 124.

<sup>2</sup> See "Kalendars of Scottish Saints," p. 235.

ARTICLE XVI.—<sup>1</sup> See "Acta Sanctorum," tomus i., Martii ii. De Sanctis Martyribus Paulo, Heraclio, Secundilla sive Secundola, Januariæ, Luciosa, in Portu Romano. The account of their martyrdom is contained in three paragraphs, pp. 132, 133.

ARTICLE I.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Martii iii. De S. Sacro sive Mo-Sacro Abbate, p. 454.

King of Ireland.<sup>3</sup> He appears to have been called Sacer, from a Latin word, which expresses holiness of life, by which he had been distinguished; and, to this cognomen, the endearing term, *Mo*, was prefixed. However, Sacer not being a name in use amongst the ancient Irish, we must suppose it, as only secondary to a previous and more national one. This holy abbot appears to have flourished, before or about the middle of the seventh century, if we are to rely upon accounts, furnished by our Martyrologists, regarding his genealogy. He erected a monastery, afterwards called after him, Tegh-Sacra,<sup>4</sup> or "the house of Sacer;" and, over this foundation, he presided as abbot. The place is now known as Saggard, a small village, and the head of a parish,<sup>5</sup> seven Irish miles S.W. from the Castle of Dublin.<sup>6</sup> The site of Saggard's



Site of Saggard Old Church, County of Dublin.

ancient monastery and chapel is said to have been on a rise of the Dublin mountains, about one mile beyond the modern village.<sup>7</sup> Yet, nearer still is a much frequented graveyard, and here may be traced the foundations of an old quadrangular church, now "sodded with verdure,"<sup>8</sup> and nearly levelled to the ground.<sup>9</sup> Saggard, at first bore the name of Tassagard. It is related, that Mo-Sacra also governed, for some time, Finn-magh monastery, at Fotharta, within the province of Leinster. According to Dr. Lanigan, this

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii iii. Among the pretermitted saints, p. 222.

<sup>3</sup> According to the "Sanctilogic Genealogy," chap. xxv.

<sup>4</sup> We find allusion to Teach-Sacra or Saggard, and to the festival of Mo-Sacra, in the Ordnance Survey Extracts to illustrate the history of the county of Dublin, at p. 132.

<sup>5</sup> This is shown, in the barony of Newcastle, on the "Ordnance Survey Townland Maps for the County of Dublin," Sheets 20, 21, 24. The town and townland are marked on Sheet 21.

<sup>6</sup> See Archer's "Statistical Survey of County Dublin," chap. v., sec. 2, p. 96.

<sup>7</sup> This is indicated on the "Ordnance Survey Townland Maps for the County of Dublin," Sheet 21.

<sup>8</sup> The *scolopendrium ceterach*, "scaly hart's tongue," grows abundantly within it. Near it is an enclosed burial place and a monument to Mr. Edward Byrne of Mullinahack, but no other tombs of note. See John D'Alton's "History of the County of Dublin," p. 720.

<sup>9</sup> These objects are presented in the present view, drawn on the wood by William F. Wakeman, from a sketch, by the author, taken in July, 1855. It is engraved by Mrs. Millard. In the background rises the Catholic Church of Saggard.



monastery had been built somewhere, in the vicinity of Wexford.<sup>10</sup> Dr. O'Donovan seems to have entertained an idea, that although Finn-magh<sup>11</sup> be Anglicised "the white plain,"<sup>12</sup> it may possibly be identified with Mayglass,<sup>13</sup> "the green plain," in the barony of Forth, and county of Wexford.<sup>14</sup> However, to us, it would appear, to have been a place, not far removed from Saggart.<sup>15</sup> Mo-Sacra assisted at a synod held, in the reign of Comgall, King of Ireland, about the year 695, and under the presidency of Flann,<sup>16</sup> Archbishop of Armagh. At this council over forty bishops and abbots were present.<sup>17</sup> Colgan had a copy of the Acts of that synod. Our saint is thought, also, to have been abbot, at Clonenagh; but, it is more than probable, a Mosacra<sup>18</sup> who had been abbot lived there, at a later period. He appears to have been confounded with our saint, in the Calendar of Cashel, which states, that Mo sacra lived, in the time of Neill Glandubh, King of Ireland.<sup>19</sup> Mo-Sacra of Saggart must have died, however, during or before the reign of that monarch's great-grandfather; since, he is mentioned, in the Festilog of St. Ængus, which was written, after the year 792, or during Aedh Oirnidhe's reign.<sup>20</sup> The festival of our saint was kept, on the 3rd of March, as appears from the "Feilire" of St. Ængus. His name is entered, at the same date, in the Martyrology of Tallagh,<sup>21</sup> as Moshacra mac Senain of Tigh Thacra. The Calendars of Cashel, of Marianus O'Gorman and of Maguire have their relative notices regarding him. In the Martyrology of Donegal<sup>22</sup> is set down on this day, Mohsacra,<sup>23</sup> Abbot, of Cluain-eidhneach or Clonenagh, in Laoighis, or Leix, and of Tigh-Sacra, or Saggart, in the vicinity of Tamhlacht, and of Fionn-mhagh in Fotharta. The Kalendar of Drummond,<sup>24</sup> at the 3rd of March, notices the Natalis of Mo-Sacro and of Cele,<sup>25</sup>

ARTICLE II.—ST. ERECLACIUS, PRIEST OF RATHMOAIN, NOW RAMOAN, COUNTY OF ANTRIM. [*Fifth Century.*] Little is known regarding this saint, but what can be collected from St. Patrick's Acts—short abstracts of which

<sup>10</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. i., sect. xvi., n. 138, p. 40, and vol. iii., chap. xviii., sect. xv., p. 140.

<sup>11</sup> This seems to be identical with Achadh Finnigh, on the bank of the Dodder, where St. Criotan was venerated on the 11th of May, according to our Irish Calendars. Within it, too, was probably his church, called Cill-mo-Chritoc.

<sup>12</sup> Whitehall and Whitechurch are still townland denominations, not far from Templeogue, and most probably within this district. See "Ordnance Survey Townland Maps for the County of Dublin," Sheet 22.

<sup>13</sup> This townland and parish, are shown on the "Ordnance Survey Townland Maps for the County of Wexford, Sheet 47.

<sup>14</sup> See an account of this parish in "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey in 1840," vol. i., pp. 288 to 290.

<sup>15</sup> See the notices of Fotharta, in which it is probable Finn-magh was situated, in connexion with St. Cele-Christ's life, at this date.

<sup>16</sup> Flann or Florence, surnamed Febla, began his rule over the see of Armagh, A.D. 688, and he died April 24th, A.D. 715. See Harris' Ware, vol. i., "Archbishops of Armagh," p. 40.

<sup>17</sup> See O'Connor's "Historical Address," part ii., lect. iv., p. 74.

<sup>18</sup> See notices of St. Moshacra, son o Bannan, at the 8th of January.

<sup>19</sup> He flourished, in the tenth century, and reigned, from the year 913 to A.D. 254. See, Dermot O'Connor's Keating's "History of Ireland," book ii., pp. 453, 454.

<sup>20</sup> According to Dr. O'Donovan's "Annals of the Four Masters," Aedh Oirnidhe reigned from the year "793 [recte 798]," to the year 817. See vol. i., pp. 400 to 429.

<sup>21</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>22</sup> Edited by Drs. Todd and Reeves, pp. 62, 63.

<sup>23</sup> In a note, Dr. Todd says, for "*Mohsacra*," read "*Moshacra*."

<sup>24</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 6.

<sup>25</sup> Thus: "V NONAS. In Hibernia insula sanctorum confessorum Moacro et Cele natalicia celebrantur."

ARTICLE II.—<sup>2</sup> See "Acta Sanctorum

are given, by Colgan,<sup>1</sup> and by the Bollandists.<sup>2</sup> In those accounts, we are informed, that Ereclac or Ereclacius had been a disciple to the Irish Apostle, and that the latter was accompanied by him, during various journeys he made, through the Ulster province, to spread a knowledge of the Gospel amongst its people. While in Dal-riadia, St. Patrick<sup>3</sup> founded many churches; and, among these, he built Rathmudhain church.<sup>4</sup> Afterwards, our saint was charged with its government.<sup>5</sup> Colgan assigns about the year 450, as the date of the foundation. In the Tripartite Life, the name is written Rathmudain,<sup>6</sup> which is Latinized, Arx Muadain.<sup>7</sup> It was so called from Muadain, the father of Enan.<sup>8</sup> The modern Protestant parish church occupies the ancient site.<sup>9</sup> While St. Patrick was here engaged in prosecuting his Apostolic labours, Ereclacius assumed his place as a fellow-labourer, at Rathmoain, as it was called in the time of Colgan; and, it is now contracted to Ramoan, or Rathmoran, a parish in the diocese of Connor,<sup>10</sup> barony of Cary, and county of Antrim.<sup>11</sup> The place is also called Rathmona, which has been interpreted "the fort in the bog." It lies on the sea-shore and forms the western boundary of Ballycastle Bay, in the extreme northern part of Ireland.<sup>12</sup> Interesting ruins, antiquities and scenery characterize this locality.<sup>13</sup> The error which Colgan falls into of placing Ramoan in the deanery of Hy-Tuirtre, he elsewhere corrects by describing it as in the territory of Cathruga, in Dalriadia.<sup>14</sup> The River Shesk, which joins the Cary river at Bonamargy, flows from south to north, and divides this parish<sup>15</sup> from Culfeightrin.<sup>16</sup> The year of our saint's death is not recorded; but, his festival has been assigned to the 3rd of March, by the Martyrologies of Tallagh,<sup>17</sup> of Marianus O'Gorman, of Maguire, and of Donegal.<sup>18</sup> His name also occurs in the Rev. William Reeves' diocesan Calendar.<sup>19</sup>

Hiberniæ," Martii iii. De S. Ereclacio Præsbytero et Confessore, p. 455.

<sup>2</sup> See "Acta Sanctorum," Martii iii. Among the pretermitted saints, p. 222.

<sup>3</sup> See his Life, at the 17th of March.

<sup>4</sup> See "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. cxxx., p. 146, and nn. 197, 198, p. 182.

<sup>5</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii iii. De S. Ereclacio Præsbytero et Confessore, p. 455.

<sup>6</sup> This is a corruption of *ῥατ μωδαιν*.

<sup>7</sup> This name Colgan derives from Muadain, who was the father of Enan, the minister of the neighbouring church of Druim-indich.

<sup>8</sup> See notices of him, at the 25th of March.

<sup>9</sup> See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (r), p. 79, and Appendix Z, p. 284.

<sup>10</sup> It is said to be in the deaconate of Hy-Tuirtre. Colgan here places Ramoan, in the deanery of Hy-Tuirtre; but, he corrects this statement, in the "Acta Sanctorum Hiberniæ," where he describes it, as being in the region of Dalriedia, in a district, called Cathruga, and in the deanery of Tuash-ceart. See iii. Martii. Vita S. Ereclacii, n. i., p. 455.

<sup>11</sup> See its bounds on "Ordnance Survey Townland Maps for the County of Antrim," Sheets 4, 5, 8, 9, 14.

<sup>12</sup> See Lewis' "Topographical Dictionary

of Ireland," vol. ii., p. 483.

<sup>13</sup> This is elegantly illustrated, in a series of views, to be found in "The Scenery and Antiquities of Ireland," by W. H. Bartlett, vol. i., pp. 36 to 48.

<sup>14</sup> He says: "in regione Dalriedia Cathruga dicta, et in Deconatu de Tuascheart."—"Acta Sanctorum Hiberniæ," Martii iii., n. i., p. 455.

<sup>15</sup> Besides Ramoan and Killeena, in it are to be found the following churches and cemeteries:—"It is stated that small burying-grounds for infants existed in the townlands Ballydurnian, Ballyveely, Drumavoley, and Killrobert, but their place are not now distinguishable, being under cultivation. In Ardagh there is a spot called Friary, whither it is reported the brethren of Bonamargy retired upon the dissolution of that house. Here also is shown the carn of a MacQuillin."—Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix Z, p. 285.

<sup>16</sup> The bounds of this parish, in the barony of Cary, are found on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 5, 9, 10, 14, 15, 19. Bonamargy, a townland lying within it, is noted on Sheets 5, 9.

<sup>17</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>18</sup> Edited by Drs. Todd and Reeves, pp. 62, 63.

<sup>19</sup> See "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix LL, p. 377.

ARTICLE III.—ST. FOILA<sup>a</sup> OR FOILENNA, VIRGIN, AND PATRONESS OF KILL-FAILE, NOW KILLEELY PARISH, COUNTY OF GALWAY. Colgan could not procure any special Acts of this saint, who was venerated in the southern parts of Connaught, in his own time.<sup>1</sup> However, he and the Bollandists<sup>2</sup> have short notices of her, at this day. St. Foilenna, Failenna, or Fallenda, or as more commonly called, St. Foila or Faila, also denominated Foilend,<sup>3</sup> or Faoileann,<sup>4</sup> is thought to have been daughter to Aidan, surnamed Draigneach, son to Lugadius, son to Dathy,<sup>5</sup> King of Ireland;<sup>6</sup> and, her mother, Cuillenn, or Cullenda, was likewise descended from a distinguished family.<sup>7</sup> She had three brothers, Colgeus, or Colga,<sup>8</sup> Aidus and Sorarius, who are numbered amongst the saints of our country.<sup>9</sup> At what particular time St. Foila was born, we are not informed; but, it was thought, probably, in an early part or towards the middle of the sixth century. It seems probable, she lived in Kill-faile. This place is identical with the present parish of Killeely, in the barony of Dunkellin, county of Galway.<sup>10</sup> The old church there is yet in good preservation, being, in the opinion of Dr. O'Donovan, modernized during the 14th or 15th century. Measured on the inside, it is 63 feet long by 21 broad.<sup>11</sup> The pointed or Gothic style there prevails. It is remarkable, that this parish joins Kilcolgan, where St. Faile's brother, Colga or Colgan,<sup>12</sup> had been venerated. Both churches were near Ath cliath Medhruidhe, the ancient name for Clarinbridge. Both saints also belonged to the race of the Hy Fiachrach Aidhne.<sup>13</sup> The church of Kill-faile derives its name from St. Foila, and it is situated within the diocese of Kilmacduagh. During her lifetime, St. Foila performed many miracles. The day and year of her death is not recorded; but, the former probably fell on the 3rd of March,<sup>14</sup> when her festival was kept, in the church of Kill-faile. It is commemorated on this day, according to the Martyrologies of Tamlacht,<sup>15</sup> of Marianus O'Gorman, of Maguire and of Donegal.<sup>16</sup> After her death, frequent pilgrimages were made to St. Foila's tomb, from distant parts of the

ARTICLE III.—<sup>1</sup> See Colgan's "Acta Sanctorum Hiberniæ," iii. Martii. De S. Foilenna, Virgine, p. 456.

<sup>2</sup> See "Acta Sanctorum," Martii iii. Among the pretermitted saints, p. 222.

<sup>3</sup> Such is the name she bears in Rev. Dr. Kelly's "Martyrology of Tallagh," p. xvii.

<sup>4</sup> See Rev. Drs. Todd and Reeves' "Martyrology of Donegal," pp. 62, 63.

<sup>5</sup> The death of this monarch is recorded, in Dr. O'Donovan's "Annals of the Four Masters," at A.D. 428. See vol. i., pp. 128, 129.

<sup>6</sup> Her descent is thus noted in the "Sancitologic Genealogy," chap. 9.

<sup>7</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii iii. De S. Foilenna Virgine, p. 456.

<sup>8</sup> The "Martyrology of Donegal" styles him, son to Aedh, of Cill Colgan, at Athcliath Meadhraighe, in Connaught.

<sup>9</sup> In the "Sancitologic Genealogy," chap. 9, their descent is traced through the same ancestral line, as that of their sister. See *ibid.* But, at the 20th of February, where Colgan gives the Acts of Colgeus, we find the father and grandfather of himself and brothers called Aidus. See *ibid.* De S. Colgo sive Colgano, Abbate de Kill-Colgan, in Connacia, n. 8, p. 381.

<sup>10</sup> See it defined, on the "Ordnance Sur-

vvey Townland Maps for the County of Galway," Sheets 95, 96, 103, 104. The townland so called is to be found on Sheet 103, *ibid.*, and it is distinguished by the denominations of Killeely Beg and Killeely More.

<sup>11</sup> See "Letters containing Information relative to the Antiquities of the County of Galway, collected during the Progress of the Ordnance Survey in 1838," vol. i. John O'Donovan's Letter, dated, Galway Oct. 6th, 1838, pp. 364, 365.

<sup>12</sup> Colgan places his festival, at the 20th of February. See "Acta Sanctorum Hiberniæ," Februarii xx. De S. Colgo sive Colgano, Abbate de Kill-Colgan in Connacia, pp. 380, 381. At the 25th of February, with much diffidence, we have ventured to treat on this saint and his festival, vol. ii., art. iii.

<sup>13</sup> John O'Donovan's Letter, dated, Oct. 11th, 1838. See "Letters containing Information relative to the Antiquities of the County of Galway, collected during the Progress of the Ordnance Survey in 1838," vol. i., pp. 430, 431.

<sup>14</sup> See, Colgan's "Acta Sanctorum Hiberniæ," iii. Martii, n. 7, p. 456.

<sup>15</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>16</sup> Edited by Drs. Todd and Reeves, pp. 62, 63.



country, by persons afflicted with various maladies. For the cure of these, they reposed great confidence, in her merits and intercession.

ARTICLE IV.—ST. CONNA, VIRGIN. The Bollandists have a brief notice, regarding this holy virgin; although stating, that in other cases, Conna, often written Cuanna, is the name of a man.<sup>1</sup> In the Martyrology of Tallagh,<sup>2</sup> we find the name, Conna Vir, entered, at the 3rd of March. Colgan entertains an opinion, that she may be identical with a St. Matona—a probable corruption of St. Mo-chonna—who was sister to St. Benignus,<sup>3</sup> and St. Kethech.<sup>4</sup> If so, this saint's father was from the race of Kien, the son of Olioll Olum, and from the territory of Kiennacht.<sup>5</sup> Her mother is supposed to have been from the territory of Tir-Olill. She received the veil, at the hands of St. Patrick,<sup>6</sup> a priest St. Rodan<sup>7</sup> assisting. To the care of this latter, she was afterwards committed, when the Irish Apostle had founded the church, in Domhach, in the territory of Hua-Noella, which church was afterwards called Sencheall Dumhaige.<sup>8</sup> Here, she is said to have been left, and she is regarded, as having been one of St. Patrick's disciples.<sup>9</sup> By Marianus O'Gorman and by Maguire, the festival of St. Conna is set down, at the 3rd of March. On this day, we have recorded, in the Martyrology of Donegal,<sup>10</sup> Conna, a virgin. There is a Condath, daughter of Colman, descended from the race of Laeghaire, son to Niall, add the O'Clerys, as if doubting the correct identification of this holy woman.

ARTICLE V.—FESTIVAL OF A REPUTED ST. HAGGARD, PARISH OF TOM-HAGGARD, COUNTY OF WEXFORD. In the parish of Tomhaggard, county of Wexford, St. Haggard was regarded as the patron, and his day was kept, on the 3rd of March, according to popular tradition. Dr. O'Donovan takes the name of Tomhaggard, to mean "the priest's mound," or "tumulus."<sup>1</sup> The old church of Tomhaggard was 60 feet long, by 16 feet in breadth—inside—at the east end, and 14½ feet, at the west. The cause of this difference is, that 28 feet of the side-walls, a portion of which has the appearance of antiquity, are thicker than the remainder or more modern portion.<sup>2</sup> This church has some curious antiquarian and architectural features.<sup>3</sup> Whether or not, the St. Haggard of Wexford tradition has been confounded with St. Sacer<sup>4</sup> or Mo-Sacra of Saggart is only offered, as an informal conjecture, yet to be solved.

ARTICLE VI.—DEOCHAIN REAT, OR ST. REAT, DEACON. When St. Patrick<sup>1</sup> visited the territory of Innishowen, he met three deacons, his

ARTICLE IV.—<sup>1</sup> See "Acta Sanctorum," tomus i., Martii iii. Among the pretermitted saints, p. 222.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>3</sup> Colgan thinks, he may have been venerated, on the 3rd of April.

<sup>4</sup> His feast is supposed to fall, on the 16th of June.

<sup>5</sup> There was a Northern Kiennacta Glinne Gemhin, in Ultonia, and a Southern one, within the bounds of Meath, called Kiennacta Breagh, and sometimes, Kinnacta Arda. Both obtained name, from their being inhabited by the race of Kien.

<sup>6</sup> See his Life, at the 17th of March.

<sup>7</sup> It is thought, his feast may have been on

the 18th of January, or on the 24th of August.

<sup>8</sup> See "Trias Thaumaturga." Septima Vita S. Patricii, pars. ii., cap. xli., p. 135, and nn. 81, 82, 83, 84, 89, 109, pp. 176 to 178. *Ibid.*

<sup>9</sup> See Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 270.

<sup>10</sup> Edited by Drs. Todd and Reeves, pp. 62, 63.

ARTICLE V.—<sup>1</sup> Thus, by corruption, τῶν ἀν τ-παγάρτ. He says it might be also a corruption, τοῖς μο παρτα, like Saggart, in the county of Dublin.

<sup>2</sup> Within about three feet of the west gable, the ancient character disappears, in

nephews, by one of his sisters. This happened in the territory of Bredach, where he built the church of Domnach bile, afterwards known as Moville, in the county of Donegal.<sup>2</sup> Colgan remarks that the name of Reat is not a common one, among the Irish.<sup>3</sup> He is mentioned, at the 3rd of March, in the Martyrology of Tallagh,<sup>4</sup> as Deochain Reat. We find, in the Martyrology of Donegal,<sup>5</sup> that the deacon, St. Reat,<sup>6</sup> had a festival on this day. His name has been Latinized, *Reatus*, *Deacon*, in the table appended to the same published record.<sup>7</sup> The Bollandists<sup>8</sup> have some notices, with dubious comments regarding his identity, at the present date.

ARTICLE VII.—ST. MODIMOC OR MODHIOMOG, BISHOP. The name, Modimoc, Bishop, occurs in the Martyrologies of Tallagh,<sup>1</sup> and of Marianus O'Gorman, at the 3rd of March.<sup>2</sup> He is recorded a little more fully elsewhere, and some particulars regarding him are found. We read, in the Martyrology of Donegal,<sup>3</sup> on this day, regarding Modhiomóg, it is found, in the Life of Barre,<sup>4</sup> that Modhiomog was at school with him [*i.e.* with Barre] at Loch Irce, and that he offered his church to God and to Barre<sup>5</sup> in perpetuity. However, according to Colgan,<sup>6</sup> the Modimicus, Dodimocus or Dimanus, venerated on this day, was an anchorite, as also an abbot, at Clonard, and Kildare. He is said to have died, in 743.<sup>7</sup>

ARTICLE VIII.—ST. CELE CHRIST, OR CHRISTICOLA, BISHOP OF KILL-CELE-CHRIOST, IN UI-DONCHADHA, IN FOTHARTA, LEINSTER. [*Seventh and Eighth Centuries.*] This devoted servant of Christ, in after time, deserved well the name he seems to have obtained in baptism, of Cele-Chriost, Latinized, Christicola, *i.e.* "worshipper of Christ."<sup>1</sup> He descended from an illustrious family; his father being called Euchoaid or Euchodius, the son of Corbmac, the son of Eugene,<sup>2</sup> son to Niall of the Nine Hostages, according to one account;<sup>3</sup> although, his pedigree must be regarded as greatly deficient here, in some of the intermediate generations. The Rev. John Francis Shearman states, that the immediate progenitor of St. Celechrist and of his brother St. Comghall<sup>4</sup> is missing; while the order of backward descent should thus run:—Eochaidh, son of Cormac, son to Eochaidh, son of Illann,

the walls; but, their thickness continues the same, in that direction, as in the older portion.

<sup>3</sup> See a more detailed description of this parish, in "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey in 1840," vol. ii., pp. 198 to 201.

<sup>4</sup> Already noticed, at this day.

ARTICLE VI.—<sup>1</sup> See his Life, at the 17th of March.

<sup>2</sup> See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. cxxii., p. 145.

<sup>3</sup> He would not affirm, however, that this deacon was one of St. Patrick's nephews. See *ibid.*, nn. 176, 177, p. 181.

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 62, 63.

<sup>6</sup> In a note, Dr. Todd says at this word *Reat*: "*i.e.* Reat, the Deacon."

<sup>7</sup> See, *Ibid.*, pp. 400, 401.

<sup>8</sup> See "Acta Sanctorum," tomus i.,

Martii iii. Among the pretermitted saints, p. 222.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>2</sup> See the Bollandists' "Acta Sanctorum," tomus i., Martii iii. Among the pretermitted saints, p. 222.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 62, 63.

<sup>4</sup> Chapter x.

<sup>5</sup> His Life occurs, at the 25th of September.

<sup>6</sup> See "Trias Thaumaturga." Appendix Quinta ad Acta S. Brigidæ, cap. ii., p. 629.

<sup>7</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 344 to 347.

ARTICLE VIII.—<sup>1</sup> Dr. O'Donovan renders it "Servant or Vassal of Christ."—"Annals of the Four Masters," vol. i., n. (k), p. 320.

<sup>2</sup> He died A.D. 465.

<sup>3</sup> That of the "Sanctilogic Genealogy," chap. i.

<sup>4</sup> He was Abbot of Bochnais, and his festival will be found at the 4th of September.

son to Niall of the Nine Hostages. Judging by the date assigned for his death, this holy man must have been born about, or after, the middle of the seventh century. His birth probably took place, in the northern part of Ireland,<sup>5</sup> inferring from his family pedigree. But, he resolved on leaving Ulster, and betook himself to a place called Hi-Donchadha, in the western part of Leinster. It is also said to have been in Fotharta.<sup>6</sup> Here he erected a cell, which is called Cella-oc. It may be asked—and the situation warrants such suspicion—could this have been the place, which subsequently had been converted into the denomination of Templeoge,<sup>7</sup> where yet, a small enclosed graveyard contains the ruins of a mediæval church, the side walls



Templeogue Church, County of Dublin.

of which are now almost completely gone, and only a single gable is standing perfect.<sup>8</sup> The present form of the name would lead one to believe, that it means "little temple" or "church."<sup>9</sup> Probably at some former period, it obtained the appellation Kill-Cele-Chriost,<sup>10</sup> or "the cell of the worshipper of

<sup>5</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. vi., p. 162.

<sup>6</sup> See the Rev. Drs. Todd and Reeves, "Martyrology of Donegal," pp. 62, 63. In a note to this word, Dr. Todd writes: "The MS. has 1 ƿƿƿƿƿ, a mere clerical error, which has therefore been corrupted in the text. But perhaps the true reading is, 1 ƿ ƿƿƿƿƿƿƿ ƿƿƿƿ ƿƿƿ, 1 ƿƿƿƿ." In a copy of the "Martyrology of Donegal," belonging to William M. Hennessy, I find here the MS. annotation: "Perhaps it should be 1 ƿƿƿƿƿƿƿ."

<sup>7</sup> This townland denomination is to be found on the "Ordnance Survey Townland Maps for the County of Dublin," Sheet 22. It lies in the parish of Tallagh, and barony of Uppercross, county of Dublin.

<sup>8</sup> The accompanying sketch, taken on the spot, by the writer, in April, 1874, has been drawn on the wood, by William F. Wake-man, and engraved by George A. Hanlon.

<sup>9</sup> According to remarks of Dr. P. W. Joyce, in a letter to the writer; however, he adds: "But this is not so, for in the *Repertorium Viride* of Archbishop Alan, it is written Tachmeloge, and similar forms are found in Inquisitions. (I have them, but I have failed to put my hands on them.) This at once shows the name to mean, the *teach*, 'house' or 'church,' of a saint, whose name has been reduced in the Irish-Latin documents to 'Meloge.' There is good reason to believe, that this saint was Molagga or Lochein. See Temple molagga, in my first series of 'Irish names of places.' Tachmeloge would be pronounced Tahmeloge or



Christ," in honour of the founder's name. Besides this church, as noted, the district of Ui-Dunchadha contained the church denominations of Cill-mochritoc,<sup>11</sup> on the banks of the Dodder, *i.e.* Achadh-Finnigh—already identified with Finnmagh—and Cill-na-managh,<sup>12</sup> in the parish of Tallagh. Here Cele-Chriost desired to spend his days in retirement, and solely engaged, in Divine contemplation. Yet, although declining ecclesiastical rank, it was urged on him as a duty, when he accepted the office of bishop.<sup>13</sup> It is stated, that he felt a great desire to make a pilgrimage to Rome, and that taking a band of companions with him, Cele-Chriost set out for this purpose. On the way, however, they were proffered hospitality, by an evil-minded man, who really intended their murder, to obtain money he supposed them to possess. The pretended host fastened his door, on the outside, when the strangers entered his house. These, suspecting an evil design, took counsel among themselves, as to what should be done, when Cele-Chriost addressed them as follows: "This seems to me the best course for you to adopt; allow me to take charge of your effects, and to collect them into one wallet, so that when he comes to take your lives, and when he opens the door of your enclosure, let each one of you rush out who can escape with life." His companions cried out: "Caoin-erain."<sup>14</sup> This was agreed upon, and the consequence was, all safely obtained their freedom. Afterwards, we are told, our saint bore the name Cele-Christus, Coin-erael. Little more is known regarding him, save that he returned to Ireland, and died A.D. 731<sup>15</sup> or 732,<sup>16</sup> having been buried, in his church, at Cill-oc. The Annals of Ulster defer his demise to the year 726. Colgan<sup>17</sup> and the Bollandists<sup>18</sup> have some notices regarding him, at this day. His church was situated, in the district of Ui Dunchadha,<sup>19</sup> that, through which the River Dodder, near Dublin, flowed. The Mac Gillamocholmogs ruled over it, and their lands extended southwards to Glen Umerim or Glanunder, now Ballyman,<sup>20</sup> on the confines of Dublin and Wicklow counties.<sup>21</sup> There seems to be great difficulty in identifying the exact site of this ancient church. Duaid Mac Firbis records under the heads of Both Chonais<sup>22</sup> and Cill Cele Christ, the Bishop Cele-Christ, of Cill-Cele-Christ, at the 3rd March. In Hy Dunchada, in the Fotharts of Leinster, he adds, is the church of Cele-Christ, of Both Chonais.<sup>23</sup>

Tammeloge, by English speakers, which easily gave rise to the modern Templeoge."

<sup>10</sup> In a comment on the "Feilire," in the "Leabhar Breac," at this day, we have appended to this saint's name *1 o cill celi christ in uib doonoch do a 1 laigen, i.e.* from Cill Celi Crist in Uib Dondchada in Leinster.

<sup>11</sup> A notice of this appears, in the Calendar, at the 11th of May.

<sup>12</sup> This is mentioned, in the Calendar, at the 31st of December.

<sup>13</sup> So state, the Martyrologies of Marianus O'Gorman and of Donegal.

<sup>14</sup> This is rendered, in Latin: "Bonum concilium invenisti." It is more than probable, the Irish designation, in the text, should read, *cáin aipile*, which means "good counsel."

<sup>15</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 320, 321.

<sup>16</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. vi., p. 162.

<sup>17</sup> See, "Acta Sanctorum Hiberniæ," iii. Martii. Vita S. Christicolæ, pp. 454, 455.

<sup>18</sup> See "Acta Sanctorum," tomus i., Martii iii. Among the pretermitted saints, p. 222.

<sup>19</sup> This was the name of that tract of land, extending between the River Liffey and the Dublin mountains. It was the patrimony of Mac Gilla Mocholmog, for an account of whom see John T. Gilbert's "History of Dublin," vol. i., pp. 230, 403.

<sup>20</sup> This townland, in the parish of Old Connaught, and barony of Rathdown, is shown on the "Ordnance Survey Townland Maps for the County of Dublin," Sheets 26, 28.

<sup>21</sup> See Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (f), p. 12.

<sup>22</sup> *Both Chonais* is pronounced *Bochonais*. This establishment, Mr. Hennessy says in a note, is now represented by the old graveyard, in the townland of Binnion, parish of Clonmany, barony of Inishown, and county of Donegal.

<sup>23</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 90, 91, and again 94, 95.

The "Feilire" of St. Ængus, in the "Leabhar Breac,"<sup>24</sup> has his commemoration, at the 3rd of March; while, the Martyrology of Tallagh,<sup>25</sup> likewise, enters the name of Celicriist. Marianus O'Gorman has even a more detailed statement. The Martyrology of Donegal,<sup>26</sup> at the same date, has Cele Christ, Bishop of Cill-Cele-Christ in Ui Dunchadha, in Fotharta,<sup>27</sup> in Leinster, with the statement, that he sprung from the race of Eoghan, son to Niall. In the Kalendar of Drummond<sup>28</sup> his feast is this day noted. It is supposed possible, that the name of Christ Church, Dublin, may have been derived from this *Cele Chriost*, a saint of high reputation.<sup>29</sup>

ARTICLE IX.—ST. MOCHUA, OF CLUAIN DOBHTHA. The Martyrology of Tallagh<sup>1</sup> records this name and place, at the 3rd of March. That of Marianus O'Gorman also enters Mochua, of Cluaindobtha, as the Bollandists remark.<sup>2</sup> The festival of Mochua, of Cluain Dabhtha was celebrated, on this day, as we read in the Martyrology of Donegal.<sup>3</sup>

ARTICLE X.—ST. CONNALL OR CONAILL. According to the Martyrology of Donegal,<sup>1</sup> we find Connall registered, as having a festival, on this day. Probably from the postfix S., in the subsequent entry, we are to understand, that he was a soggart, or priest. Thus, the name, Connall, S., occurs in the Martyrology of Tallagh,<sup>2</sup> at the 3rd of March. His identity we cannot surmise.

ARTICLE XI.—REPUTED FESTIVAL OF A TRANSLATION OF ST. CEDDE'S RELICS. The relics of St. Cedde<sup>1</sup> brought into Scotia, and religiously placed in Dundrain, is a festival entered by Dempster, at the 3rd of March, in his "Menologium Scoticum."<sup>2</sup> The Bollandists merely refer to this notice.<sup>3</sup>

ARTICLE XII.—REPUTED FESTIVAL OF A ST. MAGOR. We find a St. Magor set down, at the 3rd of March, in the anonymous Catalogue of Irish Saints, published by O'Sullivan Beare.<sup>1</sup> Elsewhere, we find nothing, to clear up this entry.

<sup>24</sup> The following Irish stanza, with its English translation, has been furnished by Professor O'Looney:—

f. u. In pair fíorainn  
feil na peirlainn neman  
celi cript cain aipail  
mo macru mac rianain.

On the feast of Florianus,  
The feast of two stars precede us;  
Cele Crist of gentle counsel  
Noblest of youths was the son of  
Senan.

<sup>25</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>26</sup> Edited by Drs. Todd and Reeves, pp. 62, 63.

<sup>27</sup> This should probably be *í portuathas*, "in the Fortuathas" or border lands, as the Fortuatha of Leinster included the southern part of the county of Dublin, says Mr. Hennessy. He adds: the Fortuatha was not confined to the territory of Ui-Mail, in Wicklow, as O'Donovan thought. See "Leabhar na g-Ceart, or Book of Rights,"

p. 250, note.

<sup>28</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 6.

<sup>29</sup> See John T. Gilbert's "History of the City of Dublin," vol. i., chap. iii., p. 98.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii iii. Among the pretermitted saints, p. 222.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 62, 63.

ARTICLE X.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 62, 63.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xvii.

ARTICLE XI.—<sup>1</sup> See his Life, at the 2nd of March.

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 193.

<sup>3</sup> See "Acta Sanctorum," tomus i., Martii iii. Among the pretermitted saints, p. 222.

ARTICLE XII.—<sup>1</sup> See "Historiæ Catholice Ibernice Compendium," tomus i., lib. iv., cap. xi., p. 49.

ARTICLE XIII.—FEAST OF THE MONK OWEN OR OWINI. We have already noticed this devoted religious, in connexion with the Acts of St. Cedda.<sup>1</sup> Edward Maihew, and Bucelin, as also the Bollandists, have his feast, celebrated on the 3rd of March, according to Menard's "*Martyrologium Benedictinum*," or, on the 29th of July, according to the "*English Martyrology*." The name Owen was always a common one in Ireland, and it seems probable Owini is only the Saxon form for it.

ARTICLE XIV.—ST. FACHTNA, OF CRE BEG. The Bollandists<sup>1</sup> note a feast, in honour of Fachtna, of Cre-big, at this date, citing as authority the Martyrology of Tallagh,<sup>2</sup> at the 3rd of March, which inserts the following entry: Fachtna o Chraebhaig. Marianus O'Gorman also enters Fachtna of Cre-big. Fachtna, of Cré Beg, occurs likewise in the Martyrology of Donegal,<sup>3</sup> on this day. The place seems to be Creevy, and it is probably identical with the place where St. Critan<sup>4</sup> is venerated.

ARTICLE XV.—ST. CONCRADA OR CONCHRAIDH, BISHOP. In the Martyrology of Tallagh<sup>1</sup> is inserted Concrada, at the 3rd of March, and in that of Marianus O'Gorman, this Conchrad is set down as a bishop. We also find, that Conchraidh, Bishop, is entered in the Martyrology of Donegal,<sup>2</sup> at this date. The Bollandists observe,<sup>3</sup> that there was a Regulus of Ossory, a worthy man, called Conchradius, who was contemporaneous with St. Kieran,<sup>4</sup> Bishop of Saigir; yet, it is not certain, the former had been classed among the saints.

ARTICLE XVI.—REPUTED FESTIVAL OF ST. PATTO, BISHOP OF VERDEN, AND ABBOT OF ARMARBARIC. [*Seventh and Eighth Centuries.*] At this date, the Bollandists<sup>1</sup> remark, that Gelenius<sup>2</sup> has a festival for the present holy man. At the 30th of March, further particulars, regarding him, will be found.

ARTICLE XVII.—REPUTED FESTIVAL OF ST. DAVID, ARCHBISHOP OF MENEVIA, WALES. Under the head of Cill Muine,<sup>1</sup> Duaid Mac Firbis records, David, Bishop of Cill Muine, and Archbishop of the Isle of Britain, at March 3rd.<sup>2</sup>

ARTICLE XVIII.—ST. CILLENE OR CILLEN, PERHAPS OF INIS DOIMLE, NOW INCH, COUNTY OF WEXFORD. The Bollandists<sup>1</sup> allude to Killenol, Inisdomle, a monastery, according to Colgan, within the confines of Munster.

ARTICLE XIII.—<sup>1</sup> See his Life, at the 2nd of March.

ARTICLE XIV.—<sup>1</sup> See "*Acta Sanctorum*," tomos i., Martii iii. Among the pretermitted saints, p. 222.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 62, 63.

<sup>4</sup> See notices of him, at the 15th of January.

ARTICLE XV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 62, 63.

<sup>3</sup> See "*Acta Sanctorum*," tomos i.,

Martii iii. Among the pretermitted saints, p. 222.

<sup>4</sup> See his Life, at the 5th of March.

ARTICLE XVI.—<sup>1</sup> See "*Acta Sanctorum*," tomos i., Martii iii. Among the pretermitted saints," p. 223.

<sup>2</sup> In the Menology of Cologne.

ARTICLE XVII.—<sup>1</sup> Now St. David's, Wales.

<sup>2</sup> See "*Proceedings of the Royal Irish Academy*." Irish MSS. Series, vol. i., part i., pp. 96, 97.

ARTICLE XVIII.—<sup>1</sup> See "*Acta Sanctorum*," tomos i., Martii iii. Among the pretermitted saints, p. 222.



One conjecture is, that he may have been an anchorite, named in the Acts of St. Brigid,<sup>2</sup> and another, that he may have been Killen, a disciple to St. Finbar, of Cork.<sup>3</sup> The Martyrologies of Tallagh,<sup>4</sup> of Marianus O'Gorman, and of Donegal,<sup>5</sup> at the 3rd of March record, Cillen, of Inis Doimle. His place would appear to have been identical with Inch,<sup>6</sup> situated in the barony of Shelmaliere West, and county of Wexford.<sup>7</sup> In 1840, some part of the old church walls remained. These were built with very large stones, and they had every appearance of being old; but, owing to the ruins having been covered with thorns and briars, the length and breadth of the old church could not be exactly measured. The cemetery adjoining had then long been disused, as a place for interment.<sup>8</sup> According to the Manuscript,<sup>9</sup> to be found in the Library of Trinity College, Dublin, this saint was a bishop and a confessor, having an office of nine Lessons.

### Fourth Day of March.

ARTICLE I.—ST. MUKNA, MUICIN, OR MUKINUS, BISHOP OF MAIGHIN, OR MOYNE, COUNTY OF MAYO.

COLGAN<sup>1</sup> and the Bollandists<sup>2</sup> have some notices of this saint, at the 4th day of March. The latter authorities doubt, how the name Mucinus can be resolved into Mucna, or even, if the identity of the Mucna, mentioned in St. Patrick's Tripartite Life, with the present holy man, be admitted, why, they ask, should the former be classed among our Irish saints? We shall not attempt the solution of these difficulties, but only relate what we find on record. In one instance, at least, this saint is placed, among those holy persons connected with the county of Louth,<sup>3</sup> where, according to some authorities, Maighin was located. However, we do not incline to such an opinion. Again, he is placed at Mines church, in Jenkinstown, county of Kilkenny, by Rev. Mr. Shearman. There is no account, regarding the time, in which St. Mucna or Muckin, of Magin, in Tyrawly, lived. Although we find him classed, by Colgan,<sup>4</sup> among St. Patrick's disciples; still, there is not the least foundation for an assertion, that he was made bishop, by our Irish Apostle. This may be gleaned from all omission in the Tripartite—the only authority cited for this occasion—which only makes mention of Muckna, not as having been placed by St. Patrick,<sup>5</sup> a bishop, over Domnach-mor church,<sup>6</sup>

See her Life, at the 1st of February.

See his life, at the 25th of September.

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 62, 63.

<sup>6</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Wexford," Sheets 35, 40.

<sup>7</sup> See O'Donovan's "Annals of the Four Masters," vol. i., n. (b), p. 380.

<sup>8</sup> The name is an Anglicizing of *inir* or *inpe*, which signifies "an island" or "the holme of a river." See John O'Donovan's rendering in "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ord-

nance Survey in 1840," vol. ii., p. 356.

<sup>9</sup> Classed B. 3. 10. It mentions, in the Calendar, at March 3rd, Nones. V. Sancti Kelani, Epis. et Conf. ix. Lect.

ARTICLE I.—See, "Acta Sanctorum Hiberniæ," iv. Martii. De S. Mukna sive Mukino, Episcopo, p. 457.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii iv. Among the pretermitted saints, p. 299.

<sup>3</sup> See "Louth Extracts" of the Irish Ordnance Survey, vol. i., p. 140.

<sup>4</sup> See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

<sup>5</sup> See his Life, at the 17th of March.

in Tyrawly, but, rather as having been buried, in that place.<sup>7</sup> It has been identified with Moyne, in the parish of Killala,<sup>8</sup> barony of Tirawley, and county of Mayo. The foundation of a church is supposed to have been laid there, about A.D. 440, when the Apostle prosecuted his successful mission, in that western district. It seems, Colgan adopted an opinion, that Muckna ruled over this church as a bishop,<sup>9</sup> but, without any sufficient foundation for referring it to St. Patrick's time; and, then finding himself puzzled about the period when this supposed disciple lived, he threw out a conjecture, that such appointment took place, A.D. 470. He assigns as a reason for this conjecture, that the Tripartite seems to indicate, by the term "*est*," that Muckna was alive, about the year 520; for, this has been very uncritically considered, as the period when the Tripartite Life had been written.<sup>10</sup> Yet, nothing is more common in some of St. Patrick's Lives than to use *est* for *requiescit*; so that, the meaning of the passage now quoted may be, that Muckna's remains were at Domnach-mor; still, at what time they were deposited there, we have no means left for discovering. Apparently, for no more sufficient reason, than not to make Muckna live too long, Colgan affixed this appointment as bishop there, to the year 470, so that he might probably be living, about A.D. 520.<sup>11</sup> An entry appears, in the Martyrology of Tallagh,<sup>12</sup> at the 4th of March, which thus reads: "Mucini Maighni." Marianus O'Gorman, also, commemorates him. In the Manuscript of Florarius, we find an entry of Mokinus, Abbas,<sup>13</sup> at the same date. According to the Martyrology of Donegal,<sup>14</sup> we read, about Muicin, of Maighin, as having a festival on this day.

ARTICLE II.—ST. ADRIAN AND HIS COMPANIONS, MARTYRS, IN THE ISLAND OF MAY, SCOTLAND. [*Ninth Century.*] There are accounts of these holy martyrs, in the works of the Bollandists,<sup>1</sup> of William F. Skene,<sup>2</sup> and of Bishop Forbes.<sup>3</sup> These are taken, chiefly from the Breviary of Aberdeen.<sup>4</sup> Various other accounts have been added,<sup>5</sup> and it would seem the authentic narrative of their Acts can hardly be composed, at present, so misty have become the popular and recorded traditions. Now, in the Calendars of the Catholic Church, a feast is assigned to a St. Adrian of Nicomedia,<sup>6</sup> at the 4th of March, and in the Bruxelles "Auctuarium" of Usuard, we find a St

<sup>6</sup> Archdall states very incorrectly, that St. Patrick here founded an abbey. See "Monasticon Hibernicum," p. 502.

<sup>7</sup> See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. lxxxi., p. 141, and n. 134, p. 180.

<sup>8</sup> Its bounds are traceable on the "Ordinance Survey Townland Maps for the County of Mayo," Sheets 14, 15, 21, 22. On the latter Sheet is the townland of Moyne, near the mouth of the River Moy. Here are ruins of a former abbey.

<sup>9</sup> See "Acta Sanctorum Hiberniæ," Martii iv., p. 457.

<sup>10</sup> The passage reads: "Venit Patricius ad Ecclesiam de Domnach-mor, ubi *est* Episcopus Muckna."—Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, pars. ii., cap. lxxxi., p. 141.

<sup>11</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. xii., pp. 253, 254., and n. 119, p. 255.

<sup>12</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>13</sup> See the Bollandists' "Acta Sanctorum."

Among the pretermitted saints, p. 299.

<sup>14</sup> Edited by Drs. Todd and Reeves, pp. 62, 63.

ARTICLE II.—<sup>1</sup> See "Acta Sanctorum," toms i., Martii iv. De Sanctis Martyribus Adriano Epis. S. Andreae, Stolbrando Episc. Glodiano, Caio, et aliis plurimis, in Maia Insula Scotiæ, pp. 326 to 328.

<sup>2</sup> See "Celtic Scotland: A History of Ancient Alban," vol. ii., chap. vii., pp. 311 to 317.

<sup>3</sup> See "Kalendars of Scottish Saints," pp. 266 to 268.

<sup>4</sup> Pars Hyemalis, f. lxii.

<sup>5</sup> See also the "Chronicles of the Picts and Scots," p. 423.

<sup>6</sup> In the Bollandists' account, the number of martyred companions is thirty-three, and we are told the most ancient Martyrologies, as also the Roman Martyrology, edited by Baronius, are of accord. See "Acta Sanctorum," toms i., Martii iv. Among the pretermitted saints, p. 300.

<sup>7</sup> "Apud Nicomediam natale beati Ad-

Gagius,<sup>7</sup> who seems to correspond with Gayus of the Aberdeen Breviary, at the same date. For illustration of what we are about to convey, the reader is requested to give some little consideration to the notices of Saints Mannan and Tiaan, of Aredh-Suird or Airiudh h-Uird, at the 23rd of February.<sup>8</sup> In addition we may observe, that the Breviary of Aberdeen contains an account, that St. Adrian was born in the province of Pannonia in Hungary; that he was of royal descent and of episcopal rank; his diligence in the sacred order being testified, by the many clerics and seculars, who were his companions. Inflamed with missionary zeal, it is said he betook himself to the eastern and Pictish parts of Scotia. The incredible number of 6,606 companions, including Glodian,<sup>9</sup> Gaius,<sup>10</sup> Monan,<sup>11</sup> Stolbrand, and others not specially named. Although called Bishop of St. Andrew's, St. Adrian is supposed to have been a bishop, yet without a fixed see.<sup>12</sup> But, it seems most probable, that the present holy man, and his companion martyrs, came from Ireland; since, Boece states, that they were of the Scots and Angles.<sup>13</sup> It has been supposed, by a learned and critical Scottish historian,<sup>14</sup> that the Angles may have represented the church of Acca,<sup>15</sup> who, driven from Northumberland, had founded a bishopric among the Picts, in A.D. 732, while the Scotti or Irish may have represented the church of Adrian, who, in some of the lists, is placed at the head of the bishops of St. Andrew's.<sup>16</sup> A conjecture has been hazarded, that the Irish contingent had been forced out of Ireland, owing to the Danish invasions, which prevailed, especially during the ninth century. It is thought, that when Kenneth MacAlpin had established his sway over the Picts, and when his son Constantine II. reigned, the holy Irish emigrants arrived, and acquired a habitation in the Firth of Forth.<sup>17</sup> The martyrdom of St. Adrian, and of his companions, is referred to about A.D. 875, and in the Island of May, where they were massacred by the Danes. Fordun makes out the number of those martyred, to be one hundred. The legend has this measure of corroboration, that a fight occurred, A.D. 875, between the Scots and Danes, when many of the former were slaughtered.<sup>18</sup> There was anciently a monastery of fair-coursed masonry, in the Island of May; but, it was destroyed by the English. There, too, was a celebrated cemetery, where the bodies of these martyrs repose,<sup>19</sup> and on this hallowed spot, various miracles were wrought, in favour of pious pilgrims, who frequented it. Gaius or Gayus is noted, as one of those martyrs, who suffered with St. Adrian, on the 4th of March.<sup>20</sup> Near Lochleven, in Fife, was the land of Kylemagage.<sup>21</sup> Ganinius is also noticed, as one of these sufferers; yet, he

riani cum aliis viginti tribus qui omnes sub Diocletiano post multa supplicia crucifragio martyrium consummaverunt. Ipso die passio S. Gagii Palatini in mare mersi et aliorum viginti septem."—Soller's edition of Usuard, p. 138, printed at Antwerp A.D. 1714.

<sup>8</sup> See vol. ii., of this work, Art. iv.

<sup>9</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 357.

<sup>10</sup> See *ibid.*, p. 354.

<sup>11</sup> The reader is referred to the particulars already given, in this work, vol. ii., at February 23rd, Art. iv., Saints Mannan and Tiaan, of Aredh-suird or Airiudh h-Uird.

<sup>12</sup> See Dr. Todd's "St. Patrick, Apostle of Ireland," Introductory Dissertation, pp. 36 to 87.

<sup>13</sup> He says, they were "ex Scotis Anglique gregarie collectis."—"Scotorum Hysto-

ria, a Prima Gentis Origine," fol. ccxiii.

<sup>14</sup> William F. Skene. See Notes of Early Ecclesiastical Settlements at S. Andrew's. "Proceedings of the Society of Antiquaries of Scotland," vol. iv., p. 316.

<sup>15</sup> See an account of him, at the 19th of February, and at the 20th of October.

<sup>16</sup> See "Records of the Priory of the Isle of May," edited by John Stuart, LL.D., A.D. 1868.

<sup>17</sup> See William F. Skene's "Celtic Scotland: A History of Ancient Alban," vol. ii., chap. vii., pp. 312 to 315.

<sup>18</sup> It is stated, at that year, "Occisi sunt Scoti co Achcochlam."—"Pictish Chronicle."

<sup>19</sup> See the "Chronicles of the Picts and Scots," p. 423.

<sup>20</sup> See Pars Hyemalis, f. lxii.

<sup>21</sup> Retours of Fife, 173.



may not be different from the preceding, in the opinion of Bishop Forbes.<sup>22</sup> Wyntoun gives a minute account of the incidents connected with this martyrdom, in his quaintly rhymed "Chronicon."<sup>23</sup> The holy Adrian and his companions, martyrs, are venerated on the 4th of March, as we find in the Calendar of the Breviary of Aberdeen, and they had an office of nine Lessons.<sup>24</sup> In Adam King's Kalendar, at March 4th, we read: S. Adriane bisch. of S. Andrew mart. in scotl. be ye dannes vnder King Constantine ye 2.<sup>25</sup> Again, in the Island of May, it is stated, St. Adrian a distinguished bishop of the Scots was martyred, and, with many thousands of both sexes and of every order slain, went to Heaven.<sup>26</sup> Also, David Camerarius, at 4 Die Martii, enters, St. Adrian or Hadrian Archbishop of St. Andrew's and Martyr.<sup>27</sup> It must be acknowledged, our Irish Calendars have no corresponding notices.

ARTICLE III.—ST. PHILLIP, BISHOP, OF CLUAIN BAINBH. This saint is merely named, in the Irish Martyrologies and Calendars, as being a bishop of Cluain Bainbh.<sup>1</sup> Colgan was unable to discover the age, in which he flourished. He hazards a conjecture, however, that Philip might have been identical with a reputed saint, to whom a feast has been assigned, at the 4th of March. Thus, in the Carthusian Martyrology, it is stated, that a Saint Moggrudo, a Bishop and Confessor, was venerated in Ireland, on this day;<sup>2</sup> but, nothing is contained, in our home Martyrologies or Annals, regarding him, at this, or at any other, date. Perhaps, he only distinguished himself, on a foreign mission.<sup>3</sup> On this day, the Martyrology of Tallagh<sup>4</sup> commemorates the Natalis of a certain holy bishop, whose name is suppressed.<sup>5</sup> However, he is called Bishop of Clocharbainni, probably another name for Cluain-Bainbh.<sup>6</sup> Under another form of insertion, Colgan thinks the former an erroneous one, and that it should accord with that in the Martyrologies of Marianus O'Gorman and of Donegal,<sup>7</sup> where we find, on this day, recorded, Philip, Bishop, of Cluain Bainbh. The Bollandists have their doubtful notices of Philip and of Moggrudo.<sup>8</sup> Again, under the head of Cluain-bainbh, and Clochar, Duald Mac Firbis enters, Philip, Bishop of Cluain bainbh, a holy bishop of Clogher, at March 4th.<sup>9</sup> Besides this, in the anonymous Catalogue of Irish Saints, published by O'Sullivan Beare, at the 4th of March, we meet with Moggrudo. On the authority of the Carthusian Martyr-

<sup>22</sup> See "Kalendars of Scottish Saints," p. 354.

<sup>23</sup> Thus he writes :—

"And upon Haly Thursday  
Saynt Adriane thai shoe in May  
Wyth mony off hys company ;  
In to that haly Ile thai ly."

—Book vi., chap. viii.

<sup>24</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 113.

<sup>25</sup> See *ibid.*, p. 146.

<sup>26</sup> See Dempster's "Menologium Scotticum," *Ibid.*, p. 193.

<sup>27</sup> See *ibid.*, p. 235.

ARTICLE III.—<sup>1</sup> See Colgan's "Acta Sanctorum Hiberniæ," iv. Martii. De S. Muggrudone, Episcopo et Confessore. Item de S. Philippo Episcopo, p. 457.

<sup>2</sup> The Carthusian Martyrology, at the 4th of March, says : "In Hibernia Moggrudonis

Episcopi et Confessoris." And Herman Greuen finds in a MS. Carthusian Martyrology of Cologne : "S. Moggrudonis Episcopi et Confessoris in Hibernia."

<sup>3</sup> Colgan here remarks, that unless some error has been introduced, in writing the name, this saint must have lived and died out of Ireland.

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>5</sup> It is entered in this form, in the work as published : "Noeb, Eps. o Clochair boinni."

<sup>6</sup> I am unable to discover the location of Cluain-Bainbh.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 62, 63.

<sup>8</sup> See "Acta Sanctorum," tomus i., Martii iv. Among the pretermitted saints, p. 299.

<sup>9</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 98, 99, 100, 101.

ology, at the same date, he appears, in Henry Fitzsimon's list, as, Mogradó, a bishop.<sup>10</sup> The reader is referred to what we have to state, on the succeeding day.

ARTICLE IV.—ST. OWEN OR OWINI, MONK, AT LICHFIELD, ENGLAND. [*Seventh Century.*] Several Calendarists place the festival of this holy man, at the present date, when the Bollandists give his Acts.<sup>1</sup> He must have survived St. Cedda or Chad, his master, and Bishop of Lichfield,<sup>2</sup> who is thought to have departed, about 672. There are good reasons for supposing Owini or Owen to have been an Irishman.<sup>3</sup> It is said, a church was dedicated to him, in the city of Gloucester, on the River Severn, and in the Kingdom of the West Angles. His other Acts will be found recorded, with those of St. Cedda or Chad, Bishop of Lichfield.<sup>4</sup>

ARTICLE V.—FIRST DEPOSITION OF ST. FURSEY'S RELICS. [*Seventh Century.*] From various sources, Colgan collects the inference, that the first deposition of St. Fursey's relics took place, at the present date.<sup>1</sup> It is related, in the old Acts of St. Fursey, that his body lay unburied, within, and, not after, thirty days. Venerable Bede states, that it lay unburied for twenty-six days;<sup>2</sup> but, Colgan suggests, that twenty-three should probably be the correct rendering. Hence, he considers, that Trithemius<sup>3</sup> and others, who make this the day of St. Fursey's death, ought rather regard it, as that for his first interment. The life of this great servant of God has been already given, at the 16th of January, while his death by many writers has been assigned, either to that date, or to the 9th of February. Supposing this latter to be the correct date for it, Colgan thinks the present day should be marked in the Calendars, for the first deposition of his relics.<sup>4</sup>

ARTICLE VI.—FEAST OF ST. LUCIUS, POPE AND MARTYR. [*Third Century.*] At the 4th of March, the Irish Church celebrated the festival of St. Lucius.<sup>1</sup> He was the son of Porphyrius, and of a distinguished Roman family. He was the twenty-second Pope, but he only ruled over the Church for a brief period, and suffered martyrdom, during the second consulate of Volusianus, on March 4th, A.D. 253.<sup>2</sup> He is commemorated, on this day, in

<sup>10</sup> See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 56.

ARTICLE IV.—<sup>1</sup> See "Acta Sanctorum," tomus i., Martii iv. De S. Owino Monacho Lichfeldiæ in Anglia Commentarius historicus, pp. 212, 213.

<sup>2</sup> See his Life, at the 2nd of March.

<sup>3</sup> His Life is included in Jerome Porter's "Flowers of the Lives of the most illustrious Saints of England, Scotland and Ireland."

<sup>4</sup> See an account of him in "A Memorial of Ancient British Piety," p. 46.

ARTICLE V.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," iv. Martii. S. Fursey Abbatis Depositio, pp. 456, 457.

<sup>2</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xix.

<sup>3</sup> See "De Viris Illustribus Ordinis Benedictini," lib. iii., cap. lxxxvi.

<sup>4</sup> See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Appendix ad Vitam S.

Fursæi, cap. x., p. 98.

ARTICLE VI.—<sup>1</sup> The following Irish stanza, in the "Feilire" of St. Ængus, and found in the "Leabhar Breac" copy, has been furnished, with the English translation, by Professor O'Looney:—

§. 1111. n. Sluinn ceapao in eppuic  
1 puam pigoa coinolech  
Co pluag abul amglech  
lucur lepp loimpech.

Celebrate the passion of the  
bishop,  
In Rome, the kingly, the lumi-  
nous,  
With a mighty angelic host,  
Lucius the brilliant torch.

<sup>2</sup> See Bert's "Ecclesiasticæ Historiæ Breviarium." Pars Prima. Sæc. iii., cap. i., p. 96.

the Roman Breviary.<sup>3</sup> His Acts, by the Monk Guaiferius, are set forth in the great Bollandist collection, with some preceding commentaries.<sup>4</sup>

## Fifth Day of March.

ARTICLE I.—ST. KIERAN, OR CIARAN, FIRST BISHOP OF SAIGIR KING'S COUNTY, AND PATRON OF THE DIOCESE OF OSSORY.

[FIFTH AND SIXTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—THE ACTS OF ST. KIERAN—FAMILY AND BIRTH—HIS DESIRE TO BECOME A CHRISTIAN, AND TO VISIT ROME.

IN guiding to the light of Faith those who have been immersed for a long time in pagan darkness, conversions would be numerous and more easily effected, if it were only possible, to remove the moral and material obstacles which obstruct their way. Traditions and ties of race and family have weight, with the unconverted. They perform superstitious practices, frequent their temples, and, on certain days, have absurd rites and ceremonies, merely in conformity with prevailing national usages. Their parents were superstitious, their friends and neighbours are likewise so. With difficulty can they make up their minds to break that chain which strictly binds them to all these things: it would be a breach of filial or natural piety, to recede from the customs of their forefathers. Considerations like these keep back a great many honest-minded pagans, from embracing the pure Faith, which leads to the most admirable code of morality. Left to themselves, the people are not generally hostile to Christianity. Were they but free in their movements, they would follow the attraction of what they see and understand. This would be all the easier, since their trust in spells and idols is of the faintest kind. Yet, those vested interests, which tend to sustain the tottering fabric of unsound and impious institutions, are with difficulty counteracted, because fanaticism and deep-rooted prejudices combine, to prevent truth from appearing lovely to human minds. For a long time, our ancestors were "sitting in darkness and in the shadow of death," until the people became the Lord's portion and the lot of his inheritance.<sup>1</sup> However, Christianity was not unknown, in parts of Ireland, during those years preceding the arrival of St. Patrick,<sup>2</sup> according to many respectable authorities.<sup>3</sup> After Ireland's early reign of Druidism and Heathendom, the land, that was desolate and impassable, was to be made glad; the wilderness was to rejoice and flourish like a lily; the eyes of the blind were to be opened, and the ears of the deaf were to be unstopped; waters were to break out in the desert, and streams in the wilderness; the dry land was to become a pool, and the thirsty land springs of water; the redeemed of the Lord were to come into Sion with great praise, everlasting joy was to be upon their heads; they were to obtain joy and gladness; sorrow and mourning were to flee away;<sup>4</sup> while

<sup>3</sup> Pars Verna. Die iv.

<sup>4</sup> See "Acta Sanctorum," tomus i., iv. Martii. De S. Lucio Papa et Martyre, pp. 301 to 308.

ARTICLE I.—CHAPTER I.—<sup>1</sup> Deutero-

nomy. xxxii., 9.

<sup>2</sup> See his Life, at the 17th of March.

<sup>3</sup> See Sigebert's "Chronicon," at A.D. 432. This writer died, A.D. 1112.

<sup>4</sup> See Isaias, xxxv.



the light of the Gospel was destined to arise and to beam with effulgence over the land.

The primitive form of Irish society appears to have been based, on the clan or sept system; the chief was regarded as the patriarch, father and defender of an extended family, whose members were generally united by ties of relationship and kindred.<sup>5</sup> However, there was an Ard-Righ, or chief monarch over Ireland, and under him were subordinate princes, whose powers were well defined, and subject to the chief monarch. One of these ruled over each considerable province or district. The chief was a petty sovereign, within his own territory. Notwithstanding, the chieftains acknowledged a qualified allegiance, either directly or indirectly, to the monarch of the Island. According to a very general opinion of our historians, Ireland was governed by a sort of pentarchy, as the chief ruler's authority was supposed to immediately and directly affect four other powerful kings, his suzerains. There can be little doubt, that from a community thus constituted at Saigher, the first preachers of Christianity went forth, among the rude and turbulent tribes of ancient Ossory. Nor is it at all improbable, that on this spot was also erected one of the earliest Christian churches in Ireland. A date, anterior to the advent of St. Patrick, is very generally assigned for the founding of the cell at Saigher, by St. Kieran, or Chiarain, the son of Lughaidh.<sup>6</sup> Several matters, connected with his transactions and period, have been questioned, notwithstanding, and it shall be our object to give these the fairest consideration, we are able to afford, consistently with the involved difficulties of our theme.

Some Irish Lives of the holy man, who has been so affectionately styled, "*Primogenitus Sanctorum Hiberniæ*,"<sup>7</sup> are yet preserved in manuscript. Among these, a Life of St. Kieran of Saigir, in Irish, has been transcribed by Brother Michael O'Clery.<sup>8</sup> Among the Messrs. Hodges and Smith's collection of Irish Manuscripts, in the Royal Irish Academy, is a Life of St. Kiaran of Saighir.<sup>9</sup> In Marsh's Library, Dublin, in the manuscript, called "*Codex Kilkenniensis*," there is a Life of St. Kieranus (*Ossoriensis*).<sup>10</sup> There is an imperfect "*Vita S. Kierani*,"<sup>11</sup> in a 4to parchment manuscript, belonging to Trinity College, Dublin.<sup>12</sup> A Life of St. Kieran is contained, among Messrs. Hodges and Smith's MSS., No. 12,<sup>13</sup> in the Royal Irish Academy. Another is to be found, in the Bodleian Library, at Oxford,<sup>14</sup> and it is a vellum folio of the fourteenth century. Colgan furnishes two Lives of this celebrated saint.<sup>15</sup> One of these is taken from the manuscript described

<sup>5</sup> See Goldwin Smith's "*Irish History and Irish Character*," p. 15.

<sup>6</sup> See Rev. James Graves' and John A. Prim's "*History of the Cathedral Church of St. Canice, Kilkenny*," p. 2.

<sup>7</sup> In an eloquent sermon, preached, on the Feast of St. Kieran at Saigher, A.D. 1877, the Rev. N. Murphy, C.C., in vindicating for the patron that foregoing title, adds the following translation of an Irish stanza in his praise:—

"Kieran, the faithful, noble coharb,  
The senior of the heaven-loving saints of Erin,  
Illustrious, the festival of the royal one,  
Whose peaceful cathedra is great Saigher."

<sup>8</sup> It is in the Burgundian Library, at Bruxelles, classed vol. iv., Nos. 2324—2340,

fol. 139. Again in vol. xxii., Nos. 7672 to 7674, we find a *Vita S. Kierani*, fol. 197.

<sup>9</sup> It is numbered 150, a 4to paper MS.

<sup>10</sup> Fol. 107 to 110.

<sup>11</sup> It only gives a few sentences, however, beginning at fol. 71, the succeeding folios to 91 being defective.

<sup>12</sup> This is classed E. 3. 11.

<sup>13</sup> A small 4to paper MS.

<sup>14</sup> It is classed, Rawl. B. 505, pp. 223 to 227.

<sup>15</sup> See "*Acta Sanctorum Hiberniæ*," v. Martii. *Vita S. Kierani Episcopi et Confessoris*. Ex *Codice Kilkenniensi*, pp. 458 to 467. *Alia Vita ejusdem seu Lectiones Officii ejus ex MS. Salmanticensi*, pp. 467 to 469. An Appendix, in four chapters, follows, pp. 470 to 473.

<sup>16</sup> The author has obtained the loan of an English translation, from an Irish version of this Life, made by the well-known Irish

as the Codex Kilkenniensis,<sup>16</sup> with a shorter one, extracted from a Salaman-can MS., and which is said to contain his office lessons, distributed into twelve parts. In the opinion of Colgan, the writer of the longer Life must have been a monk,<sup>17</sup> living under St. Kieran's rule.<sup>18</sup> Such a conclusion, however, may not safely be inferred from the evidence cited. The style of this foremost composition indicates a remote age, being remarkable for its conciseness and simplicity, not less than for its occasional violations of grammatical rules. Colgan inclines to a supposition, that this Life had been written by St. Evan, who also compiled St. Patrick's Acts, and most of the other Lives, contained in the Codex Kilkenniensis. Such, likewise, seems to have been the opinion of Father Hugh Ward. The first published Life, in Colgan, had been collated with others, not differing much in substance from it; while the office lessons, which are published, have probably been extracted, from some one or other of the earlier Lives. However, events therein related appear to have been selected from more copious materials, and they are probably written in a more elegant style, than found in the originals. The extant Lives of St. Kieran are unquestionably of great antiquity, and although comprising much that is fabulous, they do not bear the marks of documents, forged to support a preconceived theory. Perhaps, it is assuming too much in supposing, that they are altogether without foundation; especially, when we recollect, that they derive support, from almost every historical authority, bearing on the ancient Church History of Ireland.<sup>19</sup> For the 3rd of the March Nones, John Capgrave has noted the Acts of St. Piran,<sup>20</sup> Bishop and Confessor.<sup>21</sup> In the great Bollandist collection, the Acts of St. Kieran and of St. Carthac, his disciple, bishops and abbots of Saigir, in Ossory, a province of Ireland, are found united, at the 5th day of March.<sup>22</sup> Bishop Challenor treats about this saint.<sup>23</sup> The Rev. Alban Butler<sup>24</sup> gives some notices of this St. Kieran, or as he is also styled, Kenerin, B. C., called by the Britons, Piran.<sup>25</sup> The Rev. S. Baring-Gould has also a Life of St. Kieran or Piran, Abbot of Saigir.<sup>26</sup> But, by far the most complete and re-

scholar, Mr. John O'Daly, of 9 Anglesea-street, Dublin. In some few particulars, it differs from the Life, as published by Colgan.

<sup>17</sup> Thus, he is thought to have lived, before the year 550, according to these words: "Hic indicat clare author se vixisse inter Monachos S. Kierani tempore patrati hujus miraculi, dum dicit *quia nemini ex nostris hoc indicavit.*" See *ibid.*, n. 30, p. 465. And, also, speaking of this particular passage, Colgan says: "Quibus verbis videtur indicare & se Monachum S. Kierani fuisse, & interfuisse, dum illa, quæ refert, gerebantur. Unde videtur vixisse ante annum 550, ante quem illa constat gesta fuisse: quo tempore & S. Evinum vixisse ostendimus in notis ad vitam Tripartitam S. Patricii, num. i." See *ibid.*, n. 1, p. 463.

<sup>18</sup> From a passage in the former Life, cited by Colgan, it is supposed, that its author had been contemporaneous with our saint. "Nos autem latet quomodo ibat aut redibat, quia nemini ex nostris hoc indicavit."—Colgan's "Acta Sanctorum Hiberniæ," v. Martii. Vita S. Kierani ex Codice Kilkenniensi, cap. xxv., p. 461.

<sup>19</sup> See "The History of the Cathedral Church of St. Canice, Kilkenny." By Rev.

James Graves, A.B., and J. A. Prim, p. 2.

<sup>20</sup> The original is in MS. Cott. Tiber E. i., ff. 56-58 b.

<sup>21</sup> See "Nova Legenda Angliæ," fol. cclxvii., cclxviii., cclxix., cclxx.

<sup>22</sup> See "Acta Sanctorum," tomus i., Martii v. A previous commentary, in three sections, and afterwards, the Life, taken from the Salaman-can MS. of the Irish College of the Jesuits, as published also by Colgan, together with an Appendix, containing additional miracles taken from the Codex Kilkenniensis, published by Colgan, with some few corrections or additions in the general Appendix: all these matters comprise the Bollandist notices. See pp. 389 to 399, and pp. 901, 902.

<sup>23</sup> See "Britannia Sancta," part i., pp. 154, 155.

<sup>24</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. iii., March v.

<sup>25</sup> These notices profess to be extracted, from Leland's "Collections," published by Hearne, tome iii., pp. 10, 174, from Ussher, and from John of Tinmouth.

<sup>26</sup> See "Lives of the Saints," vol. iii., March v., pp. 66 to 72.

<sup>27</sup> This volume, so creditable to local

searchful Life of St. Kieran,<sup>27</sup> which has yet appeared, is that so carefully produced, by Mr. John Hogan, of Kilkenny City. Not alone are the Acts of the holy patron rendered interesting and attractive, but the topography of ancient and modern Ossory is graphically sketched and historically illustrated, by the author. The Rev. John Francis Shearman has also very learnedly and laboriously investigated this subject;<sup>28</sup> but, forming conclusions, at variance with many of Mr. Hogan's statements.<sup>29</sup> Dr. Lanigan,<sup>30</sup> the Bollandists,<sup>31</sup> and many respectable authorities, consider the two Lives of St. Kieran, published by Colgan, as very incorrect and abounding in fables.<sup>32</sup> Such unquestionably, in our opinion, is the case; however, having no more ancient<sup>33</sup> or authentic documents, on which to rely, for particulars of our saint's life, we are mainly compelled to present some of their details, with the substance of certain dissertations, contained in Colgan's Appendix, and in his principal notes. From such of the foregoing materials, as have become

typography, is intitled: "St. Ciaran, Patron of Ossory, a Memoir of his Life and Times, comprising a Preliminary Enquiry respecting the period of his Birth; an Historical Commentary on the Legend of his Life; some Notes on his Death, and on the Surviving Memorials of his Mission." By John Hogan, Kilkenny. Printed at the Journal Office, A.D. 1876. 8vo.

<sup>28</sup> In connexion with the valuable series of Papers, denominated "Loca Patriciana," published in "The Journal of the Royal Historical and Archæological Association of Ireland." See especially vol. iv. Fourth Series, January, 1877, No. 29. No. xi.

<sup>29</sup> From the initials, J. H., appended to a Review of Rev. John Francis Shearman's statement, we may probably regard it as a reply of Mr. Hogan, published in the *Kilkenny Journal* of June 13th, 1877. It is headed "Kilkenny Archæological Society. St. Patrick and St. Kieran."

<sup>30</sup> See "Ecclesiastical History of Ireland," vol. i., chap. i., sect. xiv., p. 29.

<sup>31</sup> See "Acta Sanctorum," toms i., Martii v.

<sup>32</sup> The Rev. Mr. Shearman, criticising the legend of St. Ciaran's Life, writes: "This Life or Memoir is so filled with absurd and ridiculous miracles that the Bollandists altogether rejected it. We must demur to their judgment, which was to some extent ill-grounded and premature; apart from the legendary portion of this Life, which indeed may, with advantage, be set aside, there are references to persons who can be identified in the history and genealogies of the period. Of this process the Bollandists, from want of historical materials, were incapable of forming a proper estimate, and this document in the form it has reached our time is founded on some very ancient and authentic records." The writer then ventures a suggestion, that "it appears to have been recast," for the purpose of sustaining the ante-Patrician claims, presumably of an earlier Apostolate, for Ciaran, Ibharr, Declan and Ailbhe. See "Loca Patriciana," No. xi., pp. 214, 217. In addition, he supposes, that the emenda-

tions were made "at a period when gross ignorance and laxity of morals were prevalent."

<sup>33</sup> The following arguments are used in the Review, with the initials, J. H., to establish the probable period for the composition of Colgan's First Life:—

"From its intrinsic evidence the Life of Ciaran must have been compiled before the first assault of the Danes on the monastery of Saigher. In the year 842 we read: 'Birand Saighir were plundered by the Gentiles.' In a century later, *i.e.* A.D. 952, the city of Saighir-Ciaran was demolished and its monastery burned to the ground by 'The men of Munster.' In twenty years later, Sabia, Queen of Ireland, found the cemetery of Saighir, an unprotected commons, and procured masons out of Meath to enclose it with walls, to save it from desecration. After this, the church of Saighir never regained its former opulence. Now the legend of Ciaran's life was written when the monastery of Saigher had attained the culminating point in its affluence, and whilst in the undisturbed enjoyment of its primitive institutions. Two years after the first raid of the Danes on Saigher, in A.D. 842, Cormac MacEladach was promoted to the abbacy of that church, he is the only one in the long list of its ecclesiastics to whom the Four Masters give the title of *scribe* 'Cormac MacEladach, Bishop and Scribe of Saigher,' and to him we can with safety assign the authorship of the legend of Ciaran's Life. If he did compile it he must have done so before his elevation to the abbacy, as the Danish raid on the monastery occurred two years previous to that event. It might have been written at an earlier period, but it could not have been done after his time, as at the date of its compilation the monastery was in the most ample enjoyment of its original immunities, privileges and material possessions; and no reference whatever is made to any encroachment on its rights by either foreign or native assailants. Whence we can conclude with certainty that the legend of St. Ciaran's Life was written be-



accessible to the writer, he must endeavour to work out the somewhat perplexing subject of St. Kieran's memoir. Among other matters in question, the subject of St. Kieran's ancestry and natal place has divided opinion.<sup>34</sup> However, he is numbered among the twelve principal Irish saints; and, according to the most generally received pedigree, he descended from an illustrious Ossorian family, in the western part of Leinster province.<sup>35</sup> Thus do we find the matter stated.<sup>36</sup> Kieran was the son of Lughaidh, or Lugneus, son to Rumond,<sup>37</sup> son of Conaill, or Conall, son of Corpre,<sup>38</sup> son of Nia Corb, or Niedcorb, son to Becan,<sup>39</sup> son of Eochaid Lamdoit, or Eochad Lamhdoid, son to Amalgaidh, or Amalgad, son of Loagair or Leoghaire Birn, who was the son of Aengus Osraighe, or Ænguss, of Ossory.<sup>40</sup> According to the O'Clerys, this last-named prince belonged to the posterity of Labhraidh Lorc, from whom are the Leinstermen, and who was also of the seed of Heremon.<sup>41</sup> Again, the mother of St. Kieran, variedly named, Lighain,<sup>42</sup> Lidania, or Liuen,<sup>43</sup> according to the O'Clerys,<sup>44</sup> was the daughter of

fore the first attack of the Danes on Saigher in A.D. 842, and apparently by Cormac MacEladach, the bishop and scribe of that church, at the same period."

<sup>34</sup> Maguire tells us, in chap. i. that his father was Brandubh, the son of Bressal, son to Bran, &c. However, as Colgan remarks, the pedigree thus given refers to another St. Kieran, about whom St. Ængus treats in his "Opuscula," lib. ii., pars. i., cap. 7.

<sup>35</sup> Authors differ regarding his father's name, and pedigree. Capgrave and Hammer state, that his father was Domnel, and his mother Wingella.

<sup>36</sup> In the Biography of Mr. Hogan, we learn, that "of the Dal Birn of Ossory was Ciaran." According to the author, this "confines him to the Royal family of the Ossorian tribe—for the Dal Birn was the tribe name of the MacGillaphaidraig Clan, and came originally from Leorghaine Birn, the second King of Ossory." The pedigree of Ciaran is preserved in the Book of Lecan, and in the Book of Leinster, with direct descents from Aengus Ossory, through his successors to Lughaidh or Luaghe, the father of Ciaran. Mr. Hogan asserts, that this determines with certainty the tribe and the territory of Ciaran's ancestry. We must refer the inquiring and curious reader to Mr. Hogan's work, in order that he may ascertain the means, by which the genealogical problem is worked out, and how he develops those principles and establishes those facts, on which he vindicates the Royal descent of the illustrious wonder-worker, the patron saint of Old Ossory. The first chapter is wholly devoted to this portion of the subject. See "St. Ciaran, Patron of Ossory," chap. i., pp. 3 to 12.

<sup>37</sup> Also called, Ruman Duach.

<sup>38</sup> Also called, Cairbre Caem.

<sup>39</sup> I find him called, likewise, Buan Osraighe.

<sup>40</sup> According to the "Sanctilogium Genealogicum," the "Calendarium Casselense," the "Psalter of Cashel," Seluacius, Ussher and Ware, the foregoing is our

saint's detailed genealogy on the father's side.

<sup>41</sup> See Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 64, 65.

<sup>42</sup> In the second chapter of Mr. Hogan's work, the maternal genealogy of St. Ciaran is given. "The name of his mother was Liadhan, and she was a native of Corca Laighe." In the Books of Lecan and of Ballymote, the genealogy of Corca Laighe is given, with clearness and accuracy. In the "Miscellany of the Celtic Society," Dr. O'Donovan published, with a translation and notes, the genealogy. We learn from this authority, the following traditional circumstances, that—

——— Lighain, daughter of Maine, who was the Mother of Ciaran of Saighir. He was born at Finntract-Clere, And the Angels of God attended upon her, The orders of Heaven Baptized him. Here was (dwelling) the chieftain who first believed In the Cross in Ireland; for Ciaran had taken Saighir Thirty years before Patrick arrived, as the poet said.

Saighir the cold  
Found a city on its brink,  
At the end of thirty years  
I shall meet there and thou.

It is calculated, by Mr. Hogan, that Lighain was thirty years of age in 373, when Ciaran would be first making his appearance on the scene of life; and, the last lines of the above *rann* refer to the meeting between St. Patrick and Ciaran at Saighir in 455, when the latter was eighty years of age. See "St. Ciaran, Patron of Ossory," chap. ii., pp. 13, 14.

<sup>43</sup> In a note, Dr. Todd says, at this proper name, *Luien*, "This is probably a clerical error for *Luuen*, i.e., *Leduin*, *Leduina*, or *Liadain*, the name given in the *Kilkenny MS.* of his life, as printed by Colgan."

Manius Kerr, son to Ænguss, of Lugad's race, and he was son of Ith, according to Maguire.<sup>45</sup> She was descended from a family of Corca Laighde,<sup>46</sup> in the most southern part of the present county of Cork.<sup>47</sup> The question of accuracy in the several links of descent has been controverted.<sup>48</sup> Now, it has been stated, in some genealogies, that St. Kieran of Saigir was a brother<sup>49</sup> to St. Nem Mac Ua Birn,<sup>50</sup> who succeeded St. Enda,<sup>51</sup> an abbot of Aran, and who died A.D. 654.<sup>52</sup> This is apparently inadmissible; but, while it might be reconcilable with the existence of supposed contemporaries, mentioned in his Acts, both chronology and genealogy<sup>53</sup> are too conflicting to render pronouncement very certain, in many of their details.

<sup>44</sup> For this, they quote the xxi. chap. of his own Irish Life.

<sup>45</sup> All other writers are said to be of accord in the foregoing statement, excepting Capgrave and Hanmer, who call St. Kieran's mother, Wingella.

<sup>46</sup> The reader will find the fullest account of this ancient territory and its tribes, with a map preceding, in the "Miscellany of the Celtic Society," edited by John O'Donovan, LL.D., M.R.I.A. See the First Tract, *Seinealac Copca Larbe*, or the "Genealogy of Corca Laidhe."

<sup>47</sup> The English MS. says, "Corca Laidhe, in the eastern part of Munster."

<sup>48</sup> The Rev. Mr. Shearman writes: "The patrons of the pre-Patrician date of St. Ciaran rely on the place he holds both in his paternal and maternal genealogies: which, if perfectly reliable, would appear to sustain their views; but they are not so, as some generations are evidently either lost or omitted, and in consequence, no theory can be formed on them."—"Loca Patriciana," No. xi., p. 214. The writer then pursues his statements, by adding ingenious arguments to prove them, but which are of too complicated and elaborate a character for our powers of analysing or resolving; however, we should recommend our readers a reference to several of his subsequent pages.

<sup>49</sup> The Rev. John Francis Shearman appears to attach some weight to the account of this relationship, in his "Loca Patriciana," No. xi., pp. 224, 225.—"Journal of the Royal and Archaeological Association of Ireland," vol. iv. Fourth Series, January, 1877, No. 29.

<sup>50</sup> See his Life, at the 14th of June.

<sup>51</sup> See his Life, at the 21st of March.

<sup>52</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 266, 267.

<sup>53</sup> In reply to Rev. Mr. Shearman's argument, J. H. writes in his Review:

"There is no evidence to show that even one descent or generation is missing or lost in either the paternal or maternal lines, or if there be, why not produce that evidence? The paternal genealogy of St. Ciaran is found in very many and very different authorities, as no one knows better, and few so well, as our Rev. author. In the *Felire* of Aengus, written during the eighth century, transcribed by our author from Hennessy's

copy of that MS. In the 'Sanctilogium Geneal,' translated into Latin by Colgan from the 'Book of Lecan.' In the 'Book of Leinster,' copied by Father Shearman for the present writer. In O'Mahony's edition of Keating's 'Ireland,' and in Dr. O'Donovan's genealogy of the Ossorian Family the paternal genealogy of Ciaran is preserved, and in each the pedigree is numerically the same, the only difference found to exist being confined to the orthography, which is not material. Each version of the pedigree gives nine descents or generations from Aengus Ossory, to Lughaidh (Lewy), the son of Roman Duach and father of St. Ciaran. Those nine descents at 30 years each make 270 years, which, added to A.D. 105, which represents Aengus Ossory the head of the race, in his manhood, bring us to Ciaran's father at A.D. 375, then thirty years of age, and which represents the date of the birth of his son, St. Ciaran. We shall now test the authenticity of this pedigree and the accuracy of its results by collating it with the genealogy of St. Ciaran's mother, Liedania. This lady was not an Ossorian; she descended in the fourth degree from Lughaidh MacCon, Monarch of Ireland, A.D. 253. The intervening generations are given in the 'Genealogy of the Corca Laighe,' preserved in the Books of 'Lecan' and 'Ballymote,' translated and edited for the 'Celtic Society' by the late Dr. O'Donovan, 1849. The pedigree is as follows:—'Lughaidh MacCon, Maichnaidh (Mainay), Aengus Bolg, Mainn Cherr, Liedanie (Leann), St. Ciaran.' Liedanie is here fourth in descent from Lughaidh MacCon. Four descents at thirty years to each make 120 years, which, added to A.D. 253, the date of MacCon's death, bring us to Liedanie at A.D. 373, when she would be thirty years old, and when her son Ciaran would be just born. Ciaran's paternal pedigree represents him as being born in A.D. 375. His maternal genealogy represents his birth in A.D. 373—a difference of only two years—occurring in the result of the comparison which proves that no generations are missing or lost in either line; if there were the result could not so closely approximate. But if we test the maternal genealogy of Ciaran by analysing its component parts, it gives us the following result, which ought to settle the

Various dates have been assigned for the birth of Kieran. According to Ussher<sup>54</sup> and O'Flaherty, our saint was born in the year 352;<sup>55</sup> and, at a time, when Paganism universally prevailed throughout Ireland, as stated in his Life. Mr. Hogan deems the year 375 to accord more nearly, with the date for his birth.<sup>56</sup> This early period will not be allowed, by other learned writers,<sup>57</sup> who would seem desirous of bringing that event, at least into the fifth century, if not into the age next succeeding.<sup>58</sup> However this may be,<sup>59</sup> Ware makes our saint a native of Ossory;<sup>60</sup> but, Harris corrects this mistake,<sup>61</sup> assigning his birth to Clare Island,<sup>62</sup> on the authority of Ussher's MS. Life. This island of Cape Clear<sup>63</sup> is the most southern land, in Ireland; but, it had been misplaced in several old maps and sea-charts. Smith professes to indicate its position more exactly, than it had been previously defined, on the map of his County History. The north side of Clear Island bears potatoes, barley, and a little wheat, while the south is mostly a craggy rock. On this island, there were about 400 families,<sup>64</sup> who had a good quantity of sheep and cows, some swine and horses, but all their cattle were very small. The islanders were often obliged to have provisions from the main shore, and in the most plentiful years, they never sent any to market.<sup>65</sup>

question of its accuracy. Lughaidh MacCon was the grandfather of Aengus Bolg, and this Aengus Bolg was the grandfather of Ciaran's mother. This chieftain had a son named Mainn Cherr, and a daughter named Abinda. Mainn Cherr had a daughter named Liedania, and Abinda, becoming the wife of Core, the first king of Cashel, had by him a son named Nadfrach; hence Liedania, the daughter of Mainn Cherr and Nadhfrach, the son of Abinda, were first cousins. Nadfrach, the second king of Cashel, had a son named Aengus, the first Christian king of Munster, and Liedania becoming the wife of Lughaidh, an Ossorian chieftain, gave birth to Ciaran, the 'first-born of the saints of Ireland,' hence Aengus MacNadfrach and St. Ciaran of Saighir were second cousins. Aengus was King of Munster, and a married man when he was baptized by St. Patrick *circa* 447-8, and, as a matter of course, both himself and his cousin Ciaran must have preceded St. Patrick in Ireland; and, now, with those statistics before us, how are we to hold with our Rev. author that St. Ciaran belonged to the middle of the sixth century, though himself and his cousin, Aengus MacNadfrach, were full-grown men in the middle of the fifth?"

<sup>54</sup> At this year, Ussher remarks, in his *Index Chronologicus*: "S. Kiaranus Saigrius in Hibernia natus est," p. 511. In the "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 410, Ussher says, "In Lagenia, vero provincia inter Ossorienses, circa annum cccclii., natus est Kiaranus &c.," although he afterwards acknowledges, that from a MS. Life of our saint, which he possessed, —and which as appears from his quotations was identical with that first Life published by Colgan—our saint is related to have been born and reared, "in regione Corculagide, videlicet in Clera insula." *Ibid.*

<sup>55</sup> O'Flaherty says, at "Anno 552. S. Kiaranus Saighir Ossoriorum patronus in lucem editus,"—"Ogygia," pars. iii., cap. lxxv., p. 360.

<sup>56</sup> See "St. Ciaran, Patron of Ossory," part i., chap. i., p. 12, chap. ii., p. 14.

<sup>57</sup> Among the number may be mentioned the Rev. Drs. Lanigan and Todd, the Rev. John Francis Shearman, and a writer, in the "Irish Ecclesiastical Record," who gives the initials B. M. C., vol. iii., October, 1866. "St. Ciaran of Ossory and our Correspondents," pp. 25 to 35.

<sup>58</sup> The Rev. Dr. Todd states, that the genealogy of his father Luaigre is preserved in nine descents from his ancestor Aengus of Ossory, who was expelled from his lands, by the Desii, in the reign of Cormac Ulfada (A.D. 254-277). "If this be so, St. Ciaran's father could not have been born much before A.D. 500."—"St. Patrick, Apostle of Ireland," Introductory Dissertation, n. 6., pp. 202, 203.

<sup>59</sup> To understand the elaborate reasoning of Mr. Hogan, in reference to various objections occurring against his theory, the reader must carefully study his "St. Ciaran, Patron of Ossory," part i., chap. iii., iv., v., vi., vii., pp. 15 to 29.

<sup>60</sup> See "De Præsulibus Lageniæ," lib. i. Episcopi Ossorienses, p. 68.

<sup>61</sup> See Harris' Ware, vol. i., "Bishops of Ossory," p. 400.

<sup>62</sup> In Irish, it is called Inis-Clere, which is Latinized "Insula Clericorum," according to the Irish Life of St. Ciaran.

<sup>63</sup> It is a parish of itself, containing twelve ploughlands; in the Ecclesiastical Books it is called Insula Sancta Clara; and in the old Irish MSS., Inish Damhly. It contains over 1,500 acres in the barony of West Carbery (E. D.), and it is shown on the "Ordnance Survey Townland Maps for the County of Cork," Sheet 153.



It is said, that our saint's mother, before conception, had a vision during her sleep, when a star seemed to fall into her mouth; and, having afterwards related this circumstance to the Magi, these declared, she should bring forth a son, whose fame and virtue must be diffused throughout Ireland, and to the end of time. After a sufficient period had elapsed, Kieran was born, in the territory of Corcalaghde. Almost from the moment of his birth, Ciaran seemed to be a favoured child of heaven. As he grew up, his parents and acquaintances, although pagans, admired the piety of his disposition, the sweetness of his discourse, his well-regulated mind, his prudent counsels, his frequent fasts, and all those other actions, which specially characterize the perfect Christian.<sup>66</sup> The virtue of purity particularly distinguished him, and the darkness of pagan error seemed fast disappearing, before that light of Divine Grace so wondrously imparted to his soul.<sup>67</sup>

As a mere youth, we are told, that while Ciaran lived at Cape Clear,<sup>68</sup> a kite suddenly pounced upon a small bird, which was seated on her nest. This latter, in his presence, became a victim to the bird of prey, having been caught in its talons, and taken off into upper air. On seeing it, the child grieved much, at the fate of this small bird; and, his innocent sympathies being moved to prayer for its preservation, the kite again returned, and placed its prey, but only half alive and wounded, before him. This poor bird was then restored to its nest, which it seemed to occupy with great satisfaction. Thus, even in such a trifling incident, it seemed that the Almighty was not unmindful of the desires and prayers of those, who are innocent and clean of heart.<sup>69</sup>

In a state of holiness, while following the law of nature and of grace, Kieran continued to his thirtieth year, without being regenerated in the waters of baptism, as the legend of his Life relates. At this time, having received some account of the Christian religion, as practised in Rome, he resolved on setting out for this renowned city, to gratify his laudable desire, for receiving more exact information, regarding its doctrines and observances. Having left Ireland, and proceeded to the capital of the Christian world, he was duly instructed in Catholic doctrine. In the year 382, according to Ussher,<sup>70</sup> Kieran was regenerated, in the saving waters of baptism; but, those who adopt other *data* for the time of his birth, proportionately advance the year, for succeeding events in his life.<sup>71</sup>

<sup>64</sup> When Smith wrote his "History of the County of Cork," about the middle of the last century.

<sup>65</sup> In the work of Charles Smith, we read: "Towards the middle of the island, is their chapel, a large building, but as destitute of any ornament as a barn. Here most of the inhabitants meet on Sundays and holidays."—"History of the County of Cork," vol. i., book ii., chap. iv., pp. 278, 279.

<sup>66</sup> Such is the statement, in his First Life, as published by Colgan, cap. ii., p. 458.

<sup>67</sup> See "Officium," lect. i., p. 467. Salamancan MS.

<sup>68</sup> In the second volume of "Memoranda on Antiquities and Local Names of the County of Cork," we find some interesting information, regarding the parish of Clear Island, and our saint's memorials, yet remaining. These are now preserved, in the Royal Irish Academy.

<sup>69</sup> This is related, in the First Life, cap. iii., p. 458; as also in the Office of St.

Kieran, lect. ii., p. 467.

<sup>70</sup> See "Index Chronologicus," p. 512. Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 412, where we read: "Deinde ordinatum ibi Episcopum, ad patriam suam Hiberniam missum fuisse subicit, triginta annis ante adventum B. Patricii, quem anno Domini ccccxxii. contigisse postea docebitur. Unde inita subductaque ratione, anno ccclii. in lucem editum, cccclxxii. Romam adisse, & cccclii. in patriam rediisse Kiaranum comperimus."

<sup>71</sup> According to Mr. Hogan's calculation, his departure for Rome brings us to A.D. 405, the same year, in which Nial of the Nine Hostages fitted out an armada, and set sail for the coasts of Gaul. This, it is thought, may have furnished the opportunity for St. Kieran's voyage. See Mr. Hogan's Review, already quoted, from the *Kilkenny Journal* of June 13th, 1877.

CHAPTER II.—<sup>1</sup> See Mr. John Hogan's

## CHAPTER II.

ST. KIERAN'S ORDINATION AND CONSECRATION—HIS MEETING WITH ST. PATRICK, AND THEIR INTERCOURSE—HE IS RECOMMENDED BY THE LATTER TO PREACH THE GOSPEL IN IRELAND—CONJECTURES REGARDING THE PLACE WHERE HIS MISSION BEGAN.

HIS fame for eloquence and virtue had preceded him,<sup>1</sup> and St. Kieran remained for twenty years at Rome, according to both his Lives, as published by Colgan; but, only for a period of fifteen, according to Capgrave. During this time, as we are told, he was diligently employed in studying the Sacred Scriptures, and in collecting copies of them; whilst, at the same time, he was engaged in acquiring a knowledge of the Church Canons. His wisdom and knowledge, his piety and faith, so far recommended him, that after receiving priesthood, it is said he was promoted to the episcopal rank.<sup>2</sup> Were we to credit some calculations—which we believe to have no better basis to rest on other than ingenious conjecture—St. Kieran may have been living in Italy; yet, that he received episcopal consecration in Rome, or that he derived a direct commission therefrom, to preach the gospel, as a bishop, in Ireland, may be regarded as doubtful. If in Rome at all, a writer of our saint's life supposes, that he must have left it, before the year 418, and, on his way homewards, he is thought to have visited one of the greatest schools of that age in Italy, where his clerical studies were either commenced or prosecuted. This is conjectured to have been Lerins, now St. Honorat, an island in the Mediterranean Sea, not far from the western coast of Italy. Here, the period of his stay is imagined to have procured St. Kieran's first acquaintance, with the future great Apostle of Ireland. In the second part of Mr. Hogan's book, we are given an account, of how St. Ciaran remained some time in Rome, of how he was ordained bishop, of how on his journey homewards, he met St. Patrick in Italy, and ordained him priest. To the work itself, we must refer the reader for comprehension of the probability of such narrative. Again, Kieran is identified with a St. Senior, to whom St. Patrick was referred by an angel to receive instruction, and who is regarded, as having already attained to the grade of bishop. Among those Irish saints the Apostle of Ireland met abroad,<sup>3</sup> the sixth was *Senex Kieranus de Sagir*, according to the Tripartite Life;<sup>4</sup> and, from "Senex" to "Senior" the transposition is easy, while, when the work in question was written, "S. Senior Ciaranus episcopus" was our saint's proper designation,<sup>5</sup> and it is thought, by accident or design, the word "Ciaranus" being allowed to drop out of St. Patrick's memoirs, the qualifying adjective was allowed to form the proper name for our bishop.<sup>6</sup> After due instruction, at Lerins, Mr. Hogan would have it, that Bishop Ciaran ordained St. Patrick a priest, and afterwards continued to exercise the relationship of tutor towards the future Apostle, as supposed, for seven years. To this period is assigned St. Patrick's vision, which urged him to labour for the conversion of the Irish, as also his advice to St. Ciaran, pending a pre-

<sup>1</sup> "St. Ciaran, Patron of Ossory," part ii., chap. vi., pp. 69 to 73.

<sup>2</sup> See Vita S. Kierani ex Codice Kilkeniensis, cap. iv., p. 458, also Vita S. Kierani ex MS. Salmanticensi, Officium, lect. 2, p. 467.

<sup>3</sup> See an account of this transaction, in the notices of St. Meallan, of Kilrush, or of Cloncruff, at the 28th of January.

<sup>4</sup> See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, pars. ii., cap. ix.,

p. 130. There, too, our saint is classed among the disciples of St. Patrick.—"Quinta Appendix ad Acta S. Patricii," cap. xxiii., p. 266.

<sup>5</sup> In the *Feinealaë Copca Laròe*, we read: *Acuf ip é Ciaran pínorep naem Ereno*, in English, "And Ciaran is the senior of the saints of Eire."—"Miscellany of the Celtic Society," edited by John O'Donovan, Esq., LL.D., M.R.I.A., pp. 22, 23.

paration for that mission, to precede him, in prosecution of their joint labours. After these events, as said about 428,<sup>7</sup> St. Ciaran was sent on a mission to his native island. It is stated, in our saint's Life, that on his return, in company with St. Declan,<sup>8</sup> he met St. Patrick in Italy, when the latter was on his way to Rome. Other accounts represent, that Kieran's meeting with St. Patrick, somewhere out of Ireland, occurred several years after the latter had commenced his apostolical labours in this country. In Colgan's Tripartite Life of St. Patrick, the precise place of meeting is not given;<sup>9</sup> but, it is represented, as having occurred, at least twelve years after St. Patrick had begun his mission in Ireland.<sup>10</sup> Jocelin places it at an epoch, when St. Patrick was returning from Britain. Thither he had gone some time before, to procure a supply of additional helpers for his mission.<sup>11</sup> The future Apostle of Ireland had not been consecrated bishop at that time; as this meeting took place, according to Ussher, about the year 402.<sup>12</sup> Yet, according to Dr. Lanigan, so far from being a bishop at Rome, in the year 402, he was not one, until a considerable time after St. Patrick's mission to Ireland, when Kieran, having returned from abroad, was consecrated.<sup>13</sup>

At that time they met on the Continent, St. Patrick said to Kieran, "Proceed to Ireland before me, and go to a fountain, in the middle of Ireland, which is called Fuaran,<sup>14</sup> on the northern and southern line of division in the island; build a monastery on that spot,<sup>15</sup> for there thou shalt be held in honour, and it shall be the place of thy resurrection." To this St. Kieran replied, "The place where that fountain springs, I do not know." Then, St. Patrick answered, "My dearly-beloved brother, proceed with full confidence, and the Lord will be your guide; receive this bell, which shall be the companion of your journey, and which shall not sound, until you come to the fountain indicated. When you arrive there, the bell shall ring out clearly, and sound sweetly; and after thirty years, I will meet you in that place." With the kiss of peace and mutual benedictions, these great saints departed to the respective places of their destination.<sup>16</sup> It is thought most rational to suppose, that St. Patrick directed Kieran, on landing in Ireland, to visit his own part of the country, and to commence his mission, among the influential persons of his own family, and among his tribesmen. Now, it seems probable enough, that

<sup>6</sup> See Mr. John Hogan's "St. Ciaran, Patron of Ossory," part ii., chap. vii., pp. 74 to 83.

<sup>7</sup> According to Mr. Hogan's calculation, in his "St. Ciaran, Patron of Ossory," part ii., chap. ix., p. 95.

<sup>8</sup> See his Life, at the 24th of July.

<sup>9</sup> See "Trias Thaumaturga," Septima Vita S. Patricii, pars. ii., cap. ix., p. 130, and n. 34, p. 174. *Ibid.*

<sup>10</sup> "Kieran is stated to have *then* received directions from the saint concerning the district, in which he should erect his monastery. Accordingly Colgan, notwithstanding his credulity elsewhere, reckons him among the disciples of St. Patrick."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. i., sect. xiv., p. 30.

<sup>11</sup> In addition, he tells us, that Kieran was then one of six Irish clerics, who were proceeding to foreign countries for religious improvement. All of these afterwards became bishops in their own country. See Sexta Vita S. Patricii, cap. xciii., p. 86, and n. 104, p. 113. Colgan's "Trias Thaumaturga."

turga."

<sup>12</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 413, and Index Chronologicus, A.D. ccccii., p. 513.

<sup>13</sup> See "Ecclesiastical History of Ireland," vol. i., chap. i., sect. xiv., n. 118, p. 32.

<sup>14</sup> According to the English MS. Life, this fountain is styled Uaran, "in a solitary place in the north-east part of the country." The Tripartite Life of St. Patrick has the injunction, that St. Ciaran should build his monastery near the River Huar. See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. ii., cap. ix., p. 130. Now, Mr. Hogan contends, that under any of the preceding forms, the River Nore, anciently called, Eoir, Eoire, Eoir, Heoir and Feoir, must be understood. See "St. Ciaran, Patron of Ossory," part ii., chap. ix., pp. 98, 99.

<sup>15</sup> To our mind, this seems to indicate the site of Saighir Ciaran, and nearly all writers on the subject agree in giving the prophecy such interpretation.



he went first to his native place ; and, in point of fact, an ancient tradition prevails, that the Corca Laidhe first of all other people were believers in Ireland. Most likely, St. Ciaran first landed there, and if so, he undoubtedly began, at once, to open his mission. There, too, it is stated, that the chief or the inhabitants first granted him the site, on which afterwards stood the church known as Cill-Chiarain, or "St. Ciaran's church," near Fintract-Clere,<sup>17</sup> now Traigh-Chiarain, on Cape Clear Island. Here, too, it seems probable, his mother's first cousin, Eiderscel,<sup>18</sup> on her father's side, became a convert, and in consequence, as a reward for his faith, Ciaran predicted for his progeny, reign and chieftainship over their race, while he left to the king of Corca-Laidhe the *eniclann* of a provincial king.<sup>19</sup> The ruined church of Temple or Kill-Chiaran, stands, on the north-west point of Cape Clear Island, over the cove, called Traigh-Chiarain.<sup>20</sup> The inhabitants of Cape Clear stated, that there never was an old parish church on the island, except Templekieran. One John Gauley,<sup>21</sup> in 1845, carefully examined about this old ruin, and he could find no trace of any other old parish church. There was a stone, of which he presented a handsome pen and ink sketch. It was called, Gallaun-Kieran, which signifies, "St. Kieran's standing-stone." It was of a circular form, tapering towards the top, and it stood on the sea-shore. It measured four feet nine inches in height, by six feet in circumference ;<sup>22</sup> while, near the top, there is a cross, sunk in the stone, and said to have been cut, by St. Kieran's own hands. There was formerly a cross on the western side, and on its top. These could hardly be traced in 1845, being much defaced through the effects of time.<sup>23</sup> Whether or not, St. Ciaran remained long among the Corca Laidhe can hardly be known ; but, Mr. Hogan seems to bring him directly to the Nore, after he landed in Ireland, and to the present site of Kilkenny City.<sup>24</sup> To those who have visited the lovely valley of the Nore, and the territory lying between the Suir and the Barrow—the accredited scene of Ciaran's apostolic labours—the topography of that territory is graphically sketched and historically illustrated by the author, and it forms one of the most attractive features of his work.<sup>25</sup> In the ancient territory of Ossory, it is supposed, the missionary met his own people, and planted his cross, in view of the Ard-Righ's mansion, which occupied the site of the present magnificent castle in Kilkenny.<sup>26</sup> Here he collected a

<sup>16</sup> See the First Life, as published by Colgan, chap. v.

<sup>17</sup> In English "the fair," or "white strand of Cape Clear Island."

<sup>18</sup> Not from him, but from his twelfth descendant, Eiderscel, son of Finn, the Ui-Eidersceol, or O'Driscolls took their hereditary surnames.

<sup>19</sup> See *Seinealaí Corca Laidhe*, in "Miscellany of the Celtic Society," and nn. (c. f. g), pp. 20 to 23.

<sup>20</sup> See Charles Smith's "Natural and Civil History of the County of Cork," book ii., chap. iv.

<sup>21</sup> To certain queries, addressed to this locality, by Lieutenant Leach, R.E., we have the substance of what is related here, as returned by John Gauley, in the May of 1845.

<sup>22</sup> We must suppose, at the base.

<sup>23</sup> Being questioned, if St. Ciaran's cross were one separate from the Gallaunkieran, Mr. Gauley replies, that "there is no other object in the island with a cross cut on it save this." The same writer tells us, that

in Comillane townland, in Clear Island, there is a remarkable group of Gallauns, two of which are standing, and one is lying, on the ground, a fence crossing it. There is a hole, about eight inches in diameter, on the top, getting narrow, as it goes inward, perforated through one of them. It has evidently been made by art, at a remote period. The inhabitants call these stones Gallauns, but nothing more could be learned regarding them. A handsome pen and ink sketch of them accompanies this account. There are burial grounds, in Clear Island, called Keels, by the inhabitants. Those burial places can hardly be distinguished from surrounding fields. See, pp. 440 to 445, of the "Cork Memorandums," now in the Royal Irish Academy.

<sup>24</sup> It is marked on the "Ordnance Survey Townland Maps for the County of Kilkenny," Sheet 19.

<sup>25</sup> See "St. Ciaran, Patron of Ossory," part ii., chap. i., ii., iii., iv., pp. 42 to 65.

<sup>26</sup> For a charming engraved illustration,

band of disciples, established his first Irish monastery, chaunted his psalms, practised the rule of Lerins, confronted the Druids and their pagan followers, and succeeded in establishing the nucleus of a religious community. Here, too, was erected one of the earliest Christian churches, in Ireland. His well is also known, and it indicated the site of his old church—the representative of which stood to the end of the last century—inside of the present public market, as you enter it from King-street, on the west bank of the River Nore. St. Ciaran's well is still flowing, outside of the market wall, in the adjoining yard, and to the south. Here, it is said, he established a seminary, and from the *alumni* of this primitive school issued eloquent preachers and distinguished bishops, the first evangelizers of Ossory.<sup>27</sup> For such a conclusion, however, no sufficient evidence is adduced. The saints of his family and school are renowned, notwithstanding, in our Calendars and History.<sup>28</sup>

Mr. Hogan disposes of all that Dr. Todd had urged against the Roman mission of Saint Patrick,<sup>29</sup> and, he maintains, that Ciaran had a pre-Patrician mission. This latter conclusion seems the most difficult to establish, beyond question;<sup>30</sup> however, traditional and recorded statements have very generally prevailed, in leading to such an inference. The oldest and most intelligent inhabitants of Northern Ossory, as the result of enquiries elicited, appear to hold, and with remarkable unanimity, an old tradition, affirming the pre-Patrician mission of St. Kieran. In fact, as we are told, they would not be at all pleased to have any doubts cast on its authenticity.<sup>31</sup>

### CHAPTER III.

FORMER EXTENT OF OSSORY—ACCOUNT OF ST. KIERAN'S FIRST MISSION THERE—ST. KIERAN'S HOLY WELL IN TUBBRID—HIS FOUNDATION OF SAIGIR, AND ITS POSITION—HIS MIRACLES.

THE name and fame of the founder, Ængus Osraidhe, gave an early *prestige* to this ancient territory. He was a renowned warrior. Originally, Ossory included the district of Magh Feimhin, which he had subdued; and then, it is stated, that from the River Suir to the Barrow, and from the mountains of Slieve Bloom to the meeting of the three waters, in the harbour of Waterford, its boundaries extended.<sup>1</sup> But, during the reign of Cormac Mac Art,<sup>2</sup> the Desii drove the conqueror from Magh Feimhin, and at Baille Urluidhe, as

and a letter-press description, the reader is referred to W. B. Bartlett's "Scenery and Antiquities of Ireland," vol. i., pp. 151 to 153.

<sup>27</sup> See John Hogan's "St. Ciaran, Patron of Ossory," part ii., chap. ix., pp. 99, 100.

<sup>28</sup> See *ibid.*, chap. x., pp. 101 to 114.

<sup>29</sup> See "St. Patrick, Apostle of Ireland," chap. i.

<sup>30</sup> Mr. Hogan, in the Review, writes: "The earliest known reference to the 'pre-Patrician' mission of Ciaran is that found in the 'Tripartite' Life of St. Patrick. This venerable memoir of our Apostle is attributed to St. Evan, who died towards the end of the sixth century, so that the memoir was compiled probably as early as A.D. 580. Dr. Lanigan, generally over-sceptical, objects to so early a date; but the late Professor O'Curry, who had Lanigan's objections on the point before him, unhesitatingly assigns the authorship of the 'Tripartite' to

St. Evan." He then refers to the "Lectures on the Manuscript Materials of Ancient Irish History," and we presume to lect. xvi., where Mr. O'Curry treats on this subject; but, where he shows—that if, as Colgan supposes, St. Eimhín were the author—interpolations afterwards crept into the tract, as published.

<sup>31</sup> See an interesting Paper, read before the Ossory Archæological Society, and intitled, "Vindication of the Claim of St. Kieran, of Saigher, to the title of 'Primogenitus Sanctorum Hiberniæ.'" By the Rev. N. Murphy. Published in the *Kilkenny Journal*, of Wednesday, October 31st, 1877.

CHAPTER III.—See Dr. O'Donovan's "Leabhar na g-Geart, or Book of Rights," n. (a), pp. 17, 18.

<sup>2</sup> He reigned from A.D. 227, to A.D. 266, according to the Chronology of the Four Masters.

also at Mulloch Aindeonach, he seems to have suffered signal defeats.<sup>3</sup> Gradually, the Ossorians were driven eastwards and northwards; but, the traditions and records of this period are very obscure, and rather difficult to be reconciled. It is thought, by Mr. Hogan, that when St. Ciaran first began his missionary career in Ossory, its boundaries extended into the county of Tipperary;<sup>4</sup> and, if so, perhaps, this will afford some clue to the memorials of religion, connected with his name in this part of the country. There is sufficient evidence to show, in the opinion of a distinguished authority, that since the introduction of Christianity, the limits of its territory, never extended beyond the present diocese of Ossory.<sup>5</sup>

We find it incorrectly stated, that Tubbrid,<sup>6</sup> in the county of Tipperary, and the parish to which Dr. Jeffery Keating had been so long attached, contains a holy well, dedicated to St. Kieran Clearagh,<sup>7</sup> one of the four bishops, said to have come from Rome to Ireland, before the illustrious St. Patrick's advent. This holy well springs out of a rock, in perpetual abundance; and, it flows from a hill, on which the Irish historian used to walk, during the days of his pastoral care. It is popularly said, from it, Dr. Keating<sup>8</sup> often viewed the charming scenery of mountain and valley, while therefrom, he was enabled to catch a distant glimpse of persecutors approaching, and so was he enabled to fly for concealment to the woods of Rehill.<sup>9</sup> The old cemetery and chapel of Tubbrid are of special interest to the Irish tourist, as within both repose Dr. Keating's remains, with a slab inscription, commemorating the circumstance, over the front entrance of the sacellum.<sup>10</sup> Tubbrid chapel is only 27 feet 4 inches in length, by 18 feet 7 inches in breadth, on the inside:<sup>11</sup> the side walls are 3 feet in thickness, and, in 1840, about 8 feet in height. The name, Tubbrid, signifies "a well;" it evidently had originally some distinguishing epithet, which has long been forgotten.<sup>12</sup> Not many miles removed

<sup>3</sup> See Dr. Geoffrey Keating's "History of Ireland," book i., pp. 275, 276.

<sup>4</sup> See "St. Ciaran, Patron of Ossory," part ii., chap. xi., pp. 115 to 123, where an attempt is made to explain this subject.

<sup>5</sup> See the "Topographical Poems of John O'Dubhagáin and Gilla na Noamh O'Huidhrin," edited by John O'Donovan, LL.D., p. lviii., n. 482.

<sup>6</sup> In the barony of Iffa and Offa West, it is described, on the "Ordnance Survey Townland Maps for the County of Tipperary," Sheets 74, 80, 81, 82, 87, 88. The townland proper is to be found on Sheets 81, 87.

<sup>7</sup> Kieran Clearagh has been rendered, by Maurice Lenihan, Esq., "Kieran of the County Clare." I should rather think, as referring to this saint, it must be "Kieran of Clear Island," or of "Cape Clear." Yet, the real Patron, Ciaran, was venerated, on the 10th of November.

<sup>8</sup> The "History of Ireland," by Dr. Jeffery Keating, contains much information relative to Irish saints, and various Irish copies of it in MSS. are yet found. Among these, in the Royal Irish Academy's collection, may be noticed, Messrs. Hodges and Smith's folio paper MSS. Nos. 48, 49, 50, 62, 63, 122, 123, 173, 174, are different copies of Keating's "History of Ireland." Besides these, there is a small 4to paper MS. (No. 94), containing an imperfect copy of it. Again, the 4to paper MS., No. 124, in

the R.I.A., contains a copy of Dr. Keating's "History of Ireland," written in Irish, by Andrew MacCurtin, A.D. 1703. Several editions of this popular History have issued from the press, and the original Irish has been translated into English, by different editors.

<sup>9</sup> This townland extends through the parishes of Tubbrid and Shanrahan, and it is marked on the "Ordnance Survey Townland Maps for the County of Tipperary," Sheets 80, 81, 86, 87.

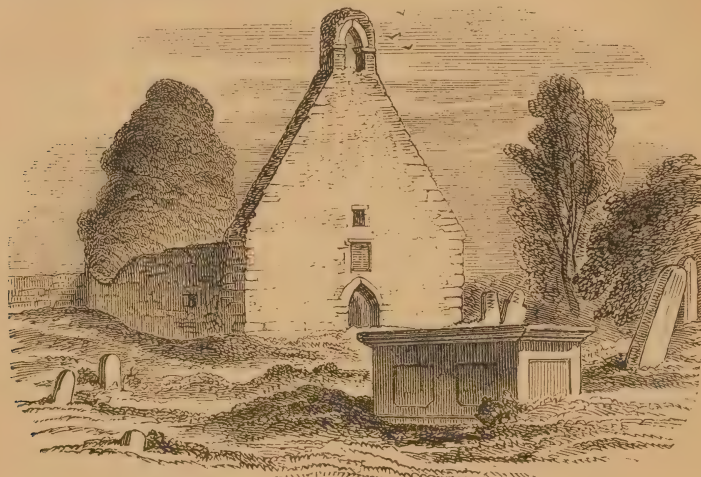
<sup>10</sup> On a Tablet, over the door, and about 1 foot 7½ inches in width, by 2 feet 3 inches in height, there is an inscription, commemorating P. Eugenius Duhý and D. Doct. Galf. Keating, founders of this chapel, with the date 1644. An elegant pen and ink drawing of the Tablet is given, in the Tipperary Letters," O.S., vol. i., and this was taken in 1840.

<sup>11</sup> The accompanying engraving of Tubbrid chapel is by George A. Hanlon, and copied, by the writer, from George V. Du Noyer's sketch, No. 189, of "Tipperary Sketches," vol. iv., for the Irish Ordnance Survey, and now preserved in the Royal Irish Academy. William F. Wakeman drew it on the wood.

<sup>12</sup> In a description, given by John O'Donovan, an interesting account of this parish will be found, in "Letters containing Information relative to the Antiquities of the County of Tipperary, collected during the



are the ruins of Shanrahan<sup>13</sup> church—also celebrated as containing within the adjacent burial grounds the grave of the iniquitously executed Father Nicholas Sheehy,<sup>14</sup> the former parish-priest.<sup>15</sup> The square belfry of a fifteenth century church yet stands, and it is built of red sandstone. About it are said to be the ruins of a much more ancient church and abbey, the founder of which is believed, by some, to have been St. Kieran Cleragh, but rather is he to be regarded as a Ciaran, whose feast occurs on the 10th of November. The chancel arch remains, and inside is a venerable yew-tree of rich foliage, with masses of clustering ivy around the ruins.<sup>16</sup>



Tubbrid Old Chapel, County of Tipperary.

According to the legend of his Life, after our St. Kieran arrived in Ireland, the Lord directed his course to the fountain of Fuaran.<sup>17</sup> Now, this is generally thought to have been identical with a stream,<sup>18</sup> which passes near the present Seirkyran<sup>19</sup> or St. Kieran, which was formerly known as Saighir,<sup>20</sup> and some-

Progress of the Ordnance Survey in 1840," vol. i., pp. 40 to 44.

<sup>13</sup> Shanrahan signifies "the little old fort," according to John O'Donovan, who describes this parish and its antiquities. See *ibid.*, pp. 44 to 46. The extent of this large parish, in the barony of Iffa and Offa West, may be seen on the "Ordnance Survey Townland Maps for the County of Tipperary," Sheets 74, 80, 81, 86, 87, 89, 90. The townland proper is shown on Sheets 87, 90.

<sup>14</sup> The complete account of this infamous proceeding will be found, in the admirable work of Dr. Richard R. Madden, "The United Irishmen, their Lives and Times," First Series. Second edition, chap. ii., pp. 21 to 89.

<sup>15</sup> The inscription on a slab over the grave dare only state "HE DIED MARCH 15TH, 1766, AGED 38 YEARS."

<sup>16</sup> The foregoing particulars have been extracted from an interesting contribution to *The Limerick Reporter and Tipperary Vin-*

*icator* of April 25th, 1871, written by Maurice Lenihan, Esq., M.R.I.A.

<sup>17</sup> Its meaning is thus stated: "Huaran enim sive Fuaran sonat quod fons vivus sive viva vel frigida aqua e terra scaturiens." In St. Kieran's First Life, this fountain is called Fuaran; in St. Patrick's Tripartite Life, it is called Huar. See Colgan's "Acta Sanctorum Hiberniæ," cap. v., vi., p. 458, and "Trias Thaumaturga," pars. ii., cap. ix., p. 130.

<sup>18</sup> It has no name, however, on the Ordnance Survey Maps, but it joins the Little Brosna River, near Killyon, and its source is traceable, from the western slope of the Slieve Bloom Mountains.

<sup>19</sup> Its parochial bounds are marked on the "Ordnance Survey Townland Maps for the King's County," Sheets 35, 36, 38, 39, 43. The village and surrounding antiquities are defined on Sheet 39. *Ibid.*

<sup>20</sup> In the gloss on the Festilogium of Ængus, (5th of March), the name is written Saighar, and explained as *nomen fontis*,

times called, from its founder, Saighir-Chiarain. It is a small village, at present, situated in the barony of Ballybritt, King's County, not far from the north-western extremity of the Slieve Bloom mountains.<sup>21</sup> It gives name to a parish, which, although insulated by the diocese of Killaloe, is under the jurisdiction of the Ossorian bishops; thus, affording an extremely interesting landmark, indicating the sway borne in ancient times by the kings of Ossory, over the territory of Eile O'Carroll. In the first Life of Kieran,<sup>22</sup> the geographical position of Saighir<sup>23</sup> is most accurately marked: it is described as lying within the district of Eile, in the very centre of Ireland, on the confines of its ancient northern and southern divisions, Leath-Chuinn and Leath-Mogha, in the region of Munster.<sup>24</sup> All over Ireland, at this time, paganism was prevalent; indeed, we can trace the existence of the pagan priesthood there, at a much later period.

Bell Hill, opposite the present church of Seir Kieran, to the north, is said to have been the hill on which St. Kieran's bell miraculously rang, thus pointing out to him where the fountain was to be found, at which St. Patrick told him to erect his church.<sup>25</sup> It appears to be that stream, which takes its rise on the western slope of the Slieve Bloom mountains, and which flows into the Little Brosna River, before it arrives at Birr.<sup>26</sup> It is said, St. Ciaran's bell rang, according to the prediction of St. Patrick, when he arrived at that fountain. According to St. Kieran's First Life, that bell obtained the designation of Bardan Kieran,<sup>27</sup> or as Colgan suggests an emendation, Bodhran, which signifies, "the mute."<sup>28</sup> It was afterwards held in great honour,<sup>29</sup>

"the name of a well," and there can be little doubt that such was the true and ancient orthography, *Ṣaig* being the proper name, and *uair*, in Latin, *gelidus*, "cool," the descriptive epithet. The "Leabhar Breac" contains that injunction, given by Patrick to Kieran, when on his way to Rome. The Apostle of Ireland met the latter returning home to his native country. The English runs as follows: "Saig, the cold (refreshing) Erect a city on its brink. At the end of thirty revolving years, There shall I and thou meet."

<sup>21</sup> These were called in Irish, *Sliabh Bladhna*.

<sup>22</sup> This peculiarity of description furnishes a strong proof of its antiquity.

<sup>23</sup> John O'Donovan thinks *Ṣaig* means *Ṣaig uair*, "approach the fountain:" if not *Ṣaig* (*Ṣaig*), "the seat of the fountain." See "Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1837-8," vol. ii., p. 101.

<sup>24</sup> Thus run words in the First Life: "Vade ad Hiberniam ante me, et adi fontem in medio Hiberniæ in confinio Austrarium et Aquilonalium Hiberniensium, qui vocatur Fuaran," &c.

<sup>25</sup> Thus do we find it recorded:—

—*Ṣaig uair*  
*Cúmhlaig caétair fonaibh.*

"There is a bush on the top of this hill, which is believed to have vegetated since the time of St. Kieran. The legend about the bell is told by the author of the Life of St. Kieran, as published by Colgan, thus;

and, it is not very different from the one preserved by oral tradition."—"Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1837-8," vol. ii., pp. 98, 99. Mr. O'Donovan's Letter, dated Birr, February 3rd, 1838. Mr. O'Donovan afterwards gives the account, as found in the pages of Colgan. Rev. J. Purcell, P.P. of Seirkyran, having secured for this parish the historic ground of Bell-hill, hopes to be able to erect on its summit a church, more worthy of the founder of the diocese, than the present unwholesome and unsightly edifice.

<sup>26</sup> The parish of Birr, in the barony of Ballybritt, is defined on the "Ordnance Survey Townland Maps for the King's County," Sheets 35, 36, 38. The town itself is marked on Sheet 35. A writer, well conversant with the locality, tells us, that "a small stream, even yet called Fuaran, still purls away on the east side of the ruins at Seir Kyran."—Thomas Lalor Cooke's "Early History of the Town of Birr," &c., chap. x., p. 168.

<sup>27</sup> This bell is said by some, to have been made for St. Germanus, the bishop, and master of St. Patrick.

<sup>28</sup> Because as suggested, it continued so, until it sounded on the spot destined for St. Kieran's foundation. The destiny of Saigher, and the meeting of St. Patrick and St. Kieran, are well told, in the following beautiful verses, by "Enigenensis." They have been transmitted to the writer, and included, in the published tract: "The Feast of St. Kieran at Saigher." Panegyric sermon by

throughout the city and province of Kieran.<sup>30</sup> Even to the present day, tradition preserves a recollection of these circumstances, as connected with our saint. The place which Kieran had chosen for his dwelling was untenanted, save by wild beasts. From his disciples, we are told, he removed into a desert, thickly covered with woods. Here, having constructed a rude and humble habitation, the walls being of wicker-work, and the roof of dried grass,<sup>31</sup> Kieran lived the life of a hermit, until such time as he could undertake the erection of a monastery.<sup>32</sup> In this place, a city afterwards grew up, which went by the name of Saigir.<sup>33</sup>

Deterred by the many difficulties which beset the advocacy of an earlier date, Dr. Lanigan has fixed on the latter end of the fifth century, as the more probable era for the foundation of Saigir.<sup>34</sup> But, thus, totally to reject all testimony, in favour of the earlier epoch, does not seem to be in accordance with the rules of sound criticism, much as it may tend to smooth the path of the historian.<sup>35</sup>

Rev. N. Murphy, C.C. The composition in question is called "St. Kieran's Bell," and it is well worth insertion here, as a pleasing Irish poetic tradition.

A hawthorn stands on yonder hill,  
Bare, desolate, and lone—

A token frail, but faithful still,  
Of centuries long flown.

The startled ear, at even-time,  
When weird-winds wander free,  
May hear the ghostly Mass-bell chime  
Beneath that hoary tree.

And still, around the peasant's hearth,  
The legend strange is told,  
How, never touched by hands of earth,  
Rang out that Bell of old.

They tell how sainted Patrick's hand  
On Kieran's head was laid,  
While thus he spoke in a stern command—  
"Ne're shall thy step be stayed,

"Till sweet as song by seraphs sung,  
Which saints alone may hear,  
A chime by hands unseen be rung,  
To charm thy mortal ear.

"There churches seven thou shalt build;  
But ages yet shall see,  
Their trampled dust—and see fulfill'd,  
For age this prophecy.

"When strewn the Temples thou shalt raise,  
A tree, sown by thy hand,  
Shall live and preach to distant days,  
God's blessings on the land."

He wandered forth, and wandered far,  
That ancient pilgrim Saint—  
Nor flood nor foe his path could bar,  
Till way-worn here and faint,

He paused—when, hark! upon his ear,  
With joy no tongue can tell,

Like seraph-songs the sainted hear,  
Rang out the unseen Bell!

And here he built his churches seven,  
Ere summer thrice was gone—  
Won many a soul from earth to heaven,  
And spread God's benison.

And though above his cloisters fair  
Now rots the clotted weed,  
Though all their beauties blighted were  
To glut a tyrant's greed,

The hushed ear still, at even-time,  
When weird-winds wander free,  
May hear the mystic Mass-bell chime  
Beneath yon aged tree.

<sup>29</sup> "And it is now deposited as a relic in the parish and cathedral of St. Ciaran." English MS. Life.

<sup>30</sup> That is in Seir-Kieran and in the territory of Ossory.

<sup>31</sup> See "The History, Architecture and Antiquities of the Cathedral Church of St. Canice, Kilkenny." By the Rev. James Graves, A.B., and John G. A. Prim, sect. i., chap. i., pp. 2 to 5.

<sup>32</sup> "Archdall (at Seirkeran), after saying that Kieran founded this abbey in 402, adds, that the monastery was founded in succeeding ages. For this nonsense he refers to Ware, who has it not."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. 2, n. 24, p. 8.

<sup>33</sup> A description of this place, by T. O'Connor, will be found in "Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1837-8," vol. ii., pp. 59 to 66.

<sup>34</sup> See Todd's "Church of St. Patrick," p. 15.

<sup>35</sup> See "The History, Architecture and Antiquities of the Cathedral Church of St. Canice, Kilkenny." By Rev. James Graves, A.B., and John G. A. Prim, sect. i., chap. i., p. 2.



A more beautiful site could not have been selected, than that beside a flowing stream, which runs under a sloped hill, where may be seen, at the present time, artificial ridges in a circular form around the stone-enclosed cemetery.<sup>36</sup> A fragment of a curious and nondescript Round Tower<sup>37</sup> stands about 16 feet in height. There is an entrance, at the N. W. side, which runs the whole height of the building.<sup>38</sup> Only the north side, and the west wall of the old church near it, are now traceable.<sup>39</sup> Down in a field, and some distance removed from the cemetery, is shown St. Kieran's well, near the adjoining stream. A large whitethorn over it is called St. Kieran's bush. A very remarkable moat, with three circular mounds, in Oakley Park demesne, is a special feature of the scene. Within the Round Tower, now open to the ground, on one side, are five very small square perforations, on the outer face of the wall; but, these are deeply splayed internally, so as nearly to meet. A coved roof rises over them, and on the outside, this part is thickly coated with ivy. Numbers of modern headstones, with inscriptions, rise over the graves around, and the cemetery grounds are irregular, while old walls surround them on every side. Elder and hawthorn bushes grow over the surface.<sup>40</sup> Another curious object here shown is the bush of St. Kieran, growing in the centre of a public road, and underneath it is a stone, with a cross, while the impression of St. Kieran's fingers, there, according to popular tradition, is imaginatively supposed to remain. Not far removed, the old fort of Ballybrit—once a place of some importance and from which the barony obtained its name<sup>41</sup>—is remarkable for its curious circumvallations, and for its subterranean chambers, as the neighbouring inhabitants relate.



Seirkyran Round Tower and Old Church, King's County.

<sup>36</sup> Other curious ramparts are in the neighbourhood.

<sup>37</sup> An Inquisition, dated December 27th, xi. Elizabeth, states, that this small tower, the great stone house covered with thatch, then used as a parish church, and two other houses, the residences of the Canons, were within the walls of this cemetery.

<sup>38</sup> On either side the walls are four feet in thickness.

<sup>39</sup> The accompanying illustration, sketched on the spot by the writer, in June, 1873, was drawn on the wood, by William F. Wakeman, and engraved by George A. Hanlon.

<sup>40</sup> A modern Protestant Church has replaced that older one, represented in the

We are told, when Kieran came to this site of Saigir, for the first time, he sat down under the shade of a certain tree. Then, the saint's sole companions were the wild animals, many of which he appears to have tamed, and, except for their presence, he there lived as a solitary dweller in the desert.<sup>42</sup> A wild boar fled from the same covert, on his approach, but it afterwards returned, and became domesticated with the servant of God. This animal, with his tusks, cut down twigs and grass, to furnish poor materials for constructing the holy man's hermitage.<sup>43</sup> The early saints were thus satisfied, to have their cells constructed of wattles, interwoven with twigs, and thatched with hay, reeds or straw.<sup>44</sup> The walls were probably coated with mud or plastered mortar. While Kieran lived alone in this place, various animals,<sup>45</sup> such as a fox, a wolf, a deer and a badger,<sup>46</sup> came from the forest recesses, and are said to have subjected themselves to him, as if they had been monks devoted to his rule.<sup>47</sup> However this may be, soon his disciples discovered the place of his retreat, and in course of time, the wicker hut grew into a famous monastery, and subsequently into an ecclesiastical city, which gathered around the walls of his church.<sup>48</sup>

After living an eremitical life at Saighir, St. Kieran began to attract great attention, among people dwelling in the adjoining country, to whom he announced sublime Gospel truths. Many, at length, were induced to embrace the Christian faith; and, numbers among the Ossorians received baptism at his hands. About the same time, it is stated, three other holy bishops were engaged in spreading the Gospel, throughout Ireland's more southern parts, and with partial success. These prelates were Saints Ailbe,<sup>49</sup> Ibar<sup>50</sup> and Declan,<sup>51</sup> who laboured in this neglected vineyard of the Lord, before the great Irish Apostle, St. Patrick, arrived.<sup>52</sup> The fame and sanctity of Kieran

"Dublin Penny Journal." See vol. iii., No. 119, October 11th, 1834.

<sup>42</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 549.

<sup>43</sup> See "The History, Architecture and Antiquities of the Cathedral Church of St. Canice, Kilkenny." By the Rev. James Graves, A.B., and John G. A. Prim, sect. i., chap. i.

<sup>44</sup> So states the First Life of St. Kieran, chap. vi., vii., p. 458.

<sup>45</sup> Thus, St. Voice built his poor cottage of reeds and twigs. See "Breviary of Aberdeen," Pars Hyemalis, fol. xlv. St. David's original chapel was adorned only with wood-moss and ivy intertwined. See Giraldus Cambrensis' "Itinerarium Cambriæ," lib. i., cap. 3. St. Gwynllw, towards the close of the sixth century, founded a *teampull* in the middle of the cemetery, and it was constructed of planks and twigs. See Rev. Mr. Rees' "Lives of the Cambro-British Saints," p. 148. St. Kevin of Glendalough wove for himself a hurdle oratory. See "Acta Sanctorum," tomus i., Junii iii., p. 316.

<sup>46</sup> Colgan has a note at this passage, where he endeavours to establish the possible truth of this narrative, by showing, that the Creator of all things, could thus dispose the affections, even of irrational animals, to honour his servants. He refers to accounts, contained in ecclesiastical history and in the Lives of the Saints, for similar examples. See, "Acta Sanctorum Hiber-

niæ," v. Martii, n. 10, p. 464. A very ingenious conjecture is hazarded by Mr. O'Kearney, in his edited work, intitled, *reis tighie Chonam Chinn-Shleibhe*, or "The Festivities at the House of Conan of Ceann-Sleibhe." After giving an extract from a manuscript Life of St. Kieran of Saigher, in Ossory, announced for publication by Mr. John O'Daly of Dublin, and which embraces the account contained in the first published Life of this saint, by Colgan, the editor endeavours to show, that these animals spoken of, were impersonated by St. Kieran's monks or disciples, bearing a fanciful resemblance to them. See, Introduction, pp. 41 to 44.

<sup>47</sup> Or *Broc*, as it is called in the Irish language.

<sup>48</sup> See Vita S. Kierani, ex Codice Kilkenniensi, cap. vii., pp. 458, 459.

<sup>49</sup> See, "The History, Architecture and Antiquities of the Cathedral Church of St. Canice, Kilkenny." By the Rev. James Graves, A.B., and John G. A. Prim, sect. i., chap. i., pp. 2 to 5.

<sup>50</sup> His feast occurs, on the 12th of September.

<sup>51</sup> His festival is held, on the 23rd of April.

<sup>52</sup> See his Life, at the 24th of July.

<sup>53</sup> The same remarks are made, in the Lives of St. Albeus (cap. xvi.), and of St. Declan (cap. xiv.)

See Vita S. Kierani ex Codice Kilkenniensi.

drew to Saigir many neophytes, who became his disciples, and who embraced a fervent life, under his direction. This increasing religious family obliged him to erect a monastery, for their accommodation, at the place of his retreat.<sup>53</sup> Here necessities of life were supplied to St. Kieran, and to his disciples, in a miraculous manner. One day, the steward of his monastery told our saint, that swine were wanting for their use, and that it would be necessary to purchase some. But, Kieran replied, that the Lord, who already granted them what had been required, would also send these. On the day following, a sow, with her numerous litter, was seen within their enclosure, and from this stock a sufficient number of swine was afterwards procured.<sup>54</sup> In like manner, his steward declared, that sheep were wanting, and should be bought. But the saint answered, that he who sent the swine would also present sheep to them. On going forth, without the gate of their monastery, the steward beheld twenty-seven<sup>55</sup> sheep grazing, and from that number, in due course, a large flock issued.<sup>56</sup>

## CHAPTER IV.

ST. LIADAIN AND HER NUN BRUINECHA—ST. KIERAN RESTORES FINTAN'S SON TO LIFE—ÆNGUS, SON OF NATFRAICH, KING OF MUNSTER—RESTORATION OF HIS HARPERS—THE QUEEN, ETHNEA HUATHACH—ST. PATRICK BECOMES THE GUEST OF ST. KIERAN—THE KING OF TEMORIA INVADES OSSORY—ST. KIERAN'S RULE—MIRACLES OF THE SAINT—THE HOLY MEN WHO ARE SAID TO HAVE BEEN HIS CONTEMPORARIES.

We learn from the Acts of St. Kieran, that his mother Liadain<sup>1</sup> embraced a religious life—probably after the death of his father—and she lived under her son's protection, at a place, called Killyon<sup>2</sup> after her, and where a nunnery was founded not far from Saigher. Among her nuns was a virgin, named Bruinecha.<sup>3</sup> Further accounts of these must be sought for in other pages of this work. Among the many miracles of St. Kieran must be recorded instances, in which the dead were even raised to life, through his merits. A certain rich man, named Fintan, brought his son's dead body to our saint, requesting him, in the name of Christ, to resuscitate the deceased. Kieran approached the corpse of this young man, who had been named Leogaire; when, through his faith in Christ, Fintan's son was restored to life, and presented to his father. The young man lived, afterwards, for a lengthened period. As a mark of gratitude, he presented the village of Rathfera,<sup>4</sup> with its lands, to the saint.<sup>5</sup> About this time, too, it is said, that Ængus, son of Natfraich, King of Munster, had been baptized, by St. Patrick, in the city of Cashel. A son of Erc, a descendant of Duach, and inhabiting the region of Ossory, had maliciously killed a horse, belonging to St. Patrick. Being apprehended, by the soldiers of Ængus, that man was cast into chains previous to his being put to death.

niensi, cap. ix., p. 459, and Vita S. Kierani ex MS. Salmanticensi, Officium, lect. iii., p. 467, in Colgan's "Acta Sanctorum Hiberniæ."

<sup>54</sup> See Vita S. Kierani ex Codice Kilkeniensis, cap. xiii., p. 459. *Ibid.*

<sup>55</sup> "Twenty-eight," according to the English MS. Life.

<sup>56</sup> See Colgan's "Acta Sanctorum Hiberniæ." Vita S. Kierani ex Codice Kilkeniensis, cap. xiv., p. 459.

CHAPTER IV.—<sup>1</sup> See her Life, at the 11th of August.

<sup>2</sup> It is now a townland, in the parish of Drumcullen, and barony of Eglish. It is shown on the "Ordnance Survey Townland Maps of the King's County," Sheet 36.

<sup>3</sup> Colgan has a conjecture, that she may be identical with a St. Brunsecha, or Brunsech, of Magh Trea, and who is venerated on the 29th of May. See "Acta Sanctorum Hiberniæ," n. 18, p. 464.

<sup>4</sup> "The land called Rath-fearainn this day," according to the English MS. Life.

<sup>5</sup> See Vita S. Kierani ex Codice Kilkeniensis, cap. xv., pp. 459, 460.



At the intercession of friends, however, St. Ciaran procured his ransom from Ængus, on paying a considerable amount of money. But, after this prisoner's liberation, the gold and silver disappeared. The royal recipient angrily asked our saint, how he had dared to impose a phantom treasure on a king. To this query, our saint answered, that all precious metals were made from nothing, and must be reduced to nothingness. The king's anger not being appeased by such reply, he held forth threats against Kieran. Immediately, as the legend states, Ængus became blind, and fell on the ground. At this time, St. Carthage,<sup>6</sup> grandson to Ængus, was a disciple of our saint, whom he entreated to restore again the king's sight. Kieran replied, "He sought gold in his power, and now suffers punishment to death." Then, it was said, by some persons, that the king had died. Carthage, with others, entreated our saint to restore him the use of his faculties. Approaching the prostrate form, and after giving a sharp admonition, the servant of God was thought to have raised the king to life. Ængus, giving thanks to God for his recovery, and being restored to the use of sight, bestowed many gifts upon St. Kieran.<sup>7</sup> This same Ængus had certain harpers in his court, who were accustomed to sing the praises of heroes, accompanied by the music of their instruments; and, while passing through the territory of Muscrya Thire,<sup>8</sup> in the province of Munster, these bards were murdered, by some enemies. Their bodies were afterwards thrown into a lake, in a retired part of the country, and their harps were suspended from a tree, on the borders of this lough. The king was ignorant regarding his harpers' fate, for a long time; when, recollecting that Kieran was gifted with a spirit of prophecy, and being unwilling to consult Magi or diviners, after he had become a Christian, Ængus came to our saint, and learned from him all particulars, concerning those murdered men. On being asked by the king, Kieran accompanied him to the lake; and, having fasted there a whole day, towards its close, the waters of this lake dried up, and then the bodies of his seven harpers were discovered—a month having already elapsed, since the time of their death. In the name of the Most Holy Trinity, Kieran commanded them to arise; when, awaking as it were from a profound sleep, and taking their harps, they played sweet strains before King Ængus, the bishop, and a crowd then present. This lake, in which they were drowned, was afterwards named, Loch na Cruitireadh, which signifies, "Lake of the Harpers;" although, from that time forward, it contained no water. Having received the thanks and blessings of Ængus and of the people present, St. Kieran returned to his own city of Saigir.<sup>9</sup> On another occasion, a chief of Ængus, while passing through Ossory<sup>10</sup> with his retainers, saw swine, belonging to St. Etchean.<sup>11</sup> This chief ordered his soldiers to kill one of them; but, whilst they were preparing to roast it in the wood, their enemies surprised them. This chief and twenty of his soldiers were killed, on the banks of a rivulet, called Brosnach.<sup>12</sup> An account of this disaster being brought to St. Kieran,

<sup>6</sup> The festival of this saint is celebrated on this same day, the 5th of March.

<sup>7</sup> See Vita S. Kierani ex Codice Kilkeniensis, cap. xvi., p. 460. Also, Vita S. Kierani ex MS. Salmanticensi, Officium, lect. vi., p. 468.

<sup>8</sup> The territory was formerly the principality of the O'Kenedys. See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. vii., sect. i., p. 52.

<sup>9</sup> See Vita S. Kierani, ex Codice Kilkeniensis, cap. xvii., p. 460.

<sup>10</sup> The English MS. Life substitutes,

"Musgraidhe Tíre," and "steward," instead of "one amongst the chiefs."

<sup>11</sup> Colgan prefers this emendation to the name Ecianus, as written in the Life of our saint. See, "Acta Sanctorum Hiberniæ," v. Martii, n. 23, p. 464. His Life has been already given at the 11th of February, if he be the same to whom allusion is made.

<sup>12</sup> This appears to have been the Little Brosna River, which, from this passage, may be inferred as running formerly on the bounds of Ossory, or perhaps flowing through them, at that time.

his disciple, Carthage, besought him to have the bodies removed, lest they should be devoured by wild beasts. But, when Kieran came to that spot, he found only a few vehicles, which were quite insufficient to remove the dead bodies; he then cried out, with a loud voice, that all who were killed should arise, in the name of Christ, and follow him. All of those men, thus miraculously restored to life, afterwards became monks, under St. Kieran's rule, and they lived, in a religious manner, to the time of their respective deaths.<sup>13</sup> One day, it is said, St. Kieran spread some clean linen, over a bush, which bore many black berries. This he did, that they might be preserved during winter, for an occasion of which he had some foreknowledge. After the ensuing Easter, Ængus, King of Cashel,<sup>14</sup> with his queen, Ethnea Huathach,<sup>15</sup> came to the castle of Conchryd, or Conchrydhuis, Chieftain of Ossory. Here, this distinguished retinue had been entertained, at a great banquet, by the chief, who was a man remarkable for his personal attractions. But, unfortunately, the queen conceived an unlawful passion, which was accompanied by a dishonorable proposal, on her part. Being a man of probity and virtue, Conchryd rejected these advances; when, the queen feigned sudden illness, that she might remain in his castle, after her husband's departure. Being asked, what might prove an effectual cure for her illness, Ethnea replied, that if blackberries could be procured, these should cure her on being eaten. She supposed, most naturally, at that season they could not be obtained. At this time,<sup>16</sup> the whole region of Ossory was a missionary district, under St. Kieran's charge. To him the chief repaired, with an account of the foregoing circumstances; at the same time, he expressed some apprehension and dislike, should the queen remain in his castle, after the king's departure. On hearing this statement, Kieran had a measure of blackberries taken from bushes growing in the wood. These had been covered, from the preceding autumn, until that present month of April, and their berries were sent to the queen. On eating them, Ethnea found her passion for the chieftain yield to the requirements of reason and religion. On recognising such miraculous effects, the queen prostrated herself at the feet of our saint, confessed her crime, and asked absolution from him. The holy bishop replied, with a sigh, "Oh, queen, I cannot release you, from a death impending; for, my daughter, your enemies shall kill both yourself and our sovereign, the king, on the same day." This prediction was accomplished, A.D. 489,<sup>17</sup> when Ængus and his queen were killed,<sup>18</sup> at the battle of Cell Osnadha,<sup>19</sup> now Kelliston,<sup>20</sup> in

<sup>13</sup> See Vita S. Kierani, ex Codice Kilkeniensis, cap. xviii., p. 460.

<sup>14</sup> He is said to have ruled as king of Munster, for thirty-six years.

<sup>15</sup> She was sister to Crimthann, son to Endeus Kinsellagh, according to some accounts; while, the old Life of St. Kieran makes her to have been the daughter of Crimthann. The latter is held to have been the slayer of Oilíoll Molt, King of Ireland, at the battle of Ocha, A.D. 478. Colgan thinks, that Lughaidh, who succeeded to the Irish throne, had been a captive to Crimthann, before the period, assigned for his death, viz., A.D. 503. See "Acta Sanctorum Hiberniæ," Martii v., nn. 25, 26, p. 464.

<sup>16</sup> Dr. Lanigan appears willing to allow St. Kieran's elevation to the Episcopacy of Saigir, not until about the year 538. See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. ii., p. 7.

<sup>17</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 152 to 154, and nn. (n, o). *Ibid.*

<sup>18</sup> The English MS. Life has it, that such an occurrence took place, on "the 8th Ides of the month of October, A.D. 493, and St. Patrick died the same year."

<sup>19</sup> The English Manuscript Life states, that Cill Uosny was in Magh Feimhlin Failghe.

<sup>20</sup> In the "Anthologia Hibernica," vol. iv., at p. 105, we have an engraving, which represents the ruins of a church and a round tower, now destroyed. "The tower, which stands on elevated ground, about five miles N.E. of Carlow, and not on the Barrow, as asserted in some late publications, is built of grit stone with which the county abounds, and about twelve feet internal diameter, but at present much destroyed. The church appears to be very ancient, with semicircular arches, but all the sculptured stones are

the county of Carlow,<sup>21</sup> and which was fought against them, by Muirheartach Mac Erca, by Illann and Ailill, sons of Dunlaing, and by Eochaidh Guineach.<sup>22</sup> These events are rendered very notorious, through the accounts left, in our ancient annals.<sup>23</sup>

At one time, St. Patrick, the King of Munster, and twenty<sup>24</sup> chiefs, with their attendants, were guests of Kieran, who ordered eight oxen, with various other refreshments, to be prepared for their entertainment. When it was said, that this should not be sufficient for their refection, our saint replied, that through the grace of God, who fed many thousands on a few loaves and fishes, their guests should be satisfied with what was already prepared. It is stated, so long as this company remained, they found a sufficiency of food; and that the saint, having blessed a fountain, wine of a good quality was therein found.<sup>25</sup>

The King of Temoria,<sup>26</sup> who was the supreme monarch of Ireland, came with an army, to subjugate the Munster people; but, he was met by Ailill, called King of Cashel,<sup>27</sup> who hastened towards Saigir to give him battle. St. Kieran endeavoured to effect a reconciliation between them, yet he could not succeed. However, offering his prayers to the Almighty, when both armies were about to engage, an effective obstacle was presented to their approach. For, the trees of a wood, which intervened, were torn from their roots, and directed against the van of the Munster army; while, the River Brosnach<sup>28</sup> became swollen to such a degree, that the Temorian king's forces were unable to pass it. Both armies were affrighted, at these portents. The King of Temoria, with his forces, retired from the river, which, at first, had been fordable for man and horse. The Munster army encamped, for that night, near St. Kieran's monastery. The bishop sent a cow, and one of his swine, as a present to their king. The Munster soldiers feasted upon these animals

taken away. It is said to have been built by St. Patrick, and dedicated to him. The cemetery was frequently, and is at present, a much frequented burying ground. Under the church are vaults appertaining to the ancient family of the Cummins; a name still surviving, and numerous in that part of the country.

<sup>21</sup> Such is Dr. O'Donovan's identification, in his "Annals of the Four Masters," vol. i., p. 152, n. (n.) The parish of Kellistown is situated, partly in the barony of Forth and partly in the barony of Carlow, and it is shown on the "Ordnance Survey Townland Maps for the County of Carlow," Sheets 7, 8, 12, 13, 17. The townland itself, divided into East and West, is in the barony of Carlow, and defined on the four first sheets. *Ibid.*

<sup>22</sup> A poet of sufficient credit thus informs us, in these lines:—

"The martial prince Aongus, son of Nad-fraoch,  
Fought in Cill Osnach's bloody field, and fell  
By the victorious sword of Oilioll,  
Son of Dunlaing,"

—Dermod O'Connor's Keating's "History of Ireland," book ii., p. 350. Duffy's edition.

<sup>23</sup> See Colgan's "Acta Sanctorum Hibernie," Martii v. First Life, chap. xix.

Second Life, lect. vii. Officium, pp. 460, 468.

<sup>24</sup> In a marginal note at "viginti Duces," Colgan has "alias novem."

<sup>25</sup> See Vita S. Kieran ex Codice Kilkeniensis, cap. xx., pp. 460, 461. *Ibid.*

<sup>26</sup> Capgrave, in his Life of St. Kieran, and the Irish Life of this saint, represent the aforesaid King of Temoria, as no other than the incredulous monarch Laeogaire. But, if the order of occurrences were observed in St. Kieran's Life, it must be observed, this Laeogaire did not live, in the time of Ailid, King of Cashel; for, the author leaves us reason to suppose, that the miracle here recorded took place, after the death of Ængus. Ailill, who is here called King of Cashel, was brother to this Ængus.

<sup>27</sup> No Ailill is to be found, among the princes of Munster, after the Christian faith had been preached in Ireland. Wherefore, this particular Ailill seems to have been called King of Cashel, because he was son to that king, and because he lived at Cashel. See, Colgan's "Acta Sanctorum Hibernie," v. Martii, nn. 27, 28, pp. 464, 465. I find Colgan's assertion fully borne out, that there had been no Ailill, as King of Cashel, after the preaching of St. Patrick, by referring to O'Dugan's "Kings of the Race of Ebhear," as edited and translated, by Mr. John O'Daly.

<sup>28</sup> Thus do the Bollandists rightly name



to repletion, and afterwards left fragments uneaten. All, who were encamped there, gave thanks to God ; and, the saint's reputation was widely divulged, in consequence of this miracle.<sup>29</sup>

Among his other Acts, St. Kieran, first Bishop of Saigir, is said to have composed a rule for monks. It was traditionally held, by local antiquaries, that it had been written, in St. Crohan's hermitage,<sup>30</sup> at Kilcroghan, or Kilcrohane<sup>31</sup> parish, in the barony of Dunkerron South, and within the present county of Kerry.<sup>32</sup> A band of robbers, having penetrated into the territories of Munster, caused devastation and loss of life, during their foray. A Munster chief, named Lonan,<sup>33</sup> opposed them, and put them to flight ; when, despairing of escape, they threw themselves under the protection of St. Kieran. When Lonan wished to follow up his victory, by their utter destruction, a fiery globe<sup>34</sup> fell between his forces and the retreating band. Being terrified at this apparition, the pursuers returned, without further molesting their enemies. These latter, knowing that they had been saved, through our saint's intervention, gave him an account of what had taken place. After mature deliberation, they became monks, under his guidance, persevering in a religious life, for the remainder of their days.<sup>35</sup> Another time, a Leinster robber, named Carbre, stole an excellent cow, belonging to the monks of our saint. On coming to the mountain, Smoil, now better known as Slieve Bloom, a sudden darkness surrounded him. Then, losing his way, and falling into a river, he was drowned ; while the cow returned, by a direct path, to the herd, from which she had been taken.<sup>36</sup> A holy woman, named Cocchea or Coca,<sup>37</sup> who had been his nurse, lived a holy life, at Ross-Bennchoir. We are told, in his *Irish Life*,<sup>38</sup> that St. Kieran of Saigir often went to the sea-rock, which was far distant from the shore, where his nurse, *i.e.* Coca lived, and this he used to accomplish, without ship or boat. He was wont to return again, as appears from his own *Life*.<sup>39</sup>

A woman, named Eathylla fell, and such a severe fracture of her body had been caused, that death soon followed ; but, in three days afterwards,

it ; apparently, through a press error, it is printed Brosnach, in Colgan's account.

<sup>29</sup> See Vita S. Kierani, ex Codice Kilkeniensis, cap. xxi., p. 461. Vita S. Kierani, ex MS. Salmanticensi, Officium, lect. 8, p. 468.

<sup>30</sup> In a wild mountain range, the writer visited this remarkable cave—whether natural or artificial he cannot undertake to say—in July, 1871, in company with the Rev. James Gaffney, M.R.I.A., and Rev. Eugene Murphy, C.C. of the place, and a very learned Irish scholar, since dead, and who compiled a valuable *Irish Dictionary*, yet extant, but unpublished.

<sup>31</sup> Its bounds are described on the "Ordnance Survey Townland Maps for the County of Kerry," Sheets 82, 90, 91, 92, 98, 99, 100, 101, 105, 106, 107, 108.

<sup>32</sup> "Others say it was in an adjacent grotto," adds Smith. "Be this as it may, the stalactical exudations of the above-mentioned cell are held in great estimation by the country people, who carefully preserve them, as imagining them to have many virtues in them from the supposed sanctity of the place they grow in."—"Natural and Civil History of Kerry," chap. v., p. 93.

<sup>33</sup> It may be asked, could this have been the Lonan, the chieftain, who lived on

Mount Kea, and who was visited by St. Patrick ? If so the reader will find more regarding him, in the *Life* of St. Montan or Mantan, at the 2nd of this month.

<sup>34</sup> The writer cannot forbear mentioning a remarkable phenomenon, of a nearly similar character, which took place, and on a bog-road, not many miles distant from Seir Kieran. I have been told, by a highly respectable lady and by her servant—now over forty years ago—that while driving in a fashionable vehicle, a globe of fire suddenly appeared, beside the road, and almost as instantly vanished. The horse became terrified, and with much difficulty could be restrained from running away, or causing imminent danger to the travellers.

<sup>35</sup> See Vita S. Kierani, ex Codice Kilkeniensis, cap. xxii., p. 461. Vita S. Kierani, ex MS. Salmanticensi, Officium, lect. 9, pp. 468, 469.

<sup>36</sup> See Vita S. Kierani, ex Codice Kilkeniensis, cap. xxiii., p. 461. Vita S. Kierani, ex MS. Salmanticensi, Officium, lect. 9, p. 469.

<sup>37</sup> See her *Life*, at the 29th of June.

<sup>38</sup> Chapter xix.

<sup>39</sup> See Rev. Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 64, 65.

<sup>40</sup> See Vita S. Kierani, ex Codice Kilken-

she was restored to life, through the prayers of our saint. As a mark of her gratitude for this favour, she bestowed a portion of her property on St. Kieran, giving thanks at the same time to God, for his mercies to her. This place was called from her own name, in after time, "the wood of Eathylla."<sup>40</sup> An officer of the Munster king, called Keandfoylius, having killed a man named Cronan, the friend of our saint, Kieran restored him to life in the name of Christ, after an interval of seven days had elapsed.<sup>41</sup> One day, Ailill, King of Munster, spoke certain reproachful words, in presence of the saint. Immediately afterwards, he was deprived of the use of speech, for seven whole days.<sup>42</sup> At the end of this time, he returned a penitent to Kieran, and prostrated himself, at the feet of our saint. Seeing his contrition for the former offence, St. Kieran blessed Ailill's tongue; when, in the presence of all, the king spoke, and employed his speech thenceforward, in magnifying the power of God. Having received the saint's blessing, Ailill returned towards the palace, together with his retinue.<sup>43</sup>

A most interesting and an elaborate modern work supplies many incidents, connected with Seir-Kieran and its patron saint, with a history and dissertation regarding the antiquities of this locality. The letter-press descriptions are accompanied, by beautifully engraved illustrations.<sup>44</sup> That very ancient and interesting place, commonly called St. Kyran's, is reputed to have been the seat of the oldest bishopric in Ireland.<sup>45</sup> While St. Ciaran lived here, besides the holy persons already mentioned, St. Carthage<sup>46</sup> and St. Baythen<sup>47</sup> were disciples under him; and, he was visited by St. Medran<sup>48</sup> and St. Odhran,<sup>49</sup> who were brothers; by a religious pilgrim, called German;<sup>50</sup> by St. Kieran,<sup>51</sup> Abbot of Clonmacnoise,<sup>52</sup> who is said to have been his fellow-disciple,<sup>53</sup> under St. Finian,<sup>54</sup> Abbot of Clonard; by the two Saints

niensi, cap. xxix., p. 461. In the English MS. Life of our saint, this place is called, Leim Eitill, or "Etel's Leap." Most probably this is the townland, now known as Leap, in the parish of Aghancon, in the barony of Ballybritt, and which is shown on the "Ordnance Survey Townland Maps for the King's County," Sheet 39.

<sup>41</sup> See Vita S. Kierani, ex Codice Kilkeniensis, cap. xxx., p. 461. The English MS. Life of St. Kieran adds, "and on his being made whole, in the presence of others, Ciaran said, 'He that murdered you unlawfully, *i.e.*, Ceamfaela, soon shall be murdered himself and his body burnt, in the castle, called Rathmoy, in Eilean or Eil-each.'" This is probably, the present townland of Rathmoy, in the parish of Glankeen, barony of Upper Kilnamanagh, and shown on the "Ordnance Survey Townland Maps for the County of Tipperary," Sheet 34. North Riding.

<sup>42</sup> "Eight days," according to the English MS. Life.

<sup>43</sup> See Vita S. Kierani, ex MS. Salmanticensi, Officium, lect. 6, p. 468. Vita S. Kierani, ex Codice Kilkeniensis, cap. xxxi., p. 462.

<sup>44</sup> See, "The History, Architecture, and Antiquities of the Cathedral Church of St. Canice, Kilkenny." By the Rev. James Graves, A.B., and John Augustus Prim, sect. i., chap. i., pp. 2 to 14, with accompanying notes.

<sup>45</sup> See Thomas Lalor Cooke's "Early His-

tory of the Town of Birr," &c., chap. x., p. 166.

<sup>46</sup> It is thought, by Colgan, that he lived after the year 540.

<sup>47</sup> It is suspected, he may have been the St. Baithen of Inis-Baithin, venerated on the 22nd of May, and who flourished about A.D. 550.

<sup>48</sup> Colgan supposes him, to have been venerated, at the 6th of June. His death does not appear on record.

<sup>49</sup> Colgan thinks, his feast should be referred to the 2nd of October, and that he died A.D. 548.

<sup>50</sup> Colgan supposes, he was the same as German, who was bishop in the Isle of Man, and whose festival was kept, on the 30th of July. He is thought to have lived contemporaneously with St. Patrick, the Irish Apostle.

<sup>51</sup> He is said to have died rather young, and about A.D. 549.

<sup>52</sup> See his Life, at the 9th of September.

<sup>53</sup> In that list of illustrious men, mentioned in Finnian's Acts, as having studied under him, the two Kierans are placed first. Dr. Lanigan does not pretend to state, as certain, that our Kieran was a bishop, at A.D. 538. He adds, however, "yet, it is more than probable, that he was not, prior to it. But, as he is not named, among the second-class of Irish saints, who flourished after the year 544, we may suppose, that he had become distinguished some years earlier."—Rev. Dr. Lanigan's "Ecclesias-

Brendan—he of Birr,<sup>55</sup> and he of Clonfert;<sup>56</sup> as also by St. Ruadhan, Abbot of Lothra.<sup>57</sup> The latter, who enjoyed this distinction, it is supposed, from A.D. 550,<sup>58</sup> had afterwards intercommunication with our saint; while this circumstance and the contemporaneous persons, mentioned in his Life, seem to carry the series of our St. Kieran's Acts beyond the middle of the sixth century.

## CHAPTER V.

STATEMENTS REGARDING ST. CIARAN'S MISSIONARY CAREER, AMONG THE BRITONS AND SCOTS—HIS LEARNING AND VIRTUES—HIS CLOSING YEARS AND DEATH—PLACES WHERE HE IS REGARDED AS SPECIAL PATRON—MEMORIALS AND FESTIVAL—CONCLUSION.

VARIOUS accounts have received currency, that this holy bishop and abbot left Ireland, for the purpose of labouring on the mission, among the Britons and Scots. However, he may have been venerated, in after time, by these people; there appear to be no authentic records, that might establish his preaching and founding of religious houses in Britain, or on the Continent. As there were many Irish saints, called Ciaran, it seems probable, that to some other than to the patron of Ossory must such apostolate be accorded.

However, our St. Kieran, is placed second on the list,<sup>1</sup> in an ancient Catalogue of the Abbots over St. Ilud's monastery. Around it there were no mountains or steep inequalities, but an open and a fertile plain; there was a wood, very thick, with various trees growing in it, while many wild beasts inhabited it; a very pleasing river flowed therein, and spring-fountains, mingled with a rivulet, ran in delightful courses.<sup>2</sup> It is thought, that about A.D. 505, St. Kieran dwelt there. Thence, he proceeded, it is said, to a small island, in the River Wye, where he erected a monastery. Thither, many devout persons flocked, to receive at his lips lessons of heavenly instruction. Soon after, he returned to Saigher. In Brittany, he is supposed to have laboured; and, he is honoured there still, in many places, it is said, as St. Sezin. This, however, is clearly a mistake. Thence, he went to Cornwall, which retains many memorials of St. Ciaran's or Piran's Apostolate,<sup>3</sup> and several churches there have such a name.<sup>4</sup> In our own days, the church of Peranzabulo,<sup>5</sup> or "St. Kieran's in the Sands"<sup>6</sup> has been brought to light, after having been imbedden on the strand, for about 800 years.<sup>7</sup> It is almost perfect, in its

tical History of Ireland," vol. ii., chap. x., sect. ii., n. 22, p. 8.

<sup>54</sup> See his Life, at the 12th of December. He died, about the middle of the sixth century.

<sup>55</sup> See his Life, at the 29th of November. His death took place, after the middle of the sixth century.

<sup>56</sup> See his Life, at the 16th of May. His death is usually referred to A.D. 577.

<sup>57</sup> See his Life, at the 15th of April.

<sup>58</sup> His death is usually assigned to A.D. 584. See Ussher's "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, p. 533.

CHAPTER V.—<sup>1</sup> See Williams' "Ecclesiastical Antiquities."

<sup>2</sup> See Rees' "Lives of the Welsh Saints," p. 163.

<sup>3</sup> There were a Dean and Canons of St.

Pieran, at Perranzabuloe, a parish in the Union of Truro, on the west coast of Cornwall, in the days of King Edward the Confessor. The church was endowed with lands, and the privilege of a sanctuary. See Tanner's "Notitia Monastica," Cornwall x. St. Piran's College and its possessions are also alluded to, in the Domesday Survey, tomus i., fol. 121, col. 2.

<sup>4</sup> Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 24.

<sup>5</sup> See Rev. C. T. Collins Trevelyan's "Peranzabulo: The lost Church found." It has a frontispiece, and it was published, A.D. 1843, in 8vo.

<sup>6</sup> Near Lambourne is the well of St. Peran, to which a miraculous efficacy was attributed, in the cure of diseases; and about one mile and a-half from it is St. Peran's Round, an ancient Cornish amphi-



rude masonry. It has sculptured corbels and zig-zag ornaments so complete, that we might be almost tempted to imagine, that one of our old Irish oratories had been transplanted to its site, on the Cornish shore.<sup>8</sup> Again, Camden mentions a chapel,<sup>9</sup> dedicated in his name, on the road between Padstow<sup>10</sup> and St. Iles. The Kyran, however, to whom the Cornish churches had been dedicated, and who is generally called there Piran, was the holy Abbot of Clonmacnoise, in the opinion of Sir Thomas Duffus Hardy,<sup>11</sup> of William F. Skene,<sup>12</sup> and of Bishop Forbes.<sup>13</sup> The oratory of St. Gothian, near Hayle, Cornwall, is the second instance of a church, which had been buried in the sands for centuries, being brought to light once more.<sup>14</sup> In the parish of Tintagel, Shire of Cornwall, there was formerly a chapel dedicated to St. Piran.<sup>15</sup> Were we to credit Dempster,<sup>16</sup> this holy man lived chiefly in the western Isles of Scotland. Yet, Dr. Lanigan avers, that the St. Kieran, so much respected in that country, and to whom the Scottish writer alluded, was not Kieran of Ossory, venerated on the 5th of March, but Kieran of Clonmacnoise, whose festival was kept, on the 9th of September.<sup>17</sup> Nor do our ancient Irish writers sanction any different conclusion.<sup>18</sup>

Our saint was distinguished for his great humility, and for his love of Sacred Scripture, which he delighted in hearing and reading, even in his old age. But, what we are told, that in common with other saints, Kieran became a disciple of St. Finian of Clonard, with whom he studied the inspired writings, towards his closing years,<sup>19</sup> seems wholly inadmissible; although, it imposed on the inadvertence of Sir James Ware,<sup>20</sup> when referring to the Life of St. Finnian, what is found only in the Life of St. Kieran. It must be very strange, if, after twenty years of study, at Rome, and after having become a bishop, in A.D. 402, as stated by some, he should be found studying under Finnian, about the year 540. Nor, can these studies of his be reconciled with St. Kieran having been a disciple of Patrick, and of his exercising, during that time, the duties of a bishop. Yet, in the Lives of Finnian and of Kieran of Clonmacnoise, there is not the least hint of his great age, when at-

theatre for the celebration of games and sports. See Lewis' "Topographical Dictionary of England," vol. iii., p. 556.

<sup>7</sup> Leland writes: "S. Piranes, *alias* Kenerine, wher the Sanctuarie was . . . Miles from S. Antonies: and not a Mile from the Main se."—"Itinerary," vol. iii., p. 24.

<sup>8</sup> See Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 25.

<sup>9</sup> See "Britannia."

<sup>10</sup> Also called St. Petrock, a seaport in the Union of St. Columb Major, on the west coast of Cornwall.

<sup>11</sup> See "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland, to the end of the reign of Henry VII." vol. i., p. 102.

<sup>12</sup> See "Four Ancient Books of Wales, containing the Cymric Poems attributed to the Bards of the Sixth Century," vol. i., chap. viii., p. 124.

<sup>13</sup> See "Kalendars of Scottish Saints," p. 435.

<sup>14</sup> From the rudeness of the work, St. Gothian appears to be of a still more ancient date than the church of St. Pyran, which was found a few years ago at Perranzabuloe. See *The Illustrated London News*, vol. lviii.,

No. 1653, p. 539. Saturday, June 3, 1871.

<sup>15</sup> See Lewis' "Topographical Dictionary of England," vol. iv., p. 363.

<sup>16</sup> See "Historia Ecclesiastica Gentis Scotorum," toms ii., lib. x., No. 774, p. 420.

<sup>17</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. 2, n. 32, p. 9.

<sup>18</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii v. Appendix ad Acta S. Kierani, cap. i., pp. 470 to 472.

<sup>19</sup> See Vita S. Kierani, ex Codice Kilkeniensis, cap. xxxix., p. 463. Dr. Lanigan remarks: "The author, of that Life, well knowing that Finnian's school was held in the sixth century, and acknowledging that Kieran was universally considered as a pupil of Finnian, cunningly endeavoured to reconcile this circumstance with his former positions, by telling us, that Kieran was then very old, but that he was so humble as not to be ashamed to attend Finnian's lectures."—"Ecclesiastical History of Ireland," vol. i., chap. i., sect. xiv., n. 124, p. 32.

<sup>20</sup> See "Opuscula S. Patricii," Annotationes, p. 106.

<sup>21</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. i., sect.

tending at the school of Clonard; and, he is simply mentioned, as one of the ordinary pupils.<sup>21</sup>

This great saint, from his youth to the very day of death, denied himself the use of fine garments, flesh meat, and intoxicating drink. What an admirable example is here set, by a man, whose passions were always under control! From it we may infer, that total abstinence is almost the only remedy for those, who cannot control their passion for drink, once they have taken any; but, to impose such restriction indiscriminately upon all, old and young, temperate and intemperate, taking people as they are, is likely to be violated, in many cases, and, once broken, the proclivity to further indulgence is too frequently increased. Religious habits and sacramental aids are required, to secure the entire victory. St. Kieran slept little, and he despised all carnal delights. He converted the Ossorians and many others, from the errors of paganism to Gospel truths and morality; he consecrated and ordained a great number of bishops, priests and minor clergy. He had frequent angelic visions; while miracles were wrought, through God's celestial messengers. Amongst other things recorded, having asked for the production of a fountain, in a certain place, shown him by an Angel, his prayer was soon granted; and many sick persons were afterwards healed, by the water of this spring, which was called "the Well of Kieran." Most likely this refers to the "holy well," at Saigher,<sup>22</sup> although, it is not the only one in Ossory, and probably elsewhere, dedicated to him.

Our saint's office informs us, that he was a faithful practitioner of virtuous acts of humility, prudence, bounty, chastity, faith, hope and charity. He lived in poverty, during his term of life, but he was rich in grace. He is called, a balance of the law, an ark of justice, a doctor of youth, the guide of old persons, and the incomparable tower of all. In the language of an ancient Irish writer, he was a true priest, "whose heart was chaste and shining, and his mind like the foam of the wave, or the colour of the swan in the sunshine; that is, without any particle of sin, great or small, resting in his heart." A very ancient vellum old book, which has been mentioned in the Life of St. Bright, at the 1st of February, states, that Ciaran of Saighir was, in his manners and life, like unto Pope Clement.<sup>23</sup>

A short time before our saint's death, whilst engaged at prayer, the Angel of God appeared to him. At this time, the holy bishop, bowed down with extreme old age, asked these following three favours, from the Almighty, though the celestial messenger:<sup>24</sup> *First*, that all who were buried in the

xiv., n. 124, p. 33. Among other wonders, we are told, that St. Kieran of Saigir made fish, honey, and oil, from a small morsel of meat, during the time of a fast, when Brenainn of Birr and Ciaran of Cluain came on a visit to him.

<sup>22</sup> In his sermon, the Rev. N. Murphy says: "And as to the efficacy of the intercession of our glorious patron, and the healing powers of the holy well of Saigher, can we not ourselves bear testimony? and exclaim with the Queen of Saba:—"Even the half has not been told to us of those things which we have seen with our own eyes."

<sup>23</sup> See Rev. Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 64, 65.

<sup>24</sup> At the account of those favours, received by our saint, Colgan has a long note, in which he replies to possible objections, that may be urged by captious critics, or against controvertists of little faith. He remarks,

in the first place, that the promises or privileges, which are said to be graciously given by God to his saints, are not proposed to us as articles of faith, which we must indubitably receive, but only as subjects worthy of pious belief and of veneration, when they contain nothing contrary to faith or good morals, nor savour of vanity and superstition, but rather excite to a love of piety and virtue. *Secondly*, the narrative, given in this Life of St. Kieran, seems to be of a character comprised in the latter category; for, of the three requests made by the saint, we know, that pious and useful objects had been intended; advantages to soul and body were sought, through a lawful medium; pious and virtuous ends were proposed, such as the Almighty's worship, through his servants, when desiring to be buried in a church or cemetery, dedicated to a patron saint, when invoking or honouring the memory of God's

cemetery, near this Cathedral, should be released from punishments in the next world, after the day of judgment; *Secondly*, that whoever should celebrate the festival day of his death,<sup>25</sup> might be prosperous in this life, and happy in the next; and, *Thirdly*, that the people of Ossory territory, of which he was patron, should always be victorious over invading enemies, provided the assistance of their patron were invoked, and that the inhabitants of this region did not invade people, belonging to another territory. These three petitions, our saint is said to have obtained from God.<sup>26</sup>

In one of this saint's five Lives, in Colgan's possession, we are told, that when the hour of Blessed Kieran's death approached, he called his monks together and said to them: "The Lord now summons me to himself, and I am solicitous about you; wherefore, I commend you to the care of God, and to my son, Carthage."<sup>27</sup> In the published Life, it is said, he called his people to him, and on blessing them, he expounded the divine precepts. Having received the sacraments of Holy Church, he happily expired, on the 5th of March,<sup>28</sup> according to all our most ancient Martyrologies.

There can hardly be a doubt, that our saint departed this life, at Saigir; both, from the circumstance of St. Patrick's recorded prediction, which declared it should be the place of his resurrection,<sup>29</sup> and likewise from the context of the narrative, as found in both his published Lives.<sup>30</sup> Yet, some English writers and Martyrologists, who mention the festival of our saint, whom they call indifferently, Kieran and Piran, relate, that he ended his days at Padstow, or near it, in the county of Cornwall. Colgan, also, seems to coincide in this opinion, owing to the place of our saint's departure not being named, in any of the Lives, which were in his possession.<sup>31</sup> There is no mention made of his dying at Saigir, or in any other part of Ireland; with the single exception of a statement, found in an Irish Life, which is supposed to be of doubtful authenticity. Besides, none of our domestic chronologists mention the year of his death,<sup>32</sup> as they were accustomed to do, when treating of actions concerning Irish saints, even less renowned than he had been. We are told, in the Life of Saint Kieran, that no less than thirty holy bishops,

faithful worshipper, &c. *Thirdly*, Various instances are cited of privileges, which have been granted to particular orders and confraternities in the Church, particularly those referring to the Cistercian and Franciscan orders, in which we find similar special favours, sanctioned by Bulls, issued by the Sovereign Pontiffs. Colgan then proceeds, in a lengthy note, to prove this latter part of his case, by quoting authorities, and by solving objections, which infidels or sceptics might urge. See "*Acta Sanctorum Hiberniæ*," Martii v., nn. 38, 39, 40, pp. 465, 466.

<sup>25</sup> St. Kieran's Day (March 5th), appears to have been kept as a special holyday of the early Irish Church. In an old Antiphonarium, kept amongst the Trinity College MSS., Dublin, and which formerly belonged to the ancient church of Clondalkin, there is a calendar, in which it is noted, that no servile work should be performed on the Feast Day of our saint. It is classed, B. 1. 3.

<sup>26</sup> See the First Life of St. Kieran, taken from Codex Kilkenniensis, cap. xxxviii., in Colgan's work.

<sup>27</sup> See Colgan's "*Acta Sanctorum Hiber-*

*niæ*," v. Martii, n. 6, p. 475.

<sup>28</sup> See Vita S. Kierani, ex Codice Kilkeniensi, cap. xl., p. 463. Also, Vita S. Kierani, ex MS. Salmanticensi, Officium, lect. xii., p. 469. *Ibid.*

<sup>29</sup> See Vita S. Kierani, ex Codice Kilkeniensi, cap. v., p. 458. *Ibid.*

<sup>30</sup> See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. x., sect. 2, n. 30, p. 9.

<sup>31</sup> A lady writer mentions this supposition, with that of St. Kieran having been identical with St. Piran, "an Irish saint, whose little church of Piranzabuloe or Piran-in-the-Sands, has been covered and so preserved for centuries by the sands, which have gained on that part of the English coast."—Mrs. M. C. Ferguson's "*Story of the Irish before the Conquest*," chap. v., p. 165.

<sup>32</sup> "It is rather singular that, notwithstanding all that is said in the tracts, called his Lives, in praise of Kieran, he is not much spoken of in the accounts of our saints, who were his contemporaries, and that none of our annalists or hagiologists have marked the year of his death."—Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. x., sect. 2, p. 8.



whom he had ordained, departed to the mansions of bliss with him, on the very day of his own decease. This occurrence is said to have taken place, in accordance with a manifestation of his desires, which were approved by the Almighty.<sup>33</sup>

According to his ancient biographers, Kieran's life was prolonged to the extraordinary term of almost three hundred years.<sup>34</sup> This extraordinary age was even exceeded, according to an account we find in the Martyrology of Donegal,<sup>35</sup> as follows : Sixty years and three hundred was his age, when he yielded his spirit. However, rather doubtful narratives, regarding our saint's recorded miracles and Acts, have given rise to much controversy among writers, who endeavour to reconcile them with chronological probability. While he furnishes instances of many long-lived persons, from Scriptural, as also from ancient and mediæval history, proving the possibility of such an age as three hundred years being attained,<sup>36</sup> Colgan nevertheless holds an opinion, that our saint had not even reached two hundred years of age, at the time of his death. The conclusion at which he arrives is, that our Kieran lived in part of the fourth century, during the whole of the fifth, and that he probably died in the sixth, before A.D. 540.<sup>37</sup> So that, instead of Kieran's old biographers being understood, as meaning his life had been prolonged, for almost three hundred years, which would appear from their text ; it is thought, they had only read of his having lived, during three different ages or centuries.<sup>38</sup> But, this explanation is not very satisfactory ; especially, when we take into account, the apparent fact, that he who wrote the first Life had been a contemporary with our saint, and must have survived him. Those saints, who are mentioned as Kieran's contemporaries, in his Life, might indeed be found existing, within the time specified by Colgan ; and, their intervention in matters pertaining to our saint might also be included in his Acts, with the single exception of St. Ruadhan, of Lothra, who is described as abbot of that place, before the death of Kieran. Now, it is thought, the Abbey of Lothra had been founded, about the year 550, and from the first Life of our saint, we may infer with Dr. Lanigan, that Kieran must have died, after the middle of the sixth century. In his account of the Bishops of Ossory, it is incorrectly stated,<sup>39</sup> that Ware confounds our saint with his name-

<sup>33</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," v. Martii. Vita S. Kierani, ex Codice Kilkenniensi, cap. xl., p. 463. St. Ængus, however, only mentions fifteen saints, who departed with St. Kieran. "*Quindecim qui cum S. Kierano Sagirensi migraverunt per Jesum Christum invoco in auxilium meum*," lib. 5, Opuscula, c. 65. Colgan adds : "Non reperiō tamen tot natales hac die ab ullo Martyrologio celebrari."—*Ibid.*, n. 44, p. 467.

<sup>34</sup> Vita S. Kierani, ex Codic Kilkenniensi, cap. xl., p. 463. Vita S. Kierani, ex MS. Salmanticensi, Officium, lect. 12, p. 469.

<sup>35</sup> Edited by Rev. Drs. Todd and Reeves, pp. 64, 65.

<sup>36</sup> See "*Acta Sanctorum Hiberniæ*," Martii v., n. 42, p. 466.

<sup>37</sup> That he did not live after A.D. 540, would seem to be indicated, from the circumstance, of his name not being found, in the very ancient Catalogue of the principal saints of the second order, who flourished in Ireland, from A.D. 540 to A.D. 598. This is

the more remarkable, for in that Catalogue are to be found many other names, inferior to his, both with respect to age and to celebrity. This will appear, by referring to the list, in Ussher's "*Primordia Ecclesiarum Britannicarum*," p. 914, and following pages, where this author fully treats about those saints therein mentioned. Again, this matter is rendered more probable, from the Lives of Saints Cannech, Colman-Elo, Mochudda, Fintan of Clonenagh, Ruadan and others, who, from A.D. 540, flourished in adjoining monasteries, and when no mention of our saint occurs, whereas certain names of the principal saints, who lived, not alone in the surrounding country, but even saints of greatest renown, in more distant parts of Ireland, are there distinctly noted.

<sup>38</sup> This can be collected, as Colgan thinks, not only from five different Lives of this saint, but also from the Acts of other Irish saints. From such accounts, it may be inferred, that he did not live to be quite two hundred years of age.

sake of Clonmacnois;<sup>40</sup> and, even elsewhere, he conjectures, as Dr. Lanigan asserts,<sup>41</sup> that our saint might have been living, in the time of Pope Gregory the Great.<sup>42</sup> Dempster absurdly places his death in 665, on the authority of the Breviary of Dunblane; while, he is made to suffer death by martyrdom, having been murdered by robbers.<sup>43</sup> It is stated, too, that his memory was famous in Kyntyre, where was the lake, called Lochkilkeran, or "the lake of Kyran's Cell," and that it was remarkable for miracles performed, and for the visits of pilgrims.<sup>44</sup>

St. Ciaran was buried, it is said, near the relics of St. Martin, distinguished as the Elder, a remarkable Patrician missionary, left to evangelize the Ossorians.<sup>45</sup> It is supposed, he lived a recluse, on Tory Island, which was called "Torinis Martain."<sup>46</sup> A relic, which was denominated the Socela Martain, and which had been preserved in Derry down to the thirteenth century,<sup>47</sup> is said to have had relation to this ancient saint.

The illustrious bishop, Ciaran, is revered, as principal patron of Ossory diocese, where his festival is celebrated on the 5th of March, as a double of the first class. On that day, or on the Sunday immediately following, permission is granted to the priests and people to reverence St. Kieran, with suitable devotion at these places, where he has been regarded as special patron. In the Cathedral Church; in Kill-Kieran, belonging to St. John's parish; in Rathkieran;<sup>48</sup> in Clashacrow;<sup>49</sup> in Stamcarty; in Glashecron; in Fartagh;<sup>50</sup> in Knocksciragh; in Johnstown;<sup>51</sup> in Kilmacow;<sup>52</sup> in Mooncoin;<sup>53</sup> in Errill;<sup>54</sup> in Kilkieran;<sup>55</sup> in Tullagherin;<sup>56</sup> but, it must be remarked, that where those numerous deep ditches and high ramparts, encompassing nearly ten acres,<sup>57</sup> are to be found at Seir-Kieran,<sup>58</sup> the site of his

<sup>39</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. 2, n. 28, p. 9.

<sup>40</sup> He is said to have died A.D. 548. Sir James Ware expressly distinguishes them. See "De Præsulibus Lageniæ," p. 68.

<sup>41</sup> See "Ecclesiastical History of Ireland," vol. i., chap. i., sect. xiv., n. 124, p. 33. He quotes the twenty-ninth chapter of the Antiquities of Ireland, which is incorrect, as the twenty-eighth is the last. Elsewhere, I must confess myself unable to verify such a statement.

<sup>42</sup> He sat in the chair of St. Peter, from A.D. 590 to A.D. 604. See Sir Harris Nicolas' "Chronology of History," p. 209.

<sup>43</sup> See "Historia Ecclesiastica Gentis Scotorum," toms ii., No. 774, p. 420.

<sup>44</sup> For this, Dempster cites Gilbert. Brun. Histor., pag. xxix.

<sup>45</sup> His churches or places there are said to be Temple Martin, Dysert Martin, and Kyledelig.

<sup>46</sup> His feast is assigned to the 11th of November, the same day as that on which St. Martin, Bishop of Tours—with whom he is often confounded—was venerated.

<sup>47</sup> For the previous particulars, the writer is indebted to the Rev. John Francis Shearman, who permits reference to his "Loca Patriciana," part xii.

<sup>48</sup> In the parish of Rathkieran, and barony of Iverk. It is noted on the "Ordnance Survey Townland Maps for the County of

Kilkenny," Sheet 42. The parish itself is defined on Sheets 39, 40, 42, 43.

<sup>49</sup> In the parish of Clashacrow, and barony of Crannagh. See *ibid.*, Sheet 13.

<sup>50</sup> This parish, in the baronies of Crannagh and Galmoy, is shown on Sheets 8, 9, 12, 13. *Ibid.*

<sup>51</sup> In the parish of Fartagh, and barony of Galmoy. See Sheet 8, *ibid.*

<sup>52</sup> In the parish so named, in the barony of Iverk. See Sheet 43, *ibid.* The parish itself is on Sheets 40, 42, 43, 46.

<sup>53</sup> In the parish of Pollrone and barony of Iverk. See Sheet 42, *ibid.*

<sup>54</sup> In the parish of Rathdowney and barony of Clandonagh. See "Ordnance Survey Townland Maps of the Queen's County," Sheet 27.

<sup>55</sup> There is a place so called in the parish of Instioge. See "Ordnance Survey Townland Maps for the County of Kilkenny," Sheet 29. There is another, in a parish of the same name. See Sheets 14, 15. Both are in the barony of Galmoy.

<sup>56</sup> In the parish so called and barony of Galmoy. See Sheet 24, *ibid.* The parish is on Sheets 24, 28.

<sup>57</sup> See Thomas Lalor Cooke's "Early History of the Town of Birr," &c., chap. x., p. 167.

<sup>58</sup> See the "Statuta Dioecesis Ossorien-sis," edita Kilkenniae, in Synodo Dioecessana, die 3 Junii, 1873. Monita, sect. 8, pp. 22 to 29.

celebrated monastery,<sup>59</sup> that the memory of our saint was most revered.<sup>60</sup> Knockseera,<sup>61</sup> said to be dedicated to St. Kyran, of Seir Kyran, and founded by him, according to tradition, is an ancient burial place, on the very summit of a rounded, rocky, and elevated site, unrivalled for the picturesque views it commands, on every side. The foundations of an old church, here, are levelled with the ground. The church appears to have consisted formerly of a nave and chancel. The nave was about 30 feet in length, by 20 in width. The chancel was about 9 feet, in addition to the nave. The present notes were taken on the spot, August, 1872, and about 70 years previously, the people there stated, the old church was almost perfect, two gables standing and a vestry attached. The cross wall was broken down, however, but a round arched-doorway entered it. A small end window was in one gable, while the side walls were then somewhat broken and defaced. Westwards extended this chancel, preserving the aforesaid width, following the side-walls. On the north side, there appear to have been few interments, but as the subsoil is limestone, much of the surface on this direction has been excavated for material, probably used in building the ancient church, or for more modern houses, about the neighbourhood. There are several tombs and headstones, yet none presenting a very antique appearance, on the south and east of the old building. Formerly, there were no defined boundaries around the graveyard; but, of late years, it has been enclosed with a stone-wall. A solitary hawthorn bush crowned the eminence, and served with some upright headstones, to mark the spot, from a very considerable distance. Knockseera lies one mile south-east from Borris-in-Ossory.<sup>62</sup> From its top extends a magnificent landscape range of vision, bounded by the Slieve Bloom mountains, the hills of Dysart, the Slievenamon and northern Kilkenny heights, the distant haze-covered Galtees and the nearer Keeper mountains, in Tipperary. Popular tradition, regarding the old church founder, seems all but lost; nor is the patron's name remembered, by people of the present generation. Still, some hallowed remembrances are connected with the place; and, deceased persons are brought by their friends from remote distances to be interred, on this lonely eminence. There can be no doubt whatever, regarding the extreme antiquity of Knockseera church, for a visit to the site will impress the initiated in Irish antiquarian lore, with evidences sufficiently convincing, that long ages must have rolled over, since the very primitive structure had been first built, on its present scarcely traceable foundations. Immediately near, and in the hollow of an adjoining field, St. Kieran's well may be seen, issuing from beneath a venerable hawthorn tree.<sup>63</sup> Formerly the spring was frequented by devout pilgrims, on the 5th of March. Besides this, a St. Kieran's well may be seen, near the ruined churches of Cill

<sup>59</sup> See, also, Rt. Rev. Patrick Francis Moran's, "*Spicilegium Ossoriense* : being a Collection of Original Letters and Papers illustrative of the History of the Irish Church from the Reformation to the year 1800," First Series, sect. ii., pp. 6 to 10.

<sup>60</sup> Mr. O'Donovan, in writing from this neighbourhood, remarks, that the present wall is exceedingly ancient, and that there are two round towers, on a small scale, standing in the churchyards of Seirkieran and of Killyon; the establishments of St. Kieran and his mother Liedania. They seem to have been attached to other buildings, and to have been used as Sacristies or Dearthachs. They are about 17 feet high, and rather of rude masonry. See the King's

County Letters, of the Ordnance Survey, vol. ii., p. 98. Mr. O'Donovan's letter, dated Birr, February 3rd, 1838. In this letter, Mr. O'Donovan also gives a rough map tracing, in which Seirkieran occupies a central position. The names of ancient places and territories are marked thereon, according to their supposed former relative positions. *Ibid.*, p. 95.

<sup>61</sup> This townland, in the parish of Aghaboe, and barony of Clandonagh, is shown on the "Ordnance Survey Townland Maps for the Queen's County," Sheet 22.

<sup>62</sup> This town, in the parish of Aghaboe, and barony of Clandonagh, is shown on the "Ordnance Survey Townland Maps for the Queen's County," Sheets 21, 22.



Ossory and Stonecarthy, not far from an old road of some historic importance.<sup>64</sup> There is a townland, called Saint Kieran's, in the parish of Tintern, and barony of Shelburne, county of Wexford.<sup>65</sup> In the King's County, there is a Kilkeeran,<sup>66</sup> in the parish of Cloneyhurk, and barony of Upper Philipstown. In the Island of Cape Clear<sup>67</sup> and on the mainland coasts adjoining, his name is, also, held in veneration, by people living there, even to the present day. Kilkieran, an ancient church, and a part of the coast, called Kieran's Strand, are even yet mementoes of his celebrity.<sup>68</sup>

This saint's festival is commemorated, throughout Ireland, as a double, and, in the diocese of Ossory, as a double of the First Class. Formerly it was celebrated, with an Office, containing Nine Lessons.<sup>69</sup> Abstinence from servile works was enjoined, in the olden times, when his feast occurred, as we learn from the Antiphonary, supposed to have belonged to Clondalkin Church.<sup>70</sup> In the diocese of Ossory, it is thought, that St. Ciaran's feast formerly ranked



Well of St. Kieran, under Knockseera, Queen's County

<sup>63</sup> The accompanying sketch, by the writer, was taken on the spot, in August, 1872. It was transferred to the wood, by William F. Wakeman, and engraved, by George A. Hanlon.

<sup>64</sup> See the "Journal of the Kilkenney and South-East of Ireland Archæological Society," vol. iii. New Series, part ii., p. 385.

<sup>65</sup> It is marked, on the "Ordnance Survey Townland Maps for the County of Wexford," Sheet 45.

<sup>66</sup> See it defined, on the "Ordnance Survey Townland Maps for the King's County," Sheet 33.

<sup>67</sup> On this island, towards the north-western point, we are told by Smith, that the ruins of a castle, called Dunanore, *Anglice*, the "Golden fort," stand on a rock, which extends into the sea. "A little to the east of the castle, is a cove called Tra-

Kieran, *i.e.* "St. Kieran's Strand," on which is a pillar stone, with a cross rudely cut towards the top, that, they say, was the workmanship of St. Kieran; and near it stand the walls of a ruined church, dedicated to the same saint. This stone they hold in great veneration, and assemble round it every 5th of March, on which day, they celebrate the festival of their patron."—"History of the County of Cork," vol. i., book ii., chap. iv., p. 279. After describing this island, Smith enters these following remarks: "Adjoining to Cape Clear, between it and the mainland, is the island of Inishkieran, which I take to be Iniskieran, or the island of St. Kieran, rather than the former."

—*Ibid.*, p. 281.

<sup>68</sup> See Thomas Lalor Cooke's "Early History of the Town of Birr," &c., chap. x., p. 167.

<sup>69</sup> The Trinity College, Dublin, MSS.

as high as St. Patrick's day, or as a festival equally remarkable. In fact, the learned bishop of the diocese, Thomas De Burgo,<sup>71</sup> in 1761, directs the Easter duty there to commence on St. Ciaran's day, and to end on Ascension day.<sup>72</sup> The same direction is to be found, in a Pastoral of his successor, Most Rev. Dr. Troy, and dated A.D. 1778.<sup>73</sup> The former memorials of the saint, throughout ancient Ossory, before the dark Penal Days, have been largely increased since, by the erection of St. Ciaran's College, the fine new Cathedral, as likewise other churches, chapels and religious institutions.<sup>74</sup> It is remarkable, also, that to about the year 1838, the people kept the feast of St. Kieran, on the 5th of March, as a local holiday, and long afterwards, no works were there carried on. We rejoice to learn, that the old celebration has been lately revived, with great religious solemnity, and we trust, it shall never more fall into disuse.<sup>75</sup> St. Ængus the Culdee<sup>76</sup> and the Calendar of Cashel have this holy bishop's festival set down, for the 5th day of March. In the Martyrology of Tallagh,<sup>77</sup> at the same date, he is simply recorded as Ciaran Saighre. In the Martyrologies of Marianus O'Gorman, of Maguire, of Salisbury, and in the Martyrologium Anglicanum, he is also recorded.<sup>78</sup> This saint's name is frequently written Piran or Piranus,<sup>79</sup> and under this form, he is commemorated, at the present date, in an anonymous list of Irish Saints, published by O'Sullivan Beare<sup>80</sup> In the list of our saints, published by Henry Fitzsimon, on the authority of Floratius, at the 5th of March, this saint is commemorated as Kirianus, Epis. et Mart.<sup>81</sup> The Martyrology of Donegal<sup>82</sup> records, as being venerated on this day, Ciaran, of Saighir, Bishop

classed B. 1. 3., B. 3. 1., B. 3. 10., B. 3. 12. have in their Calendars, at March 5th, or Nones iii., Sancti Kerani Epis. or Abb. et Conf., ix. lect.

<sup>70</sup> It is now classed B. 1. 3., among the T.C.D. Manuscripts.

<sup>71</sup> Author of those invaluable works—now so rarely met with—the “*Hibernia Dominicana*,” and “*Supplementum Hiberniæ Dominicanæ*,” privately printed in Kilkenny, but, for concealment of existing publication disabilities, published *Coloniæ Agrippinæ*, A.D. MDCCCLXII.

<sup>72</sup> In 1773, the same prelate issued a Pastoral to the clergy of his diocese, stating that among the other holydays retrenched by Pope Clement XIV., in his lately published Indult, the obligation of hearing Mass, on St. Ciaran's day, and on St. Kenny's day, as also on the festival days of parochial patrons, had been removed. “From this date, ‘St. Ciaran's day’ was gradually being lost sight of in popular estimation.”—John Hogan's “*St. Ciaran, Patron of Ossory*,” part iii., chap. viii., pp. 217, 218.

<sup>73</sup> Instructions for Lent.

<sup>74</sup> See the work already quoted, for further details and historic particulars than our disposable space will permit us to introduce.

<sup>75</sup> In connexion with this subject, however, it is only just to observe, the present learned and distinguished successor of St. Kieran, the Most Rev. Patrick Francis Moran, consecrated Bishop of Ossory on St. Ciaran's Day, A.D. 1872, has taken every care possible to perpetuate the religious and popular veneration due to his illustrious

patron. Among his clergy and people has he also revived a taste and research, in local and general Irish and ecclesiastical studies, which must be fraught with the most happy results, and which must redound creditably to his own future celebrity, and to the best interests of our national Church.

<sup>76</sup> The following extract, from the “*Feilire*,” in the “*Leabhar Breac*,” with its English translation, was furnished by Professor O'Looney:—

A. 111. ā. Ro leblāing in balboa  
achlu oap fāl pāipoe  
Cārteach nģoa ruamach  
Cīaran rģuagach pāigpe.

The Balbda bounding sent  
His fame across the eastern sea,  
Carthach the kingly of Rome,  
Ciaran Saigher of hosts.

<sup>77</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>78</sup> See Colgan's “*Acta Sanctorum Hiberniæ*,” Martii v., n. 43, p. 467.

<sup>79</sup> St. Kiaran is called Kenerin, in the “*Circle of the Seasons*,” p. 65, and there too he seems to have been distinguished from St. Piran, in Cornwall.

<sup>80</sup> See “*Historiæ Catholicæ Ibernæ Compendium*,” tomus i., lib. iv., cap. xi., p. 49.

<sup>81</sup> See *ibid.*, chap. xii., p. 55.

<sup>82</sup> Edited by Drs. Todd and Reeves, pp. 64, 65.

<sup>83</sup> The same notice appears in that copy, preserved in the Royal Irish Academy, and formerly belonging to the Irish Ordnance

and Confessor.<sup>83</sup> Again, under the head of Saighir, Duaid Mac Fírbis enters, Ciaran of Saighir, a bishop who was in Erin before Patrick.<sup>84</sup> The Scottish people venerated the memory of this renowned bishop. Thus, we read, in the *Kalendar of Drummond*, at the 5th or iii. Nones of March, that in Ireland the holy Confessors, Ciaran and Cartac, who were devout servants, went to Christ. The feast of St. Ciarain Saigre is noted, in the "*Kalendarium Celticum*," at the ii. Nones, or 6th of March: this, however, must be a mistake for the 5th. In his "*Menologium Scoticum*," Dempster places the feast of our saint, in this manner: "*Kiriani episcopi*." Florarius is quoted as his authority.<sup>85</sup>

We cannot better conclude this account of St. Kieran, than by reproducing the eloquent and eulogistic words of a devout client,<sup>86</sup> and which may serve to warm our affections for the subject of his panegyric, on this heavenly birthday of Ossory's great patron. Let us "beg of him to obtain for us grace to eradicate from our hearts the roots of our former vices, and to plant in them the seeds of every virtue, so that they may grow up, and flower, and fructify, a hundred fold, and shed the good odour of Christ around us. And so, when for us the trials and storms of this life shall have terminated, the finger of God will come upon our eyes, and the voice of the turtle will sound in our ears, telling us to arise and come away to that blessed country, where winter can appear never more, where God shall wipe away all tears from the eyes of His faithful servants, and where the gloom of the valley of death shall be exchanged for the golden sunlight of a happy eternity."

ARTICLE II.—ST. CARTHACH, OR CARTHAGE, SAID TO HAVE BEEN BISHOP OF DRUM-FERTAIN, AND OF INIS UACHTAIR, IN LOUGH SHEELIN, COUNTY OF WESTMEATH, OR, OF SIER-KIERAN, KING'S COUNTY. [*Sixth Century*.] Immediate successor to St. Kieran,<sup>1</sup> the present holy man grew up under a strict discipline, and it is generally thought, that his birth may be referred to some closing part of the fifth century. However, regarding the exact period for his nativity, nothing of a very specific nature can be gleaned. Most generally, this St. Carthage is designated, the Elder, in our Irish Calendars, probably to distinguish him from others, bearing a similar name.<sup>2</sup> Indeed, it seems probable, that accounts relating to these may have found misplacement in the Acts of our St. Carthach or Carthage.<sup>3</sup> These are doubtfully presented by Colgan,<sup>4</sup> and by the Bollandists.<sup>5</sup> However, the succeeding particulars may not all have reference to the saint, whose feast falls on this day. Colgan could not discover any ancient Acts, specially relating to him; yet, being in doubt, if such might not afterwards come to light, he forbore to state much he had gleaned, lest this should be repugnant to any possible future development. The Acts of this saint, notwithstanding,

Survey Archives. It is known, as the "Common Place Book F." See p. 27.

<sup>84</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 126, 127.

<sup>85</sup> See Bishop Forbes' "*Kalendars of Scottish Saints*," pp. 6, 83, and 194.

<sup>86</sup> See "The Feast of St. Kieran at Saigher." Panegyric Sermon by Rev. N. Murphy, C.C. To this published Tract is appended a communication to the Ossory Archaeological Society: "Vindication of the Claim of St. Kieran of Saigher to the Title of *Primogenitus Sanctorum Hiberniæ*." By the Rev. N. Murphy.

ARTICLE II.—The illustrious bishop, whose Acts have been previously given, at

this same day.

<sup>2</sup> One so called was venerated on the 26th of March, and another, surnamed Mochuda, at the 14th of May.

<sup>3</sup> It is said, by Colgan, that in Irish, his name is Carthach, and, in the genitive case Carthaigh; while, in Latin, he is denominated Carthochus, Cartagus, Carthacius and Carthogius.

<sup>4</sup> See "*Acta Sanctorum Hiberniæ*," Martii v. De S. Carthagio Epis. et Confess. Ex Variis, pp. 473 to 476, and n. 1.

<sup>5</sup> See "*Acta Sanctorum*," tomus i., Martii v. De S. Kierano et S. Carthaco ejus Discipulo Episcopis et Abbatibus Sagi-riensibus in Ossoria Hiberniæ Provincia, pp. 389 to 399.



do not appear to be extant, so that little can be said regarding him.<sup>6</sup> In the "Memorial of Ancient British Piety," the feast of St. Carthac the Elder at Seir-Kieran is commemorated, at the 5th of March.<sup>7</sup> This pious servant of God was a son of Aenghus, son to Nadfraech, King of Munster, according to a prevailing opinion;<sup>8</sup> but, by other authorities, he is called the grandson of Aengus.<sup>9</sup> Thus is he alluded to, in the Lives of St. Kieran of Saigir; and, it would be difficult to arrive at any other conclusion, except we should suppose him to have been born, but a very short time before the death of Aengus, who was slain towards the close of the fifth century.<sup>10</sup> According to one statement, our saint was either a brother or a grandson to King Aengus; while, he is called a foster-brother to St. Kiaran of Saighir.<sup>11</sup> It is supposed, too, that St. Carthach had been the son of a wife to Aengus Nathfraich, before his union with Eithne Vathach.<sup>12</sup> A pious servant of God, Carthacus, is classed among St. Patrick's disciples;<sup>13</sup> but, it has been conjectured, that another Carthach may have lived at a still earlier period than our saint, and that he may have belonged to the same family, for nothing seems to be distinctively known regarding him.<sup>14</sup> It is generally admitted, that our Carthach was educated, at an early age, under St. Ciaran of Saigir;<sup>15</sup> and, Colgan thinks that he received such instruction, before the year 489. While this too early date, for his scholarship, has been denied by Dr. Lanigan; yet, he deems it probable, that, as both master and disciple were natives of Munster, and as both were well known, at the Court of Cashel, the latter might have been entrusted to the care of the former, after Kieran had left the school of St. Finnian,<sup>16</sup> at Clonard, about the year 532.<sup>17</sup> It is also conjectured, that at this time Carthage was young, and probably not more than seventeen or eighteen years of age.<sup>18</sup> While at Saighir, we can have no doubt, that every care was bestowed on his religious education and discipline; yet was it permitted, by Divine Providence, that the youth should be tried in temptation, only to overcome it, however, by miraculous interposition, to escape from the snare through exemplary penance, and to become still more holy, after the danger had passed.<sup>19</sup> He had formed the acquaintance of a female pupil, under the care of St. Liedania,<sup>20</sup> and their intimacy ripened into a violent passion, which becoming known to St. Cieran, his prayers were interposed, and the disciple escaped, with sorrow for having transgressed against the discretion necessary to be observed, especially in the religious state.<sup>21</sup> In tears, he sought advice

<sup>6</sup> See Bishop Challenor's "Britannia Sancta," part i., pp. 155, 156.

<sup>7</sup> See p. 46.

<sup>8</sup> So is he called, in the Martyrologies of Tallagh, of Marianus O'Gorman, or by his Scholiast, and of Cathald Maguire. Yet, elsewhere, the latter has some false statements regarding his family and descent.

<sup>9</sup> Rev. A. Cogan says "a grandson." See "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 572. See, also, Miss Cusack's "History of the Kingdom of Kerry," chap. iv., p. 58.

<sup>10</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. v., and n. 39, pp. 98, 99.

<sup>11</sup> See "St. Ciaran, Patron of Ossory," part ii., chap. xvi., p. 146.

<sup>12</sup> See *ibid.*, chap. xix. For some interesting speculations, on this subject, the reader is referred to the work just quoted.

<sup>13</sup> See Colgan's "Trias Thaumaturga,"

Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

<sup>14</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. v., n. 36, p. 338.

<sup>15</sup> Mr. Hogan thinks he was probably fifteen years old, when he became the foster-brother or *daltha* of St. Kiaran. See "St. Ciaran, Patron of Ossory," part ii., chap. xix., p. 157, and note *ibid.*

<sup>16</sup> See his Life, at the 12th of December.

<sup>17</sup> Dr. Lanigan thinks this school was opened, about A.D. 530, and that St. Kieran of Saighir was one of St. Finnian's first scholars.

<sup>18</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. v., and nn. 40, 43, 44, pp. 98 to 100.

<sup>19</sup> See Colgan's "Acta Sanctorum Hiberniæ," v. Martii. First Life of St. Kieran, chap. xxvii. Office, lect. 10. Also, Acts of St. Carthage, chap. iii., pp. 461, 469, 474.

from his master. St. Kieran enjoined on him, as a penance, to leave Ireland. He spent some years in Gaul;<sup>22</sup> but, in what particular part of it has not transpired. He is said to have led a penitential life there, and to have been employed in a study of the Holy Scripture.<sup>23</sup> Thence he is said to have set out for Rome,<sup>24</sup> according to the account of St. Ængus and of Maguire. A conjecture of Mr. Hogan's is, that he was present, at Saighir, when St. Patrick and King Ængus visited that place, A.D. 455, and that after this date, he spent seven years of his life away from Ireland.<sup>25</sup> St. Carthage is said to have been consecrated at Rome;<sup>26</sup> although this is not certain. For the love of God, whom he served, St. Kieran of Saigir used to be often immersed in a vat of cold water.<sup>27</sup> In pursuance of his accustomed mortification, and in company with a holy stranger, called German, he had one day gone into a cold stream, which the pilgrim told him he found it too difficult to remain in much longer. Then St. Kieran signed the water with a cross, and it seemed warm about him, as if it had been a tepid bath, and at the same time he predicted to German the immediate return of his disciple, St. Carthage, while he desired a large fish swimming near them to be caught for his refreshment. The very next day, Carthage came to the place. When he returned back to Ireland, St. Ciaran welcomed him with great joy, and it is thought, our saint once more was received under his direction, and admitted to his confidence. He obtained holy orders not long afterwards, as seems probable, and from St. Ciaran himself.<sup>28</sup> The pious disciple's life was afterwards a most exemplary one, and soon he began to cultivate the Lord's vineyard, in which he worthily laboured, and he even set about the erection of various monasteries, in different parts of Ireland. It is said, that Ciaran dedicated his congregation to God and to Carthach,<sup>29</sup> and, that this happened, a little before the death of the former.<sup>30</sup> Hence, it has been concluded, that our saint immediately succeeded the founder in the see of Saighir. Yet, it is thought, that whatever superintendence Carthach might have exercised for some time in the place, he may have acted in the capacity of a friend, and not as a bishop. The Irish Calendars only call him the *alumnus*, and not the *comorban*, or successor, of St. Ciaran. Supposing that the latter died, about A.D. 540, Colgan thinks, that Carthach became his inheritor of the see, at that period.<sup>31</sup> However, Harris mentions him, as having been a bishop at Saigir;<sup>32</sup> yet, the time when he ruled there does not seem possible to be determined. This matter, on the whole, is rather doubtful; still, it is not questioned, that he became a bishop, in course of time, but when, or by whom, he was consecrated, we cannot discover.<sup>33</sup> One of his places, we are told, was Druimfertain, and in Cairbre Ua Ciardhe<sup>34</sup> is Druimfertain.<sup>35</sup> Under this latter head, Dual

<sup>20</sup> See her Life, at the 11th of August.

<sup>21</sup> The foregoing incident is also alluded to, in Capgrave's account of St. Ciaran or Piran.

<sup>22</sup> See Miss M. F. Cusack's "History of the Kingdom of Kerry," chap. iv., p. 58.

<sup>23</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. v., p. 98.

<sup>24</sup> See *ibid.*, n. 46, p. 100.

<sup>25</sup> See "St. Ciaran, Patron of Ossory," part ii., chap. xix., p. 158.

<sup>26</sup> According to these lines, translated from Ængus:—

"The silent man went with renown  
Eastwards over the sea,  
Carthage, the royal one of Rome."

<sup>27</sup> According to his Irish Life, as quoted in Rev. Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 64, 65.

<sup>28</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. v., p. 98.

<sup>29</sup> According to the Irish Life of St. Ciaran, chapter xxxiv.

<sup>30</sup> Archdall has this appointment made by St. Kieran, when on his death-bed. See "Monasticon Hibernicum," p. 404.

<sup>31</sup> See "Acta Sanctorum Hiberniæ," v. Martii. Appendix ad Vitam S. Kierani, cap. v., p. 473, and De S. Carthagio Epis. et Confess., cap. vii., viii., pp. 474, 475.

<sup>32</sup> See Harris' Ware, vol. i., "Bishops of Ossory," p. 402.

<sup>33</sup> See Dr. Lanigan's "Ecclesiastical His-

Mac Firbis enters, Carthach, bishop,<sup>36</sup> and it is added, that Drum Feartan belongs to him.<sup>37</sup> This denomination, however, does not appear on the Ordnance Survey Maps. Inis Uachtair,<sup>38</sup> on the upper Island of Lough Sheelin, bordering on the half barony of Fore, in the county of Westmeath, is stated<sup>39</sup> to have been another of his places. Here, it is stated, the saint's abbey had been erected, in the sixth century;<sup>40</sup> and, Archdall assigns its foundation, on this island, to about the year 540, while a little after this period, St. Carthag is said to have presided over it, as abbot.<sup>41</sup> Under the head of Inis-Uachter,<sup>42</sup> Duaid Mac Firbis enters Carthach, bishop.<sup>43</sup> This island seems also to have obtained from him the name of Inis-Carthaigh.<sup>44</sup> However, a mistake probably occurs here, in confounding him with his celebrated namesake, the Bishop of Lismore.<sup>45</sup> To him, likewise, belonged Cill Charthaigh, in Tir Boghaine, in Cinel Conaill, state the O'Clerys. This place is supposed, by Archdall, to be represented by Kilcarr, a parish church in the diocese of Raphoe, and in the county of Donegal.<sup>46</sup> Yet, Dr. Lanigan suspects, this church got its name from some other Carthaich or Carthagh, rather than from him. The Calendar of Cashel, which may be considered as good authority regarding this saint, does not place it among his churches, and its great distance from Munster strengthens the doubt.<sup>47</sup> The name of a monastery, Thuaim, is introduced by Colgan, as one where St. Carthagh and his companions happened to be entertained, on a particular occasion. This, he supposes, to have been the same as Tuaim-nava, *alias* Iniscarra. Kerry is said to have been the see or scene of his labours,<sup>48</sup> and, as conjectured by Dr. Lanigan, his place there was near the River Mang. It is thought by him, that Thuaim perhaps may have some reference to the mountain, called Toomish, in the barony of Dunkerron.<sup>49</sup> Here, he met with St. Carthage the younger, or Mochuda,<sup>50</sup> a native of Kerry, who became his scholar, and who was afterwards advanced by him to priesthood. This is thought referable to about the year 577, or perhaps even later, when our saint was old.<sup>51</sup> Hence, it is supposed, an inference may be drawn, that towards the close of life, he must have been living in the kingdom of Kerry. That he was connected,

tory of Ireland," vol. ii., chap. xi., sect. v., p. 99.

<sup>34</sup> This place is identical with Carbury, county of Kildare, according to William M. Hennessy's note.

<sup>35</sup> Dr. Todd says, in a note at this etymon, *Druimfertain*. "The more recent hand adds: 'no פֶּרְוֹאִיחַ, T. ;' meaning that the Mart. Tam. reads *Druim ferdaimh*."

<sup>36</sup> His feast is assigned, to the 5th of March.

<sup>37</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 108, 109.

<sup>38</sup> In the townland and parish of Foyran, there is a ruined church marked on the "Ordnance Survey Townland Maps for the County of Westmeath," Sheet 1. Near it is Tober Aidan or Bishop Hugh's Well. From the Ordnance Survey Maps, however, it does not seem possible to identify the obsolete Inis Uchtair, with any island on Lough Sheelin.

<sup>39</sup> See Rev. Dr. Todd's and Dr. Reeves' "Martyrology of Donegal," pp. 64, 65.

<sup>40</sup> See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 572.

<sup>41</sup> See "Monasticon Hibernicum," p. 716.

<sup>42</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 116, 117.

<sup>43</sup> His feast is referred, to the 5th of March.

<sup>44</sup> See *ibid.*, pp. 114, 115.

<sup>45</sup> His feast is also wrongly placed, at March 3rd. However, he is the same, whose name appears under *Druim-fertain* and *Inis-Uochtar* as above. See William M. Hennessy's note. *Ibid.*, pp. 118, 119.

<sup>46</sup> See "Monasticon Hibernicum," p. 101. Here our saint is placed as Bishop of Killen, about the year 540.

<sup>47</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. v., n. 47, pp. 100, 101.

<sup>48</sup> See Miss M. F. Cusack's "History of the Kingdom of Kerry," chap. iv., pp. 58 to 60.

<sup>49</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. v., and n. 50, pp. 99, 102.

<sup>50</sup> See his Life, at the 14th of May.

<sup>51</sup> This would be, to allow about sixty years, for the priesthood of St. Carthage, Junior, who died A.D. 637.



with this part of the country, is said to be provable from other circumstances ; such as an allusion to the chieftains of Kiarraghe, and of the shore of Leamhna, thought to be no other than Lough Leane, or the Lake of Killarney.<sup>52</sup> Being at a spot, called Feoran, near the shore of Leamha, St. Carthage the Elder recommended the Chieftain Moeltul to his disciple St. Carthage, the Younger, who was to become Patron of Kerry.<sup>53</sup> Moreover, the former offered his church and see to the latter, and this resignation betokened our saint's great humility, while it indicated a Providential disposal of the privileges both were to enjoy. It does not seem at all likely, that our saint followed his disciple to Lismore, near which, it is said, the church of Inis-Carthach<sup>54</sup> had been dedicated to him. This his great age, would hardly allow ;<sup>55</sup> yet, it may well be supposed, that as master and instructor of the great St. Mochuda, his memory had been afterwards revered in that district.<sup>56</sup> The year date of his death is unknown, but by some it is placed about A.D. 540 ;<sup>57</sup> yet, probably it happened, about or after A.D. 580 ;<sup>58</sup> for, it is thought, from certain dates and circumstances, that it could not have been prior to this period.<sup>59</sup> In many churches, his feast was kept on the 5th of March—probably that of his demise, or possibly for the sake of convenience, to make it accord with the festival of his great predecessor. The Martyrology of Tallagh<sup>60</sup> enters the name, at the 5th of March, as Carthach, son of Ænguss, of Droma Ferdaim. There seems even to be a double entry of this saint's name, in the foregoing record.<sup>61</sup> The Calendars of Cashel, of Marianus O'Gorman, and of Cathald Maguire, are of accord, as to the date for his festival.<sup>62</sup> The Martyrology of Donegal,<sup>63</sup> this day records, Carthach, Bishop, alumnus of Ciaran of Saighir. As we have already seen, under different headings and places, this holy man is commemorated by Duaid Mac Firbis, at the 5th of March, and, in our early Irish Church, he must have acquired considerable celebrity.

ARTICLE III.—ST. COLMAN, SURNAMED THE THIRSTY. [*Supposed to be of the Fifth Century.*] Obedience is better than sacrifice has often been advanced, as a maxim, by spiritual writers ; but, in the present instance, we may discover both virtues, distinctly placed, and yet combined. Colgan assigns the festival of a particular St. Colman, to this day ; although, he confesses himself unable to determine such a position, with a full degree of certainty.<sup>1</sup> This saint is thought assignable, to the early period of our Christian history. Still, our national hagiologist seems to err in his conjecture, that the present saint may have been a St. Colman, son of Enan, and a brother to three other saints.<sup>2</sup> Elsewhere, he is of opinion, that the present

<sup>52</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. v., n. 50, p. 102.

<sup>53</sup> See this account more fully related in the old Irish Life of St. Carthage the Younger, chap. i., num. 8, as contained in the Bollandists' "Acta Sanctorum," tomus iii., Maii xiv.

<sup>54</sup> The Calendar of Cashel states, that this was one of his churches.

<sup>55</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii v. De S. Carthagio Epis. et Confess., cap. xi., and n. 12, pp. 475, 476.

<sup>56</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. v., n. 53, p. 102.

<sup>57</sup> See Harris' Ware, vol. i., "Bishops of Ossory," p. 402.

<sup>58</sup> See Miss Cusack's "History of the Kingdom of Kerry," chap. iv., pp. 59, 60.

<sup>59</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. v., nn. 51, 52, pp. 99, 102.

<sup>60</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>61</sup> Thus, "Carthach i Saighir in uno die ocus," &c., precedes the textual notice.

<sup>62</sup> See Colgan's "Acta Sanctorum Hiberniæ," v. Martii, nn. 14, 15, p. 476.

<sup>63</sup> Edited by Drs. Todd and Reeves, pp. 64, 65.

ARTICLE III.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Martii v. De B. Colmano, dicto Sitiente, p. 476.

<sup>2</sup> See "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 482, and cap. x., p. 489.

holy man was one of St. Patrick's disciples.<sup>3</sup> The Bollandists have some brief notices of him.<sup>4</sup> According to Colgan's inferences, this Colman was a monk,<sup>5</sup> under the rule of St. Patrick.<sup>6</sup> So exact was he, in complying with all things required, that he became a martyr to monastic discipline. Whilst employed with other monks in collecting the harvest, at a place denominated Trian Conchobhuir,<sup>7</sup> one of these called Colman felt extremely thirsty.<sup>8</sup> Although a tub of cold water had been placed in the field, to be used by the labourers; yet, an injunction was issued, that no one should drink from it, until the hour for saying Vespers had passed.<sup>9</sup> Colman's strength began to fail, however, on account of the intolerable thirst experienced; still, the patient monk did not wish to infringe an established rule. At length, unable to bear this privation, to which he had voluntarily subjected himself, the holy servant yielded up his spirit to the Maker of all things, having sunk on the ground exhausted and lifeless. He was buried at the cross, which had been erected before the newly-built Cathedral Church of Armagh; and, on being consigned to the tomb, in this consecrated spot of ground, much as he no doubt lamented the circumstances attending this death,<sup>10</sup> the Irish Apostle felt gratified, that the body of a saint should repose in his graveyard, as the first fruits of deposition. He is even said to have prophesied, that the church, which was consecrated by such a happy sepulture, should afterwards be prosperous, and should abound in riches and honours.<sup>11</sup> St. Patrick, also, saw the soul of his departed brother ascend to heaven, where it found rest, in company with the martyrs.<sup>12</sup> The 5th of March was the Natal day of a St. Colman—probably the present—according to our Irish Martyrologies. At this date, the Martyrology of Tallagh<sup>13</sup> records a festival in honour of Colman, designated Isirni. Marianus O'Gorman and Charles Maguire record him; but, they neither add time, place, or other circumstances, to identify him.<sup>14</sup> The name of a Saint Colman has been omitted from the published Martyrology of Donegal,<sup>15</sup> at this day; but, the simple name, Colman, has been inserted by the compiler of a table subjoined, with the remark appended, that he had not been noticed in the body of this work.<sup>16</sup> About the year 445 must have been the period for his death, were we to credit Ussher's statement, that at this date, the foundations of Armagh church were laid.<sup>17</sup> The O'Clerys, however, refer this event, to the year 457.<sup>18</sup> As many bodies, no doubt, were early interred within the cemetery of Armagh, and as Saint

<sup>3</sup> See *ibid.* Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

<sup>4</sup> See "Acta Sanctorum," tomus i., Martii v. Among the pretermitted saints, p. 359.

<sup>5</sup> This, however, he acknowledges to be a negative inference only; as among one hundred and twenty or more saints, named Colman, and mentioned in our Calendars, circumstances seem most favourable to place him, at the 5th of March—misprinted the 2nd.

<sup>6</sup> See his Life, at the 17th of March.

<sup>7</sup> This means, "Conor's Quarter," or "district."

<sup>8</sup> According to the Tripartite Life of St. Patrick, he was afterwards called "*Itadach*, *z.e.* Sitiens."—Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, pars. iii., cap. lxxvii. In Irish, *ioṫac* means, "thirsty."

<sup>9</sup> Many of the early Christians, on fasting days, were accustomed to abstain, not only

from food, but even from the simplest kind of drink, until the time allowed for refectio had come.

<sup>10</sup> Had the saint been apprized of the danger Colman was in, he would certainly have dispensed with his not observing the rules on that occasion.—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. I, p. 320.

<sup>11</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. iii., cap. lxxvii.

<sup>12</sup> See *ibid.* Jocelin's or Sexta Vita S. Patricii, cap. 165.

<sup>13</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>14</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii v. De B. Colmano, dicto Sitante, n. 2, p. 476.

<sup>15</sup> Edited by Drs. Todd and Reeves.

<sup>16</sup> See, *ibid.*, pp. 380, 381.

<sup>17</sup> See "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, A.D. ccccxlvi., p. 518.

Colman's remains were the first therein deposited, we may probably refer his death and burial, to that very year, in which the church foundations had been laid. His cognomen of the Thirsty was obtained, not from his being often obliged to satisfy such a distressing want of nature ; but, owing to that heroic yet misconceived resolution, whereby he overcome natural requirements, even at the sacrifice of his own life. What an example of abstemiousness ought not this be for many unhappy drunkards, who end their days prematurely, when indulging in habits of intoxication, and in the frequent use of spirituous liquors. That wholesome beverage, pure water, is abundant, especially in "Erinn of the streams," and it, at least, can be obtained free from charge or hindrance. It usually promotes health, and it can hardly be used to excess by any of our people, while it never can deprive them of reason or sense. Notwithstanding his exemption from rule, for grave moral and physical reasons, yet, it is to be lamented, that a conscientious and good man, in the present instance, mistook the nature of his engagements, when by a moderate draught of this pure element, he might have saved a valuable and an exemplary life.

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ARTICLE IV.—REPUTED FESTIVAL OF A SAINT MOGGRUDO, MUGGINS OR MUCKOLINUS. On the 5th of March, in Molanus' edition of Usuard, there is notice of the martyrs of St. Adrian, at Cæsarea, in Palestine.<sup>1</sup> But, the saint, with whom we have to deal, is he whom Usuard describes as Muggrudo, a Bishop and a Confessor, unknown to that time. The honorific "mo," added to the Celtic name, Odran, gives a name similar to Macgidran, to whom are dedicated the churches of Lindores and Flisk, where he appears as St. Muggins, while both within the parochia of S. Andrew.<sup>2</sup> There, he appears, also, as Muckolinus.<sup>3</sup> His name is found, in the dedication of a church, near Dron, Exmacgirdle ; also, possibly, at Mugdrum ; and, as Magidrin, he appears in Macduff's Cross. There is a St. Odran, at March 6th, in the Martyrology of Donegal.<sup>4</sup> We are obliged to request the reader, to examine again what has been stated, at the 4th of this month, when treating about St. Phillip, Bishop of Cluain Bainbh.

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ARTICLE V.—REPUTED FESTIVAL OF A ST. KOLANUS, OR ST. KOIANUS, BISHOP. In the anonymous Catalogue of Irish Saints, published by O'Sullivan Beare, at the 5th of March, a St. Kolanus is found. He seems to be identical with the St. Koianus, Bishop, entered at the same date, in Father Henry Fitzsimon's list,<sup>1</sup> as copied from the Carthusian Martyrology. It is probable, that neither entry differs, except in misspelling, from the name of Colman, venerated on this day, and already noticed.

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ARTICLE VI.—REPUTED FEAST OF FINGHIN, ANCHORITE AND BISHOP OF IONA, SCOTLAND. [*Tenth Century.*] About this pious recluse, and the dignity which he obtained in the Monastery of Iona, we learn nothing more,

<sup>18</sup> At this year, they say : "Ard-Macha was founded by St. Patrick, it having been granted to him by Daire, son of Finnochadh, son of Eoghan, son of Niallan."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 142, 143.

ARTICLE IV.—<sup>1</sup> See what has been previously stated, at the 4th of March, when treating about St. Adrian and his com-

panions, in the Island of May, Scotland.

<sup>2</sup> See "New Statistical Account of Scotland." Fife, p. 601.

<sup>3</sup> Commissary Records, St. Andrew's.

<sup>4</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 267, 268.

ARTICLE V.—<sup>1</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 55.



than that he flourished, during the tenth century. He is noticed by Colgan, as Finginus, Bishop of Iona, and at the 5th of March, with A.D. 964,<sup>1</sup> the date assigned for his death.<sup>2</sup> Again, his decease is noted, at A.D. 966.<sup>3</sup> Whether or not there be a warrant, for classing him among the Irish Saints, at this date, the writer is unable to determine.

## Sixth Day of March.

ARTICLE I.—ST. FRIDOLIN, THE TRAVELLER, ABBOT OF SECKINGEN, AND PATRON OF GLARUS CANTON, SWITZERLAND.

[SEVENTH CENTURY.]

### CHAPTER I.

INTRODUCTION.—WRITERS OF ST. FRIDOLIN'S ACTS—HIS COUNTRY AND FAMILY—HIS PERIOD—HIS YOUTH AND EARLY TRAINING—HIS EDUCATION AND PIOUS DISPOSITIONS.

IT has been justly remarked, that in many parts of Europe, it was the monks who first reclaimed the barren mountain, drained the swamps and valleys, built the towns, and imparted civilization and letters to the rude populations. Among these pioneers of civilization, our countrymen from Ireland were not the least known. An early Irish missionary, on the Continent of Europe, must have been the illustrious saint, whose memory is celebrated on this day. As the monks had a twofold mission, social and religious, their rule prescribed labour and study, as well as prayer—the science that elevates the understanding and which enlarges the heart. The biography, that now engages our attention, fully shadows forth their benign influence, on the destinies of nations uncivilized.

The Acts of St. Fridhold—which seems to have been the ancient and most correct form of Fridolin's name<sup>1</sup>—were preserved in a monastery,<sup>2</sup> on the Moselle, founded by our saint. Still, it is probable, that these had also existed, at Seckingen or Sickingen,<sup>3</sup> the great house over which he presided as abbot; yet, owing to the fact of its having been destroyed by the Hungarians, in 937<sup>4</sup> or 938,<sup>5</sup> every trace of his authentic actions were thought to

ARTICLE VI.—<sup>1</sup> See "Trias Thaumaturga," p. 502.

<sup>2</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 686, 687.

<sup>3</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes, O, p. 395.

ARTICLE I.—CHAPTER I.—<sup>1</sup> The latter is deemed to be the diminutive of his original name. See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii. March vi., p. 91.

<sup>2</sup> This is called Helera, or according to Bruschi, Hilariacum, which he supposes to be the cenobium of St. Nabor. See the Bollandists' "Acta Sanctorum," tomus i., Martii v. De S. Fridolino, Abbate Seck-

ingæ in Germania. Vita, lib. i., cap. iii., n. (b), p. 438.

<sup>3</sup> The Rauraci were a people, formerly living on the banks of the Rhine, near the city of Basle, in Switzerland. Their chief city was Augusta Rauracorum, now Basle, or Augusta Pretoria, now Aoust. Seckingen is below that branch of the Rhine, which is known as the River Limat, and the site of the ancient monastery lay near the Canton of Argau, in Switzerland. Formerly, it was called, Seckinga, Secanica insula, or Secanis, Sancio, or Sacconium.

<sup>4</sup> See an account of these ravages, in Mabillon's "Annales Ordinis S. Benedicti," tomus iii., lib. xiii., A.D. 937, sect. lxxix., pp. 434, 435.

have been lost, down to the commencement of the twelfth century. Then, the Moselle foundation having been visited; by one Baltherus or Balther,<sup>6</sup> a monk of Sickingen; he there found the Life of St. Fridhold, which he asked for, but the Prior refused to give it. However, during his stay, in that place, he contrived, as he had neither ink nor parchment, partly to carry away in his memory the words, and partly the subject matter. Afterwards, he set to work, and by a process of his own, Balther contrived to re-write the Life,<sup>7</sup> probably in a more ornate style, and such as we now have it. This Baltherus<sup>8</sup> studied in the Monastery of St. Gall, and his work was dedicated to Notker,<sup>9</sup> who presided over that celebrated religious establishment. There were six Notkers at St. Gall, and these are severally distinguished by Mabillon.<sup>10</sup> Notker Balbulus flourished, about the beginning of the tenth century; another Notker Decanus lived under the Emperor Otho the Great;<sup>11</sup> another was chaplain and preceptor to Otho II.;<sup>12</sup> another was Notker Decanus, who lived in the eleventh century; a fifth, named Notker Junior, flourished about the middle of the twelfth century, while a sixth lived, during the pontificate of Pope Innocent III.<sup>13</sup> The Notker, addressed by Baltherus, must have been one among the latest mentioned.<sup>14</sup>

With some other accounts to illustrate St. Fridolin's Acts, this Life is given by Colgan,<sup>15</sup> at the 6th of March, but with many incorrections. These have been amended, by the Bollandists, who also give a preceding commentary, at the same date.<sup>16</sup> Although the Acts of our saint are well recorded in this Life, yet difficulties occur, in determining the chronology of the transactions. The Jesuit Father, Petrus Canisius, and Henric Murer, have written the Life of this saint;<sup>17</sup> while many of the Swiss, German, and

<sup>5</sup> This is the date, according to several respectable authorities.

<sup>6</sup> He gives a curious account of his previous travels, in quest of information, and he offers an apology for the rude style of his composition, which was accompanied by a little hymn, in praise of St. Fridolin, and set for music.

<sup>7</sup> It is preceded, by the author's Prologue of Dedication, "Notkero Doctrinæ Sophiæ, meritorumque sanctitate Beatissimo, Baltherus infimus servorum Dei Seruulus." Then, after a Preface, follow two Books. The first Book contains the Legend of St. Fridolin's early life, and the second his foundation of Seckingen, with his death and miracles.

<sup>8</sup> Dr. Lanigan supposes, that he lived, not before the eleventh or twelfth century.

<sup>9</sup> Colgan and the Bollandists falsely imagine this person to be the celebrated Notker Balbulus, who died in 912. Yet, the Life itself bears intrinsic evidence, of its having been composed, at a later period; since it makes allusion, in two places, to the invasion of Seckingen by the Hungarians, in the year 938, as having occurred long before the work was written. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. xiv., n. 135, p. 479, and n. 136, p. 480.

<sup>10</sup> See "Annales Ordinis S. Benedicti," tomos i., lib. viii., sect. xxvii., p. 221.

<sup>11</sup> He reigned from A.D. 936 to 973. See Sir Harris Nicolas' "Chronology of History," p. 392.

<sup>12</sup> He ruled from A.D. 973 to 983. See *ibid.*

<sup>13</sup> He occupied the Chair of St. Peter, from A.D. 1193 to 1216. See *ibid.*, p. 210.

<sup>14</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. xiv., n. 135, p. 479.

<sup>15</sup> See his "Acta Sanctorum Hiberniæ," Martii vi. i. Vita S. Fridolini Abbatis, ex Gasparo Bruschio de Monasteriis Germaniæ. ii. De eodem S. Fridolino, ex Ivdoco Coccio Societatis Jesu in Lib. de Dagaberto Rege, cap. 6. iii. Alia Vita S. Fridolini, ex Bibliotheca Santgallensi, Anthore Balthero Monacho. iv. The Capitulum, Response, Hymn, Versicle, Antiphon and Prayer of St. Fridolin's Office, at Vespers. v. An Extract from St. Peter Damian's Sermon, on the Translation of St. Hilary's Remains, by St. Fridolin. vi. An Extract, referring to our Saint, from the work of Francis Guillimann, "De Rebus Helvetiorum," lib. 3, cap. 6. Some notes accompany these documents, the whole being wound up with an original Appendix, in five chapters. See pp. 479 to 493.

<sup>16</sup> See "Acta Sanctorum," tomos i., Martii vi. These writers publish Balther's Acts, with a different arrangement from that found in Colgan, and they add "Miracula," ex Vita Germanica Henrici Mureri. Their commentary is in three sections and eleven paragraphs. See pp. 430 to 441.

<sup>17</sup> These were written in the German language.

French writers have laboured much, in endeavouring to assign the actions recorded of him to various epochs, and to the period of different French dynasties. Among the chief writers, who have treated about this holy man, we may mention, Goldast,<sup>18</sup> Guillimann,<sup>19</sup> Hermann Crumbach,<sup>20</sup> Christianus Urstitius,<sup>21</sup> Gaspar Bruschiu,<sup>22</sup> Judocus Coccius,<sup>23</sup> Joannes Stumphius,<sup>24</sup> Ægidius Tschudius,<sup>25</sup> Fortnatus Specherus,<sup>26</sup> Martinus Crucius,<sup>27</sup> and Matthæus Merianus.<sup>28</sup> In a work, known as "*Topographia Helvetiæ*,"<sup>29</sup> as also in Joannes Jacobus Grasserus' and in Joannes Gulerus' works, "*De Rebus Helueticis*," mention is made of the Blessed Fridolin.<sup>30</sup> The Life of our saint is to be found in John Bale's work, on the writers of Britain.<sup>31</sup> Buce- lin,<sup>32</sup> Cratopolius,<sup>33</sup> Dempster,<sup>34</sup> Bishop Challoner,<sup>35</sup> Sir James Ware,<sup>36</sup> Walter Harris,<sup>37</sup> Dr. Meredith Hanmer,<sup>38</sup> Adrien Baillet,<sup>39</sup> the Rev. Alban Butler,<sup>40</sup> Rev. S. Baring-Gould,<sup>41</sup> with various other ecclesiastical writers, have recorded the labours and virtues of St. Fridolin. While it is announced, that St. Fridolin was a Scotto-Hibernicus; the old writer of his Acts only states, that it is not doubtful, his origin must be traced to the extreme parts of Lower Scotia, which extended towards the ocean. Dr. Lanigan seems inclining to an opinion, that he was a native of the province of Connaught;<sup>42</sup> in opposition to Colgan, who thought that by Lower Scotia, some part of Northern Ireland must have been meant.<sup>43</sup> Now, instead of the divisions of North and South, as understood by the latter writer, Dr. Lanigan prefers Eastern and Western divisions, as more in conformity with the ancient biographer's description of that place, in question, being at the extremity of Lower Ireland. It is supposed, the sort of sea, separating them, may have been the water boundary of the Shannon, and near the mouth of this river, perhaps, our saint was born; yet, it is also admitted, so vague is the reference to locality, it might be possible, that the East of Ireland was meant by the writer, living more eastwardly still, that even by Lower and Upper Scotia, he intended, not two divisions of Ireland, but Old Scotia or all Ireland, and New Scotia or all modern Scotland, and that the ocean he mentions was the

<sup>18</sup> "*Rerum Alamannicarum*," tomus i., pars. ii.

<sup>19</sup> "*De Rebus Helueticorum*," lib. iii., cap. 6.

<sup>20</sup> He translated the German Life, by Petrus Canisius, into Latin.

<sup>21</sup> Lib. i. "*Historiæ Basileensis*," cap.

21.

<sup>22</sup> "*In Monasteriis Germaniæ*."

<sup>23</sup> "*De Dagoberto Rege*," lib. i., cap. 6.

<sup>24</sup> "*Rerum Helueticarum Chronico*," lib. xii., cap. ix.

<sup>25</sup> "*De Rhætia Alpina*," cap. xii.

<sup>26</sup> "*In Chronico Rhætia*," lib. ii., iii., viii.

<sup>27</sup> "*Annalium Suevicorum*," pars. i., lib. viii., cap. 9.

<sup>28</sup> "*In Topographia Alsatia*," p. 36. There is a copper-plate engraving of Seckingham, in this work.

<sup>29</sup> In describing Glarus.

<sup>30</sup> See the Bollandists' "*Acta Sanctorum*," tomus i., Martii vi. De S. Fridolino Abbate Seckinge in Germania. *Commentarius Prævius*, sect. i., num. 1, 2, 3, 4, pp. 430, 431.

<sup>31</sup> See "*Scriptores Britanici*," cent. 14, num. 10.

<sup>32</sup> "*In Germania Sacra*," pars. ii., p. 81.

<sup>33</sup> "*De Sanctis Germaniæ*."

<sup>34</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus i., lib. vi., num. 515.

<sup>35</sup> See "*Britannia Sancta*," part i., p. 159.

<sup>36</sup> See "*De Scriptoribus Hiberniæ*," lib. i., cap. i., p. 6.

<sup>37</sup> See Harris' Ware, vol. iii., "*Writers of Ireland*," book i., chap. ii., pp. 9, 10.

<sup>38</sup> See "*Chronicle of Ireland*," pp. 95, 96.

<sup>39</sup> At March the 6th, in Baillet's "*Les Vies des Saints*" occurs St. Fridolin, Abbot of St. Hilary's, at Poitiers, afterwards of Secking, in Germany, tome i., pp. 61, 62.

<sup>40</sup> See "*Lives of the Fathers, Martyrs and other principal Saints*," vol. iii., March vi.

<sup>41</sup> See "*Lives of the Saints*," vol. iii., March vi., pp. 91 to 93.

<sup>42</sup> See "*Ecclesiastical History of Ireland*," vol. ii., chap. xvi., sect. xiv., n. 136, p. 480.

<sup>43</sup> His argument appears to be, that a distinction was made by the old writer, in reference to *superior* or higher Ireland, the southern division of our Island, and so called because the mountains there rise to a greater altitude; and *inferior* or lower Ireland, the northern part, where the hills are less ele-



one, which separates both countries.<sup>44</sup> Nothing can be gleaned, however, from such loose geographical indications ; and, the enquiry must be relegated to the obscurity of mere conjectures. The Scottish writers have contended, that St. Fridolin was their countryman ;<sup>45</sup> but, this claim is meritedly rejected by the Bollandists,<sup>46</sup> and his natal place is expressly called Hibernia, by the mediæval writer of his Acts.

The century that gave birth to this saint has been disputed, and of his early years we have few authentic particulars. There are writers<sup>47</sup> who maintain, that Fridolin flourished as early as the fourth century, and that he was a contemporary of St. Hilary ;<sup>48</sup> but, this is clearly inadmissible. But, the greater number of those, who have written his Acts, state, that he flourished towards the close of the fifth century. Following Possevin, and some German authors, Sir James Ware states, that Fridolin lived in the year 495.<sup>49</sup> Father Colgan, too, has endeavoured to maintain this date,<sup>50</sup> and Harris has left it uncontradicted.<sup>51</sup> But, it is more reasonably thought, that the saint lived about 200 years later ;<sup>52</sup> and, this opinion seems more conformable to received accounts.

St. Fridolin is said to have been of royal pedigree,<sup>53</sup> or, at least, to have been nobly born. The Life by Balthar proclaims, that his family connexions were among the most powerful persons in the kingdom. Yet, this consideration only caused the boy to ask with the Psalmist, "What profit is there in my blood, whilst I go down to corruption?"<sup>54</sup> So far was he from priding himself, on his distinguished parentage, that he regarded goodness as the sole test of merit, and soon he learned to approve the words of our Divine Redeemer, as recorded in the Gospel, "Whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother."<sup>55</sup> In the time of our saint, Ireland is related to have enjoyed an extraordinary amount of material resources, and of secular riches ; while the wealthy gave in abundance, the very poorer classes bestowed from their means, what was necessary to sustain the schools, and all manner of useful learning. The people believed in the words of Holy Writ : "Give to the Most High according to

vated. See "Acta Sanctorum Hiberniæ," Martii vi. Vita S. Fridolini Abbatis, &c., n. 6, p. 490.

<sup>44</sup> At the time, when Balthar lived, Northern Britain had probably begun to assume the name of Scotia. Dr. Lanigan adds : "how are we to explain what he says of Fridolin having been born in the extremity of lower Scotia (Ireland) and his proceeding there by a long journey to that sea for the purpose of sailing for France? Could he have meant by said *extremity* the Southern part of Ireland as being the most remote from Scotland? Yet, in this case, how account for his going to the North to procure a passage for France?"—"Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. xiv., n. 136, p. 480.

<sup>45</sup> Especially Dempster, in his "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vi., num. 515, p. 280.

<sup>46</sup> See "Acta Sanctorum," tomus i., Martii vi. De S. Fridolino Abbate Seckingæ in Germania. Commentarius Prævius, sect. ii., num. 7, p. 432.

<sup>47</sup> Among these are Coccus, Dempster, &c., and others, who make him a disciple of St. Hilary.

<sup>48</sup> His festival day is at the 13th of January. It is entered in our Irish Calendars, probably owing to close national affinities ; and this holy bishop was held in especial veneration by St. Fridolin, and by the early Irish Christians.

<sup>49</sup> See "De Scriptoribus Hiberniæ," lib. i., cap. i., p. 6.

<sup>50</sup> See "Acta Sanctorum Hiberniæ," Martii vi. Appendix ad Acta S. Fridolini, cap. i., pp. 491, 492.

<sup>51</sup> See Harris's Ware, vol. iii., "Writers of Ireland," book i., chap. ii., p. 9.

<sup>52</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xvi., p. 428, and n. 214, p. 430.

<sup>53</sup> On the authority of the English Martyrology, Henry Fitzsimon, in his list of Irish Saints at the 6th of March, calls St. Fridolinus, Confessor, "Filius Regis Iberniæ." See O'Sullivan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xii., p. 54. P. Gibbonus Cepam, de persecutione, follows the previous words by Fitzsimon.

<sup>54</sup> Psalms xxix. 10.

<sup>55</sup> St. Matt. xii. 50.

<sup>56</sup> Ecclesiastes xxxv. 12, 13.

what He had given to thee, and with a good eye do according to the ability of thy hands: For the Lord maketh recompense, and will give thee seven times as much.”<sup>56</sup> Almost from his very cradle, Fridolin thirsted after knowledge, and he applied to the study of polite literature.

The education, received by St. Fridolin, is reported to have been of a nature, suited to the circumstances of his parents and to his own rank. He very soon recognised the great truth, that “all wisdom is from the Lord God;”<sup>57</sup> and, he began with success the study of profane and sacred literature, particularly the latter. While he learned the speculations of Pythagoras and of Plato,<sup>58</sup> he was most assiduous in poring over the Sacred Scriptures, and in reducing their precepts to practice, through his pious mode of thinking. The spirit of piety, evoked by the Irish Apostle, St. Patrick,<sup>59</sup> in the hearts of a people, but newly awakened to the embraces of the faith, seems to have shed its benign influence on the parents of our saint; and, this spirit they were careful to instil, into the mind of their youthful son. Fridolin, from his most tender age, was destined by the gifts of grace, for the state and duties he was afterwards to assume; and, he began to feel, that no longer had he any reason to be a mere laic, as the evidences of his religious vocation beckoned to the service of the altar, and his way led to the gates of heaven. “The friendship of this world is the enemy of God,” says the Apostle;<sup>60</sup> and, Fridolin resolved, that all his natural and acquired talents should be devoted wholly to the honour of his Creator, and to his own spiritual gain.<sup>61</sup>

## CHAPTER II.

ST. FRIDOLIN'S ORDINATION, AND HIS APOSTOLIC LABOURS IN IRELAND—HIS RESOLUTION TO BECOME AN EXILE—HIS DEPARTURE FOR FRANCE—ENQUIRY CONCERNING THE PERIOD—HE PROCEEDS TO POITIERS—HIS DISCOVERY OF ST. HILARY'S RELICS—HIS VISIT WITH THE BISHOP TO KING CHLODOVEUS—HIS HONOURABLE RECEPTION—HE RESTORES THE CHURCH AND MONASTERY AT POITIERS—TWO PRIESTS ARRIVE THERE FROM NORTHUMBRIA.

AFTER passing through the gradations of several orders, Fridolin was duly promoted to the priesthood; and, the ministerial functions of his office were executed with zeal, fervour, and success. His talents were of a brilliant nature; and, his character was found so perfectly accordant with his profession, that the regards of all men were fixed upon him. He was gifted with eloquence, and this gift was applied to the most legitimate and desirable of all ends—the gaining of souls to God. By his earnest and pressing exhortations, he bowed down the most obstinate and hardened sinners, to the practices of humility and penitence. He went through nearly all the cities of Ireland; and, through their adjoining districts, to preach the word of God, and to confirm the people, in a love for the Catholic Faith, as a safeguard against pagan superstitious rites, yet in existence. While he doubled that talent, entrusted to his management, by the Divine Master, the means, contributed for his support, were sparingly applied to his own wants, while they were generously spent to forward religious objects. The princes, nobles and people of the land received him as some great and illustrious Pontiff. His humility became alarmed, at length, and he pondered on the words of Christ,

<sup>57</sup> Ecclesiasticus i. 1.

<sup>58</sup> Such casual allusions as these, found in the old Acts of the saints, serve to present a very exalted opinion of the classic taste and acumen of mediæval monastic students, especially in Ireland.

<sup>59</sup> See his Life, at the 17th of March.

<sup>60</sup> St. James iv. 4.

<sup>61</sup> See the Bollandists' “Acta Sanctorum,” tomus i., Martii vi. De S. Fridolino Abbate, &c. Vita, lib. i., cap. i., num. 4, 5, 6, 7, p. 434.

"Every one of you that doth not renounce all that he possesseth, cannot be my disciple."<sup>1</sup> Fearing the applause of men, which spread his fame on every side, and finding himself moved to embrace a life of greater perfection, he adopted the resolution, to divest himself of all he possessed, that he might run more lightly, in the footsteps of his Divine Master. He made a division of his effects among his relations, and especially in favour of the different churches, the poor, and the orphans. But, he conceived himself as yet bound to the earth, by much stronger ties, whilst attached to his relatives, friends, and native country. Those he resolved to break, by quitting the latter, and no amount of persuasion could induce him to change his purpose. Neither the entreaties of the Irish Primate, in his day, united with those of the bishops and clergy, nor the tears of his relations and acquaintances, could prevent him from seeking a foreign shore, although he had then little idea of his future destination. When Fridolin's resolution was unalterably taken, a great number of his relations, friends and the poor ran after him, to the port of debarkation. He addressed these, in the following terms: "O my dearest friends, not alone my relations, but also my fosterers and fellow-countrymen, is it unknown to you, that no pride of worldly life can prevent me from setting out for that exile, which Heaven has indicated? Why should you seek to prevent, what the whole world is unable to resist, if the Lord only wills me to accomplish it?" He then arrived at a certain sea, which spreads out between *inferior* and *superior* Scotia.<sup>2</sup> As we have already stated, the exact locality cannot be defined.

This journey to the sea seems to have been long and fatiguing, so that the people present wished Fridolin to rest there, at least for a day. It was anticipated, that some such delay might present the waves in an angry mood, which should detain the vessel about to sail, or that additional prayer might cause him to return. To their request, the holy man graciously assented; but, the next morning, he preached to the multitude, there assembled, his parting exhortation, on the great mysteries of religion, and he bestowed on them his blessing. In sorrow for his loss, after he had gone on board the ship, the people followed its course through the waves, with straining eyes and beating hearts. Mutually giving adieux and good wishes, soon was the vessel only a speck, on the waste of waters, and the companions of Fridolin to the sea turned sadly towards their respective homes.<sup>3</sup>

These occurrences took place, according to Dr. Lanigan, after the middle of the seventh century.<sup>4</sup> Other writers wish to place them, at a still earlier date. Thus, some will have it, that Fridolin was in France during the lifetime of St. Hilary, who lived in the fourth century.<sup>5</sup> It is said, again, that Clovis,<sup>6</sup> the first Christian King of France, swayed, at this time, the destinies of that country,<sup>7</sup> and that thither St. Fridolin directed his course. This

CHAPTER II.—<sup>1</sup> St. Luke xiv. 33.

<sup>2</sup> See the Bollandists' "*Acta Sanctorum*," tomus i., Martii vi. De S. Fridolino Abbate, &c. Vita, lib. i., cap. i., num. 7, 8, 9, 10, 11, pp. 434, 435.

<sup>3</sup> See *ibid.*, num. 11, 12, 13, p. 435.

<sup>4</sup> The latter part of the seventh and the early part of the eighth is Dr. Lanigan's opinion, respecting his period. See "*Ecclesiastical History of Ireland*," vol. ii., chap. xvi., sect. xiv., p. 479, and n. 145, pp. 482 to 486.

<sup>5</sup> Such is apparently the supposition of Coccius, and Dempster. Baronius places the death of St. Hilary at A.D. 369, while

other writers have A.D. 372.

<sup>6</sup> The Bollandists assert, that his reign began, A.D. 479, and that in 494, he embraced the Christian Religion. Colgan maintains, that he began to reign, about A.D. 484, and that he died about A.D. 514, according to the generality of writers.

<sup>7</sup> Such is the opinion of Colgan, in "*Acta Sanctorum Hiberniæ*," Martii vi. Vita S. Fridolini Abbatis, &c., n. 9, p. 490. Also the Bollandists' "*Acta Sanctorum*," tomus i., Martii vi. De S. Fridolino, Abbate, &c. *Commentarius Prævius*, sect. ii., pp. 431, 432.



opinion should bring him to France, in the fifth century.<sup>8</sup> Others, with a greater degree of probability, state, that Clovis II.<sup>9</sup> or III.<sup>10</sup> was, at this time, the reigning monarch. This variation of statement and opinion, regarding the time when Fridolin lived, has tended to introduce confusion of deduction; yet, they should not excite doubts as to Fridolin's existence, for not only has Balther's Life of him every mark of authenticity, but his memory has been inseparably connected with the various monasteries he founded, and which have been most celebrated for centuries in Lorraine, Alsace, Germany and Switzerland.<sup>11</sup> The Bollandists<sup>12</sup> and Calmet<sup>13</sup> will not allow, that Fridolin arrived in France, until about the commencement of the sixth century,<sup>14</sup> and while Clovis I. was yet reigning. Mabillon states, that the Acts of our saint are referable to the reigns of later kings, and he introduces them, under the date of 590.<sup>15</sup> Now, it is to be observed, that Balther does not indicate what King Clovis or Clodoveus had been the contemporary of our saint; but, we learn from his biography, that Christianity had been well established in Ireland, at the time of this arrival in France.<sup>16</sup> Nor, does it seem much more likely, that Clovis II. then ruled;<sup>17</sup> for, Neustria and Burgundy were only subject to him,<sup>18</sup> whereas, Balther represents his Clovis as reigning far and wide. Now, Clovis III. flourished, during the latter end of the seventh century; and, although he did not directly exercise much jurisdiction, yet, under the protectorate of Pepin de Heristal,<sup>19</sup> his empire was very extensive, and he enjoyed the title of king. He died, A.D. 695, and, it is thought most probable,<sup>20</sup> that he was the recognised monarch of France, when Fridolin sailed from Ireland, and reached that country, to begin his missionary labours. Again, Claudius Robert and the Sammarthann have deferred his arrival in France to the beginning of the eighth century.<sup>21</sup> This, however, must be rejected, as altogether too late a period.

When our saint landed in France, he received kind welcome from a man of good family, who dwelt near the port of his arrival, and with him the holy missionary remained for a few days, as well to recruit his strength after the fatigues of his travel, as to learn the condition of things in the new country.

<sup>8</sup> Among the writers who hold it are Coccius, Canisius, Bruschius, Guillemann, Possevin, Bale, Gesner, Ware, Hanmer, Cratopolius, and Colgan. See "Acta Sanctorum Hiberniæ," Martii vi. Appendix ad Acta S. Fridolini, cap. i., pp. 491, 492.

<sup>9</sup> His nominal reign lasted about eighteen years, and he succeeded on the death of his father Dagobert I., when he was a mere infant. The *maires* of his household were Æga and Erchinoald. Clovis II. only lived to the age of twenty-one. See an account of him in L. P. Anquetil's "Histoire de France," Première Race dite des Mérovingiens, sect. v., p. 53.

<sup>10</sup> He was the son of King Thierry III., and succeeded on his death, when only ten or eleven years old. He only lived to be fifteen, and Pepin le Gros, or as sometimes called de Héristal, governed the Kingdom of Neustria in his name. See *ibid.*, sect. vi., p. 54.

<sup>11</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. xiv., n. 145, pp. 486, 487.

<sup>12</sup> See "Acta Sanctorum," tomus i., Martii vi. De S. Fridolino, Abbate, &c. Commentarius Prævius, sect. ii., p. 431.

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<sup>13</sup> See "Histoire de Lorraine," lib. vii., sect. 18.

<sup>14</sup> This is inferred from the fact, that in 494, the city of Poitiers and all Aquitain were under the power of Alaric, King of the Goths. Over these, Clovis I. obtained a great victory A.D. 507, at Vouillé, when Aquitain was taken from them, so that, during this year or the two years succeeding, it is thought likely, the arrival of St. Fridolin may agree with the facts of history.

<sup>15</sup> See "Annales Ordinis S. Benedicti," tomus i., lib. viii., sect. xxvii., p. 221.

<sup>16</sup> Were it otherwise, there should have been an ample field for his labours at home. Nor does it appear, that Irish missionary expeditions to the Continent were known, at the commencement of the sixth century. Should we refer our saint's period, to the time of Clovis I., Fridolin must, probably, have been one of St. Patrick's converts; yet, no where do we find him classed among these disciples.

<sup>17</sup> His reign lasted from A.D. 638 to 656.

<sup>18</sup> He had no power in Austrasia, the scene of Fridolin's later proceedings.

<sup>19</sup> He was also remarkable, for being a great encourager of missionaries.

He was informed, that some of its inhabitants were worshippers of the true God, while others were still addicted to pagan rites and worship.<sup>22</sup> This urged our saint to begin the work of preaching, and he expounded the Catholic Faith, in the Most Holy Trinity, to the people of all those cities and places, through which he passed. Fridolin seemed to multiply himself, to meet the various demands on his time and labours, and he ran from town to town, from province to province, without allowing himself a moment's relaxation. Among other places, he visited the city of Poitiers, where its great Patron, St. Hilary, was held in such universal veneration.<sup>23</sup> He entered first as a guest, and he remained in that part of the monastic precincts, which was denominated the *castrum*, or fort,<sup>24</sup> probably, because it had been built to guard against the attacks of hostile marauders. How long he continued in the position of a subject, we are unable to determine. It is not correct to state, as has been done, that Fridolin built the monastery of St. Hilary, at Poitiers.<sup>25</sup> It is certain, that this foundation not only preceded the time of St. Fridolin's arrival in that city, but even it appears to have been in a flourishing state, when he sought hospitality from its inmates. Our saint spent some time here as monk, subject to ecclesiastical obedience. He was afterwards called to the government of the Monastery of St. Hilary. In either capacity, he became distinguished for his prudence, moderation, and exact observance of religious discipline.

Fridolin's devotion to St. Hilary was very great, and he felt an eager desire to procure the relics of the holy bishop. The love of his fellow-creatures was such, as to induce him to undergo all labours and privations to gain souls to Christ. But, he was not neglectful of the means, which most powerfully contributed to his success as a missionary, since he chastised his body, according to the advice of St. Paul, with macerations and austerities, lest whilst he preached to others himself might become a reprobate. He spent much time in prayer and watching, while especially were his devout wishes offered, to be enabled to find the object of his most earnest desires. The relics of St. Hilary, the founder of this monastery at Poitiers, had long lain undiscovered, beneath the ruins of his church;<sup>26</sup> but, they were miraculously revealed to St. Fridolin, and one night, the holy bishop himself appeared, and said to him: "Brother, thy prayer is heard, and, so far as power is granted me, I do not cease, through the suffrages of the ever Blessed Virgin Mary, Mother of God, and through the intervention of all the saints, to help your prayer to the Divine Majesty; for know, that God himself hath selected thee, to renew in this place honours reserved for me, and a great reward thou shalt have, in placing immediately my relics, in a more distinguished part of the church." On hearing such words, Fridolin awoke, his mind filled with great consolation; and, arising from his humble pallet of straw, he entered the church, giving humble thanks to God and to St. Hilary, for this result of

<sup>20</sup> By Rev. Dr. Lanigan.

<sup>21</sup> See "*Gallia Christiana*," p. 628.

<sup>22</sup> This indicates rather an early date for his mission in France.

<sup>23</sup> It would seem, that St. Hilary's monastery had been, at first, in the suburbs; but, in the time of St. Peter Damian, it was known as the greater basilica of St. Hilary, within the city. There was another church, known there as St. Hilary's cell, where it is thought he lived and died.

<sup>24</sup> It seems to have corresponded with the early *castral* or *mur* of our ancient Irish monasteries.

<sup>25</sup> See O'Flaherty's "*Ogygia*," pars. i. Proloquium, p. 28.

<sup>26</sup> This was probably owing to the fact, that about the year 409, the Vandals, Alani and Suevi passed through Aquitain, on their passage to Spain. Afterwards, Poitiers was under Gothic sway, so that it is probable, the Christians were unable to pay suitable honours, at the tomb of the founder, while they had even forgotten the exact spot where his body had been buried.

<sup>27</sup> In the year 508 or 509, Adelsius, "*Episcopus ex civitate Pictavis*," subscribed to the decrees of the Council of Orleans.

his long-practised devotions. Then, he began to fast in a manner, incredibly austere, until all his religious brothers noticed that he was reduced to an extreme degree of leanness. He was asked his reasons for such excessive rigour, and at length he was obliged to state what had occurred, and how in gratitude to the Almighty for so great a favour, he had thus redoubled his austerities. Fridolin declared, moreover, the necessity for carrying out certain restorations in the church, and this was agreed to by his fellow-religious, in the manner he should best approve. He signified, that without consulting the bishop, and without his concurrence, and without obtaining aid from King Clodovæus, nothing could be undertaken, in reference to the translation of St. Hilary's relics, or in the matter of restoring his church. Now, owing to the love entertained for him, the Bishop of Poitiers,<sup>27</sup> and his subjects, were accustomed to visit St. Hilary's monastery very frequently, because there his eloquence was the theme of universal approbation. Taking with him some familiar friends, Fridolin held an interview with the bishop and his clergy. A council was convened,<sup>28</sup> and learning where St. Hilary's relics reposed, it was agreed, that all should proceed to the spot. On this occasion, Fridolin appears to have been chosen as abbot over the monastery. Then, too, a solemn engagement was entered upon, to have the church restored, and the relics of St. Hilary honourably placed therein, while in a fervent spirit of self-sacrifice, the bishop, clergy and laity resolved, that no expense should be spared, in carrying out a most laudable ambition of the holy abbot.

Thus, being obliged to lay aside the pilgrim's staff, and to assume most reluctantly the abbatial crozier, Fridolin was counselled to appear, with the bishop in company, before King Clodovæus. According to the usual custom of those times, the bishop rode on horseback, while the abbot travelled on foot. The king was greatly rejoiced to hear of their approach, and leaving the throne, with a number of his courtiers accompanying, he went forward to welcome the bishop and the abbot, for he had heard much concerning the holiness of Fridolin. A great banquet was prepared for their arrival in the palace, and at it several nobles sat down to table. Among the guests were many pagans, and one of the most celebrated of Fridolin's miracles now took place, when filling with wine a stone vessel, the colour of glass, and adorned with gold and precious stones in a wonderful manner,<sup>29</sup> Clodovæus presented it to our saint; but, it fell over a grade of the table, and it was then broken into four pieces. One of the attendants gathered them together, and presented them to the king, who, in playful allusion to Fridolin's power of working miracles, asked him to do so in the present instance, and to magnify God's name before the pagans. Taking the fragments together, and bending in humble prayer over them, the vessel was presented whole to the monarch, nor could any person observe a single flaw throughout, so that all present expressed the greatest amazement. The king and those who were at table immediately arose, and poured forth prayers most fervently, for this manifestation of God's power. In consequence of such a miracle, Fridolin con-

The Bollandists think he was the contemporary of our saint. The people of Basle, however, claim Adelsius, and suppose he should be called "Episcopus Rauracorum." In his chronological list of Councils, Sir Harris Nicolas has that of Orleans, on Discipline, assembled July 10th, A.D. 511. See "Chronology of History," p. 219.

<sup>28</sup> We cannot discover any probable record of this council. Yet, there was one at

Poitiers, A.D. 590. See *ibid.*, p. 222.

<sup>29</sup> This description naturally reminds us of the celebrated Ardagh Cup—probably a banqueting one of the old Irish chiefs—and now carefully preserved in the Museum of the Royal Irish Academy, Dublin. The latter, however, is of more costly materials, and we presume of a greatly superior style and ornamentation, as compared with the French cup here mentioned.



verted many French nobles, in the presence of King Clodovæus,<sup>30</sup> while the bishop baptized them at the font. Greatly rejoiced, the king retired to his chamber the first night after the bishop and abbot had arrived, while they were honourably lodged in the guest-house; and, early on the day following, he arose to assist at the Holy Sacrifice of the Mass, offered by the pious visitors. Afterwards, Fridolin asked permission to have an audience, the bishop being present, and the king graciously assented; when, hearing the whole wonderful account of Fridolin's vision, and about the discovery of St. Hilary's remains, Clodovæus not only highly approved of an intention to restore the monastery, and to depose the relics there, but he even promised to contribute a large amount of gold and silver, to aid in that pious object.

Then taking leave of the king, Fridolin and the bishop returned to Poitiers. There, the church and monastery, with the assistance of King Clovis, were both rebuilt by our saint, as they had already fallen in a great measure to decay. His next object was to have a shrine prepared for the reception of St. Hilary's relics. The bishop and people of the city rendered every possible assistance, to have all that was necessary provided, so that the occasion should be one of great ceremony and solemnity. Part of the illustrious founder's remains was placed in a suitable manner, within the precincts of the restored edifice: another portion being reserved by our saint, for ulterior purposes. This honourable deposition was executed, with befitting rites and magnificence; while, it is stated, with great respect and veneration on the 13th day of January,<sup>31</sup> that of his commemoration, the body of St. Hilary was enshrined in the city of Poitiers.

Whilst in this place, St. Fridolin was visited by two very near relations,<sup>32</sup> who were priests, and who came from Northumberland. They had long desired his companionship, and they wished to labour with him on the mission. Our saint acknowledged the relationship, and received his kinsmen with great honour and affection. They were likewise overjoyed to have found him, and they took up their abode under the same roof.<sup>33</sup>

### CHAPTER III.

A VISION OF ST. HILARY WARNS ST. FRIDOLIN TO LEAVE FOR SECKINGEN—THE HOLY PILGRIM BUILDS SEVERAL CHURCHES AND MONASTERIES, IN HONOUR OF ST. HILARY, THROUGHOUT THE TERRITORIES OF MEIZ, ALSACE, LORRAINE, BURGOGNE, AND AUSTRASIE—HE DEPARTS FOR RHÆTIA, AND ARRIVES AT THE SITE OF SECKINGEN—OPPOSITION OF THE PEOPLE THERE—HE OBTAINS A CHARTER FOR FOUNDATION FROM THE KING—A NUNNERY IS FOUNDED AT SECKINGEN, AND GREAT MIRACLES ARE WROUGHT BY THE SAINT.

AN apparition of St. Hilary to the holy abbot warned him to proceed towards Germany. For after he had entertained his nephews from Northumbria, and having retired to bed, first signing himself with the cross, St. Hilary thus addressed him: "Brother Fridolin, why delay you the accomplishment

<sup>30</sup> See O'Flaherty's "Ogygia," pars. i., Prologue, p. 28.

<sup>31</sup> Yet, other accounts have it, that the Translation took place on the 26th of June, and according to Bouchet, in his Annals, many miracles were wrought on this occasion.

<sup>32</sup> Colgan remarks, Petrus Canisius, in his Life of St. Fridolin, chap. xiv., and St. Peter Damian, in his Discourse on the

Translation of St. Hilary's Relics, hold the opinion, that both were natives of Ireland. Bruschius, "De Monasteriis Germaniæ," states, that they were his nephews on the father's side; while Bauchet, in his Annals, relates, how twelve or thirteen years before he wrote, their bodies were found as perfect, as if they had been only four days buried, in the church of St. Hilary.

<sup>33</sup> See Colgan's "Acta Sanctorum Hiber-

of what you promised to God and to me, when you were obliged to separate a certain part of my remains to carry with you. Therefore, do not tarry longer in this place, which your nephews shall take care to have dedicated to the service of the Almighty, after your departure." Then Fridolin asked, whither he should proceed, and he was told to a certain island<sup>1</sup> in the Rhine. Awaking from this dream, word was brought, that the bishop had been stricken with paralysis; and, with his nephews, our holy abbot, at once, went to render spiritual and temporal comfort. Almost at the point of death, the prelate lay prostrate, but Fridolin bent down in prayer. He arose in tears, and in great perturbation of spirits, but he found, that the patient was entirely restored. All those, who were present, devoutly gave thanks to God. Then, Fridolin told the bishop, to his great regret, what admonition he had received from St. Hilary. Not the prelate alone, but all his clergy and people, bewailed the inevitable loss their district must suffer, owing to the holy abbot's enforced absence; yet, the will of God should be accomplished, and surrounded by the sorrowing citizens of Poitiers, Fridolin, taking with him the relics of St. Hilary, bade them adieu. He set out immediately to visit King Chlodovæus, according to the Life, and he related the particulars of his vision. From that monarch, he obtained permission to occupy the island indicated, but as yet unseen by him, and to accomplish there whatever the Providence of God decreed.

With joy, St. Fridolin parted from the king, who had so graciously assented to his request, and his steps were first directed towards the Moselle. Before leaving France, however, he founded several churches, especially in the provinces of Bourgogne and Alsace. On the banks of that river already named, he began to build the monastery of Helera;<sup>2</sup> and, perhaps, at a different place, called Hilariacum,<sup>3</sup> he erected another church. This, or these, he dedicated to St. Hilary, but he only remained, until his work was completed. From the Moselle, he departed, as we are told by Balther, and his course lay through a gorge of the Vosges mountains.<sup>4</sup> There he selected the site for a church he built—perhaps not different from Hilariacum<sup>5</sup>—and he dedicated it to St. Hilary. Thence, he passed on to the city, called

nize," Martii vi. Vita S. Fridolini, lib. i., cap. iv. to xvi., and nn. 10, 11, pp. 482 to 490. Also, the Bollandists' "Acta Sanctorum," toms i., Martii vi. Vita S. Fridolini, lib. i., cap. ii., num. 14 to 23, pp. 435 to 437.

CHAPTER III.—<sup>1</sup> St. Peter Damian qualifies it, by the epithet "Gallinariam," but the Bollandists think this should be "Secaniam."

<sup>2</sup> Helera was a distinct place from Hilariacum, according to Mabillon. While the former was on the banks of the Moselle, the latter was situated not far from the Saar, a considerable distance from the former river. Helera had been long extinct, but Hilariacum was extant, in the time of Mabillon, and then called Nova-cella, or the Benedictine Monastery of St. Nabor or St. Avol. See "Annales Ordinis S. Benedicti," toms i., lib. viii., sect. xxvii., p. 221. Dr. Lanigan is of opinion, that the name of Hilariacum indicates it had been dedicated originally, not to St. Paul, but to St. Hilary, and he thinks it to have been one of St. Fridolin's foundations, and that being in the eastern and mountainous part of Lorraine,

it answers Balther's description of a church he erected, after leaving the banks of the Moselle. See "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. xiv., n. 130, pp. 481, 482.

<sup>3</sup> According to the Sanmarthann, Sigebold; Bishop of Metz, gave this place to St. Fridolin, and dedicated it A.D. 714. But, according to another account, Hilariacum was built from its foundations, by Meurissius, Bishop of Metz, dedicated to St. Paul, and endowed A.D. 734. This latter statement was to be found, in an old MS. of that monastery. Wherefore, the Bollandists, remarking on the lateness of these dates, state, that either Helera was a different place from Hilariacum, or that the first house, built there by St. Fridolin, having been destroyed, it must have been rebuilt by Sigebold, or Sigebald, Bishop of Metz.

<sup>4</sup> So early as the fifth century, Christianity was planted, by some religious men, among those mountains. According to Dempster's "Menologium Scoticum," Fridolin founded eight monasteries.

<sup>5</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March vi., p. 92.

Argentina<sup>6</sup> by the Latins, and now known as Strasburg, situated on the River Rhine. Here again, our saint erected another church, in honour of his patron, St. Hilary.

The same course of labour was undertaken by him, in the territories of Metz and Austrasia, through which countries he travelled for some time. He left Argentoratum, however, and he appears to have visited several monasteries, on his way through the Kingdom of Burgundy, until at last he came to the Bishop<sup>7</sup> of Curia,<sup>8</sup> in the territory of Rhætia. Here the holy pilgrim remained, for some time, and here, once more, he built a church, dedicated to St. Hilary.<sup>9</sup> Yet, impelled by the Divine admonition to seek his ultimate point of destination, he enquired from those, who knew the neighbouring territories, if they could direct him to any island, in the Rhine, as yet uncultivated and uninhabited. They spoke of one, the eligibility of which they knew not, and they indicated where and how it might be reached. Fridolin set out on his travels, and, after incredible fatigue, he arrived at the spot. He felt rejoiced to behold this scene of his future labours; but, it seems, the people of that country mistrusted his motives, for coming among them. Being noticed as a stranger, wandering about, and making observations on the site, he was upbraided by the neighbouring inhabitants, that he had taken up his quarters, in the island, as a robber, intending to seize on their cattle. They offered so violent and persistent an opposition, that Fridolin barely escaped from a violent death; and, he was obliged to return, so that he might obtain the king's charter for possession of lands, claimed as a royalty, from time immemorial. This the king granted to him, and to his monks, for ever, and signed the document with his own hand. Nor was this all, for royal messengers or guards were sent back with Fridolin. These signified the king's grant, and also his decree, that if any intruder should further interfere with the holy pilgrim's labours or title to the place, death without reprieve should be the punishment for such an offence.<sup>10</sup>

In fine, he obtained a grant of the island and territory at Seckingen.<sup>11</sup> This island lay in the Rhine, and at its entrance into Suabia. But, whether the grant was made to him by Thierry I., King of Austrasia,<sup>12</sup> or by Sigismond, King of Bourgogne,<sup>13</sup> is disputed among those, who adhere to, or dissent from, the opinion of our saint's early arrival in France.<sup>14</sup> Here, according to Dr. Lanigan, he built a church and a stately monastery, under the patronage of

<sup>6</sup> Argentoratum is the name it receives, from the more ancient writers.

<sup>7</sup> In Bruschiu's "Catalogus Episcoporum Curienſium," he is called Puriciuſ, or Pruriciuſ.

<sup>8</sup> Now Coire, in the Grisons of Switzerland. See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March vi., p. 92.

<sup>9</sup> This, we are told, by Bruschiuſ, was afterwards dedicated to St. Martin. Specheruſ asserts, that the vestiges of this church and its adjoining cell were to be seen there in his time. See "Chronicum Rhætiae," p. 223.

<sup>10</sup> The writer Balthar affirms, that for the foregoing account, so far, he had depended on the Helera MS. as an authority, and then closes his First Book. The old MS. was illegible towards the end, and his Second Book is made up, mainly of what he learned on good authority, in the monastery of Seckingen. See Colgan's "Acta Sanctorum Hiberniae," vi. Martii. Vita S. Fridolini Abbatis, &c. Vita, &c., lib. i., cap. xvii. to xxiii., pp. 485, 486. Also, the Bollandists' "Acta Sanctorum," tomus i., Martii vi. De S. Fridolino Abbate Seckingae in Germania. Vita, &c., lib. i., cap. iii., num. 24 to 31, and nn. (a, b, c, d, e, f, g.), pp. 437, 438.

<sup>11</sup> Bishop Challoner states, that Seckingen lay on the borders of Switzerland. See "Britannia Sancta," part I., p. 159.

<sup>12</sup> Metz was the capital of his kingdom, which included a part of the present German Empire, beyond the Rhine, as also a portion of that country, between the rivers Rhine and Meuse.

<sup>13</sup> The ancient kingdom of Burgundy comprised what was afterwards known as the Duchy of Burgundy, Franche-Comté, Provence, Dauphiné, Lyonnais, Switzerland and Savoy. In his "Menologium Scotticum" Dempster makes our saint the Apostle of nations lying on the Meuse, and of the Rhaeti.



Pepin of Heristal, Mayor of the French palace. They were dedicated to St. Hilary.<sup>15</sup> In after times, this celebrated religious establishment had a history of great interest to recommend its perusal, and the fortunes of Secking or Seckingen<sup>16</sup> were mingled with singular vicissitudes. The place itself is situated a few miles, eastward from the famous city of Basle. Seckingen lies between Switzerland<sup>17</sup> and the duchy of Baden, but within the bounds of this latter province. The Canton of Glarus was formerly subject to the Abbess of Seckingen, under whom and a mayor,<sup>18</sup> the people enjoyed very considerable privileges, and a democratic form of government. Towards the latter end of the thirteenth century, the Emperor Rodolph I. obtained there an exclusive administration. The mayoralty had gradually become hereditary, and it was purchased by his son Albert, who reunited in his own person the whole civil and judicial authority. The Dukes of Austria oppressed the people, who, after several struggles, at last obtained their freedom, in 1388.<sup>19</sup>

When St. Fridolin got secure possession of the island, it happened, that the relics of St. Hilary, which were carried in a shrine and usually borne on his shoulders, happened to be left hanging on the branch of a certain tree, while he slept near them, for his long journey had caused him great fatigue. What must not have been his surprise, on awaking, and on commencing his prayers, to find that the large tree<sup>20</sup> had bent down like a slender twig towards him, and to the earth, while inclined from its topmost to its lowest branches, as if to do him reverence ! This the holy pilgrim judged to portend his being obliged to remain in that place, and he removed, with great joy, the shrine from its resting place, in order to set it up in a more suitable position. It occasionally happened, while our saint was on his missionary tours, he and his religious were obliged to apply for a night's lodging and for hospitality, from the country people. Once he entered the house of a respectable man, called Wachter. But, the wife of this man met the saint, and, in a vehement manner, she thus addressed him : " Brother, I wonder why you pass others in this village, and come to our house, as you see, with the exception of one room, in which my husband and myself are obliged to lodge, all the remaining part has been destroyed by fire, and moreover, do not you and your travelling companions know, that famine has greatly pressed on our means this year ? " Yet, the husband palliated the violent language of his wife, and toned down her anger ; since, he had heard of Fridolin's reputation for sanctity, so he contrived to make the best provision possible for the visitor's entertainment and rest. That very night, his wife gave birth to a daughter ; and, notwithstanding a reluctance still expressed by the mother, Wachter desired St. Fridolin to baptize it. With this request he complied. Not only did the father afterwards bestow property on the holy abbot, for religious purposes, but he even sent this daughter to receive instruction, and to take the veil, at Seckingen, where she subsequently served God, in the religious state. This daughter is said to have been the first nun professed there ; while her parents and friends bestowed many charitable gifts on St. Fridolin.

St. Fridolin is supposed to have established a house for female religious, at Seckingen, having obtained some lands for its endowment, from Urso,<sup>21</sup> a

<sup>14</sup> See an account of these kings and their period, in L. P. Anquetil's "*Histoire de France*." Première Race dite des Mérovingiens, sect. ii., iii., pp. 45, 46.

<sup>15</sup> See Godeau's "*Eloges des Eveques Français*," Siecle iv., pp. 10, 22.

<sup>16</sup> An account of this religious establishment will be found in L'Abbé Migne's "*Dictionnaire des Abbayes et Monasteres*," &c., col. 714.

<sup>17</sup> The main channel of the Rhine flows on the Swiss side.

<sup>18</sup> He was appointed by the abbess, but chosen from among the inhabitants.

<sup>19</sup> See Cox's "*Travels in Switzerland, and in the Country of the Grisons*," vol. i., Letter vi., pp. 41 to 44.

<sup>20</sup> Balther adds, that many, living in his time, had often seen the tree in question.

wealthy Swiss noble of Glarus. His brother Landolph seems to have had an interest, also, in these lands, but which he ceded, in our saint's favour. A community of Canonesses reside in the same place, to the present day.<sup>22</sup> According to a custom, then prevalent, the aforesaid grant was confirmed, by an instrument in writing. Soon afterwards, however, Urso died, and then his brother, Landolph, unjustly seized upon all the conventual possessions. This action was brought before the judges, by St. Fridolin, and these required the fullest evidence of his rights. The Landgrave, Baldeberch,<sup>23</sup> appointed a certain day for Landolph and Fridolin to meet, at the tomb of Urso, in Clarona or Glaritz. The saint raised its occupant to life, calling upon him, in the name of Christ to arise. Taking him by the hand, Fridolin brought the dead man to the Villa of Ranckwail, where the Landgrave presided in court, with a great number of attendants. Landolph was present, to hear these words spoken by Urso: "Brother, why have you injured your conscience, by taking what belonged to me?" Landolph in amazement cried out: "My dear brother, not only do I restore your part of these possessions, but I shall even add what belongs to myself, as a gift to Seckingen." Then Fridolin, according to the mediæval legend, led Urso back to the tomb.<sup>24</sup> Another very incredible story is related, about the saint having released a certain man from his position, in a bath; and, for this service, the person thus delivered gave a part of his inheritance, for support of the monastery at Seckingen.<sup>25</sup>

#### CHAPTER IV.

ST. FRIDOLIN MAKES IMPROVEMENTS, AT SECKINGEN—HIS RIGHT TO THE ISLAND MIRACULOUSLY CONFIRMED—HIS PIOUS WORKS AND MISSION—HE IS SAID TO HAVE COMPOSED A BOOK OF EXHORTATIONS TO SACRED VIRGINS, AND OTHER WRITINGS—HIS DEATH—MIRACULOUS OCCURRENCES AFTER HIS DEPARTURE—MEMORIALS AND VENERATION FOR THIS SAINT—CONCLUSION.

At first, Seckingen was covered with a thick growth of trees and brushwood. This was cleared away by St. Fridolin, in order to build his monastery, and to bring the lands under cultivation. But, when King Chlodoveus departed this life, those, who had opposed the saint on a former occasion, still persisted in their hostility. They affirmed, that the island belonged to them, by hereditary right. It was resolved, however, by mutual concession, obtained through some prudent friends of the contending parties, that the contestants should assemble at a place, agreed upon, and where, at a time subsequent, the great current of the Rhine flowed. Then, the case was different, for

<sup>22</sup> Urso is said to have been one of St. Fridolin's converts, by Canisius, in his *Life*, chapter xxiv.

<sup>23</sup> See L'Abbé Migne's "*Dictionnaire des Abbayes et Monastères*," &c., col. 714.

<sup>24</sup> By some, his name is written Baldebrecht.

<sup>25</sup> Balthar tells us, that in memory of the foregoing miracle, the following Latin verses were written there:—

"Prædia pro Domino dant Fratres hæc Fridolino:

Tempore post multo, negat alter fratre sepulto,

Suscitat hunc dignus testem, ducitque benignus:

Tu ba timore tremis, Sanctus sua jura redemit."

<sup>25</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," vi. Martii. *Vita S. Fridolini Abbatis*, &c., lib. ii., cap. i., ii., iii., vi., pp. 486, 487. Also the Bollandists' "*Acta Sanctorum*," toms i., Martii vi. *De S. Fridolino Abbate Seckingæ in Germania*. *Vita*, &c., lib. ii., cap. i., num. 1, 2, 3, 8, pp. 438 to 439, with notes.

CHAPTER IV.—<sup>1</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," Martii vi. *Vita S.*

Alpine snows, melting in summer time, ran from the mountain hollows, through another channel. Fridolin prayed earnestly, both by day and night, that the power and justice of God might be made manifest, in the decision to be arrived at; so that, when the moment came, he entered the island alone, and at a particular spot, he prayed in presence of a multitude, "May the Almighty himself, who has created all good things in Heaven and on earth, turn this water against his enemies, so that henceforth, they may not, so persistently as heretofore, pass over to destroy this place." During the whole of that night, he remained in prayer. On the day following, the course, which could be passed over dry-shod, became the great bed of the Rhine; and, the saint's enemies departed, not alone in admiration and prayer, but asking Fridolin to offer his petitions, so that they might not incur Divine displeasure.

The fame of our saint's learning and eloquence thus went abroad; and, the fruits of his ministry fell ripe, before his sickle. Without further molestation, he was allowed to build his church, in honour of St. Hilary, and there, too, various miracles took place, both during his lifetime, and after his death. In the good government of his religious brethren, and in a sort of religious retreat, he passed the remaining years of his life. We may infer, from his Acts, that the saint here established a sort of Lyceum for boys of tender years, and Fridolin's gentleness of manner gained on the confidence and affection of these youths; for, he encouraged their sports, and even lent himself, as it were, to promote their innocent hilarity. It is indicated, also, that he had a community of Canonesses, under his charge, at Seckingen, and probably these had female pupils in training.<sup>1</sup> His affability and patience were among the most remarkable traits of his noble character. St. Fridolin is surnamed Viator,<sup>2</sup> on account of his many travels, to spread amongst the people of different nations a knowledge and an observance of the Gospel of Christ. Especially are we told, that he brought over the people of Glarus, to the Christian religion.<sup>3</sup>

When we know, how in early youth, he had such a passion for learning and literature, it should not be surprising, that in more mature years, he undertook the task of composing several useful works. He is said to have written, a Book of Exhortations to Sacred Virgins, probably intended for the guidance of the female community he had established at Seckingen. Another Book, intitled, "*Præcepta ad Monachos*," another "*Ad Augustanos*," and again, one denominated, "*Acta D. Hilarii*," are ascribed to him, by Dempster.<sup>4</sup> Notwithstanding, such assertions, we ought desire, somewhat better authority than his statement, that Fridolin wrote the foregoing works.

After a serious and pious preparation for the closing struggle, his happy soul went to heaven, the day before the Nones of March.<sup>5</sup> On the division of the kingdom of Bourgoigne, between the Kings Clotaire and Chilbert, Seckingen was included in the principality of the Upper Rhine. It fell under the dominion of their nephew, Theodobert, King of Austrasia. During the reign of this latter prince, the translation of St. Fridolin to bliss, is said, by many writers, to have taken place; according to the most probable

Fridolini Abbatis, lib. ii., cap. iv., v., vi., pp. 486, 487. Also, the Bollandists' "*Acta Sanctorum*," tomos i., Martii vi. De S. Fridolino Abbate Seckingæ in Germania. Vita, &c., lib. ii., num. 4, 5, 6, 7, 8, pp. 439, 440.

<sup>2</sup> While offering this statement, Dempster, who seeks to make him the son of a king of Scotland, adds, "*nisi fallor*, Dongardi

XLII. filius, vel Courani XLV. regis."— "*Historia Ecclesiastica Gentis Scotorum*," tomos i., lib. vi., num. 515, p. 280.

<sup>3</sup> See Cratopolius, "*In Episcopis Germanie*," p. lxi.

<sup>4</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomos i., lib. vi., num. 515, p. 281.

<sup>5</sup> So state, the old Acts, by Balthar.

<sup>6</sup> He quotes Arnold Wion's "*Lignum*



accounts, however, his death must be assigned to a much later period. Dempster has it, that our saint lived, in the year 495, or in 560.<sup>6</sup> Father Stephen White says, that he died A.D. 514.<sup>7</sup> Another statement places his demise, at A.D. 538.<sup>8</sup> It seems more probable, however, that his death fell within the seventh century.<sup>9</sup>

After death, the body was consigned to its tomb, within the enclosure of his church, at Seckingen; and, the remains have been piously kept there, as the richest treasure of the place. But, they were not destined to remain undisturbed; for, frequent irruptions of the Pagans caused the monks and nuns, to fly for their lives, to other places of refuge. On a certain occasion of this kind, the sarcophagus and body of the holy abbot were left behind. A devoted lover of Fridolin, named Wenilo, declared, that he could not bear to live any longer, if the sacred remains were burned by the Pagans. Full of this agonizing thought, and yet inspired by Faith, he entered the church, and kissing the tomb, he lay prostrate over it, for a time, and then cried out: "O my master, Fridolin, I beseech thee, through the Almighty power, that either you would have me killed, at once, by the Pagans, or grant that I may be able to bear your body hence." Saying these words, he laid his hand on the covering stone, and raised it, an effort of strength, ordinarily speaking, which six men could only effect. Then the mausoleum being exposed, the coffin was raised, and Wenilo bore it, without any difficulty, to the fugitives, while it was thought, the saint himself directed this miraculous action. The clergy and the nuns greatly rejoiced, at such an occurrence; but, when certain clerics, noble laics and others tried to move the coffin for protection to a fortified castle, its weight was found to be an insuperable obstacle. Yet, when a few of Fridolin's own monks and nuns approached, they carried his precious remains very easily.<sup>10</sup> It is related by Balther, that occurrences, similar to what have been just related, took place, when the barbarians made inroads, on the territory around Seckingen.

After the death of St. Fridolin, various miracles are recorded. A man, who was a paralytic from his infancy, continued to live for many years, yet hardly able to move his limbs, to speak, or to walk. Prostrated by excessive weakness, the feast of St. Fridolin was near, and his parents brought the poor creature to the church, whither so many of the faithful flocked. During the time of Mass, the cripple lay prostrate, over the tomb of the saint; then, owing to the power of God, and to the merits of Fridolin, he arose unexpectedly and perfectly restored to health, and to the enjoyment of his long-deprived faculties. The clergy and people present gave thanks to the Almighty, while the fame of this miracle was spread far and near. An abbess of noble or regal birth happened to be with her father,<sup>11</sup> in a certain royal mansion. It took fire, and great was the danger of flames extending to the adjoining church. The people and servants there made every effort to save the latter building; for, the superioress ran and threw herself over the tomb of St. Fridolin, while declaring her purpose not to leave it, until she should be consumed to ashes. The flames advanced to the building where she was, and when all hopes of extinguishing them had vanished, the people

Vite," lib. iii., p. lxi., after making this statement. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vi., num. 515, p. 281.

<sup>7</sup> See "Apologia pro Hibernia," cap. iv., p. 44. Coccius, also, has this date.

<sup>8</sup> See "Circle of the Seasons," p. 66.

<sup>9</sup> See Rev. Dr. Lanigan's "Ecclesiastical

History of Ireland," vol. i., chap. viii., sect. xvi., p. 428, and n. 214, p. 430. *Ibid.*

<sup>10</sup> Stumphijs relates, that the Hungarians invaded Seckingen, A.D. 938, when they were repulsed, by a certain countryman, named Hermigerus. Perhaps, the foregoing account may be referred to this period.

<sup>11</sup> The Bollandists think, that some Re-

ran away to save their lives ; when lo ! an apparition of St. Fridolin, clothed in priestly robes, was seen, and suddenly, from roof to foundation, the fire went out, and even every trace of smoke vanished. In numberless instances, the blind, the deaf, the mute, the lame, and those oppressed with other diseases, obtained relief, in a wonderful manner, owing to the merits of this renowned abbot.<sup>12</sup>

It is related, in the German Life of St. Fridolin, by Henric Murer, that Jacobus Wyssius, a respectable citizen of Bremgarten, in Argovia, had a son, by his wife Margaret Seggina, and, for a time, this son could neither walk or stand. His parents spared no cost to effect a cure. At last, taking counsel with some pious persons, they brought this youth, tied on a horse, to the tomb of St. Fridolin, at Seckingen, where their prayers were offered. There, to their great joy, the son was enabled to walk, while he was restored to health, through the mercy of God, and the intercession of St. Fridolin. Another miracle, like this, occurred in 1572, when the son of a certain Saloma Hofmann,<sup>13</sup> hostess or an innkeeper of Baden, had attained his tenth year. He was afflicted with a grievous illness for twenty successive weeks ; and, for two months, he could only move from place to place, when lifted by others. No human remedy seemed to avail him, and his complaint even became more aggravated. At last, by advice of friends, it was resolved, he should be brought to the tomb of St. Fridolin, at Seckingen ; when, during the night, he removed to its church, and a priest there, at the mother's request, putting on the sacred vestments,<sup>14</sup> with which St. Fridolin was accustomed to celebrate Mass, touched the boy with the saint's abbatial staff. Having prayed to the holy patron, and offered Mass, the child arose, and asked permission to walk alone to the hospice. This he did, to the great admiration of all beholding such a miraculous incident.

The remains of St. Fridolin were exposed to the veneration of the faithful, in the year 1637, when his bones and ashes were found enshrouded, in the most costly stuffs.<sup>15</sup> The Abbesses and Canonesses of Seckingen had their establishment richly endowed, owing to the munificence of nobles and people ; while, they enjoyed special secular privileges and honours, as a mark of respect for their holy founder.<sup>16</sup>

In conjunction with St. Hilary, he is honoured as patron of Seckingen, his office being found in the breviaries of many churches, and his name occurring in the Martyrologies, on the 6th of March, the day of his festival. Among these may be mentioned, the Breviaries of Constance, of Basel, of Poitiers ; also, the Martyrologies and Calendars of Herman Greuen, of Molanus, of Canisius, of Felicius, of Ferrarius, of Galesinius, of the Treves Manuscript of St. Martin, of the English Martyrology ; while, in nearly all the collections of Saints' Acts, his feast is thus noted.<sup>17</sup> The Benedictine writers, Wion, Dorgan, Menard and Bucelin claim him, as one of their order.<sup>18</sup> In the anonymous Catalogue of Irish Saints, published by O'Sullivan Beare,

gulus or Dynast, near Seckingen, is here meant.

<sup>12</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," Martii vi. Vita S. Fridolini Abbatis, lib. ii., cap. vii., viii., ix., pp. 487, 488. Also the Bollandists' "*Acta Sanctorum*," tomus i., Martii vi. De S. Fridolino Abbate Seckingæ, in Germania. Vita, &c., lib. ii., cap. ii., num. 9, 10, 11, pp. 440, 441.

<sup>13</sup> She lived, at the sign of the Angel.

<sup>14</sup> Murer declares, that these relics were preserved, at Seckingen, when he wrote.

<sup>15</sup> See Baillet's "*Vies des Saints*," tome i., Mars. vi., sect. ii.

<sup>16</sup> See allusions to these matters, in the Life of St. Fridolin, by Canisius, chap. xxvi.

<sup>17</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," Martii vi. Vita S. Fridolini Abbatis, &c., n. 21, p. 490. Also "*Acta Sanctorum*" of the Bollandists, tomus i., Martii vi. De S. Fridolino Abbate Seckingæ in Germania. *Commentarius prævius*, sect. i., num. 5, p. 431.

<sup>18</sup> This Colgan denies, for he assumes,

the name of Fridolin occurs at this date;<sup>19</sup> although, in most of our home Martyrologies, his name is strangely omitted, as frequently happens, when a saint who was a native of our country had lived and died on the Continent of Europe.

In all the houses of his foundation, his memory is held in veneration; and, to this day, the Canton of Glarus, in Switzerland, retains the image of St. Fridolin, in the provincial escutcheon of its arms, and it honours our saint, as chief patron of the state.<sup>20</sup> Among the coins of Glarus is an inscription and an image of him, represented as a pilgrim with a staff and book; while, a dead man, rising from the grave, is likewise emblematical of him, in art.<sup>21</sup> Devotion to St. Fridolin was extended, after his death, to many parts of France, Switzerland, Germany, England, Scotland, and especially to Ireland, his native country.

The travels of this holy man seem to have had a fascination for pious adventurers, who formerly set out from Ireland as religious pilgrims. The Scoti, who went to Rome, in the eighth, ninth, tenth and eleventh centuries, generally followed the course of the Rhine, and they visited first St. Fridolin's Convent at Seckingen, then the Island of Richenau;<sup>22</sup> and afterwards Lake Constance. Thence they went to St. Gall, and then to Pfäfers<sup>23</sup> or Pfäfers<sup>24</sup> (Fabaria) Convent, in the valley of the Rhine. Afterwards, they continued their journey to Coire, and passed either the Splügen or the Julier Pass.<sup>25</sup> Many are the fashionable tourists—and some of them deemed to be highly educated and accomplished—from Ireland, at the present day, who pass through the glorious scenes of Switzerland; and yet, how few among them dream even of that share their missionary countrymen had, in an early and exclusive moulding of the minds and habits of those hardy, brave and industrious mountaineers, in a noble civilization, or, in building those numerous monuments, that are yet treasures of Irish art and literature, in the midst of the glaciers, the valleys, and those stupendous mountains, that frown so grandly over broad lakes and rushing rivers. Truly has the real culture of Irish men and Irish women sadly degenerated in our own age!

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ARTICLE II.—ST. SEZIN, BISHOP AND ABBOT, PATRON OF THE PARISH OF GUIC SEZNI, LEON, IN BRITANNY. [*Fifth and Sixth Centuries.*] The birth of this saint was ushered, by a portent, not uncommon, in the hagiographical Celtic relations. It indicated, that like a bright star, St. Sezin should bring a light upon the world, whereby many ought find their way to a heavenly place of rest. From older Acts,<sup>1</sup> Albert le Grande has compiled

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that St. Fridolin came to France and Germany before the Benedictine Order had been introduced to either of these countries. See "*Acta Sanctorum Hiberniæ*," Martii vi. Appendix ad Acta S. Fridolini, cap. iv., p. 493.

<sup>19</sup> See "*Historiæ Catholicæ Ibernix Compendium*," tomus i., lib. iv., cap. xi., p. 49.

<sup>20</sup> See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. iii., March vi., p. 93.

<sup>21</sup> See Very Rev. F. C. Husenbeth's "*Emblems of Saints*," p. 68.

<sup>22</sup> Now called Rheineau, below the falls of Schaffhausen.

<sup>23</sup> An interesting account of the Benedictine Monastery, and of the warm baths of Tamina, at this place, will be found in Cox's "*Travels in Switzerland and in the*

Country of the Grisons," vol. iii., Letter lxxxiv., pp. 211 to 214.

<sup>24</sup> St. Pirminius is said to have founded the Convent of Pfäfers, in 713.

<sup>25</sup> The foregoing old Irish route of our ancient pilgrims has been brought under my notice, by Samuel Ferguson, LL.D., M.R.I.A.

ARTICLE II.—<sup>1</sup> These he states to have been MSS., belonging to the church of Leon, and to the Collegiate Church of the Blessed Virgin, at Follcoat, as also one, kept at the Parochial Church of Guic-Sezni, and a MS. account by Dominus Magnus, a noble and discreet Canon of Leon. The ancient office of our saint, in nine lessons, celebrated in the churches of Leon and of Cornwall, on the 19th of September, also, were sources for this biography.



some accounts,<sup>2</sup> which are here to be noticed. Of this abbot, little is known, with any great degree of certainty. Indeed, the lections, in an old Breviary of St. Pol de Léon, from which Albert le Grande made up our saint's history, for the most part, are taken, word for word, from the Life of St. Kieran:<sup>3</sup> Colgan<sup>4</sup> and the Bollandists<sup>5</sup> have separate accounts of the present holy man. The Rev. S. Baring-Gould, in like manner, has given a few brief notes, regarding him.<sup>6</sup> We may allow, probably, that the saint was an Irishman; although, we must reject much of what has come down to us, in tradition. According to Albert le Grande, St. Sezin was born in Ultonia, or Ulster,<sup>7</sup> a province of Ireland, A.D. 402, during the Pontificate of Pope Innocent I.,<sup>8</sup> Arcadius and Honorius<sup>9</sup> being Emperors, and Grallon<sup>10</sup> being King of Britain. His father is called Ernut,<sup>11</sup> and his mother Wingella. On the night of our saint's conception, his mother is said to have had a vision of the firmament, studded with stars, and one, the brightest among these, seemed to fall into her mouth. This incident was thought to be the presage of her child's future sanctity. When brought to the baptismal font, he got the name of Sezin. Soon he learned, to disregard childish sports, to addict himself to the study of letters, and to the practice of piety. He resolved, then, to leave his parents, and to retire into an island, called Clarc.<sup>12</sup> He remained there, until his twenty-fifth year had been completed, when he had a Divine inspiration to visit Rome. Here, the legend states, he arrived, A.D. 435, the Emperor Valentinian reigning,<sup>13</sup> and he began to frequent the schools. Here, also, he formed the acquaintance of St. Patrick,<sup>14</sup> already consecrated a bishop, and destined for the Apostolate of Ireland, where so many Gentiles had yet to be received within the Church. It is added, that having found in Sezin a capable mind and holy manners, St. Patrick presented him to Pope Celestine I.,<sup>15</sup> who consecrated the pilgrim a bishop, and appointed him to have a share, in the mission of Ireland's great Apostle. Owing to such recorded circumstance, and inferring from a fancied similarity

<sup>2</sup> See "Les Vies des Saints de la Bretagne Armorique, avec un ample Catalogue des Evêques d'icelle."

<sup>3</sup> See his Life, at the 5th of March.

<sup>4</sup> See "Acta Sanctorum Hiberniæ," Martii vi. Vita S. Sezini, Episcopi Confess. et Patroni Tutelararum Parochiæ de Guic-Sezini in Urbe Leonensi, pp. 477 to 479.

<sup>5</sup> See "Acta Sanctorum," tomus i., Martii vi. De S. Seznio Abbate Patrono Parochiæ de Guic-Sezini Diocesis Leonensis in Britannia Armorica, pp. 429, 430.

<sup>6</sup> See "Lives of the Saints," vol. iii., March vi., p. 90.

<sup>7</sup> Albert le Grande states, in that part of it, known as Ostrinct; yet, Colgan remarks, that such a title in or for the province was not to be found, elsewhere, while Ulaigh or Ulaich was the Irish etymon.

<sup>8</sup> He reigned from A.D. 402 to 417. See Sir Harris Nicolas' "Chronology of History," p. 210.

<sup>9</sup> The chief events of their reigns, commencing A.D. 395, will be found, in the "Ancient Universal History," vol. xiv., chap. lxiii., lxiv., pp. 324 to 407.

<sup>10</sup> The accounts, about Grallon, Comte de Cornouaille, are regarded as very mythical, by the learned Lobineau, in his "Histoire de Bretagne," tome i., liv. i., num. xxviii.

He is thought, by Dr. Lanigan, to have lived about the latter end of the fifth century. See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. xii., n. 181, p. 493.

<sup>11</sup> Colgan thinks, his real name should be Ernan, while, the mother's was rather Fingella; for, these were names common enough, in Ireland, at the period, and those in the text were unknown.

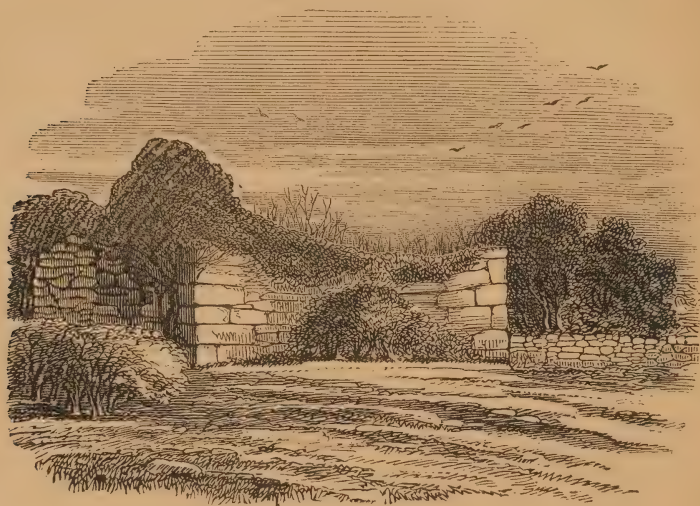
<sup>12</sup> Colgan observes, that no island, similarly named, is to be found among those of Ireland; but, there is an island, called Gluaire, in Connaught; one, called Clothra, and one, called Cealtra, between Meath and Connaught; as also one, called Clere, in the south of Munster. This latter is probably the one meant; although, we believe this part of his St. Sezn's Acts to be fictitious.

<sup>13</sup> His reign is computed to have lasted, from the 23rd of October, A.D. 425, to the 17th of March, A.D. 455, by the authors of the "Ancient Universal History," vol. xiv., chap. lxv., p. 419.

<sup>14</sup> See his Life, at the 17th of March.

<sup>15</sup> This holy Pontiff reigned, from A.D. 422 to 432. See Sir Harris Nicolas' "Chronology of History," p. 209. This Chronology, however, as we may see, conflicts with what is given in the text.

of name, Colgan thinks he may not be a different person from a St. Sesan,<sup>16</sup> or St. Serenus, or Esserinus,<sup>17</sup> or Iserninus. The latter holy man is regarded, as having been Bishop of Kilcullen,<sup>18</sup> and as having been sent into Ireland, to assist St. Patrick, in the year 439.<sup>19</sup> Now, on the island of Aranmore, off the west coast of Galway, there is a very old ruined church, or oratory, almost boat-shaped, at the side walls, and only 19 feet 6 inches in length, by 14 feet 6 inches in width, on the outside. The interior is choked up with a thick growth of brushwood; hawthorn and ivy encircling the massive lime-stones. It lies, in a fertile spot, not far from the sea-shore, and under a high



Tempull-Assurnuidhe, on Aranmore, County of Galway.

ledge of rock. The people call it Teampull Sciernan,<sup>20</sup> and this they interpret, as "the Church of St. Isserninus."<sup>21</sup> Whether it had any connexion or not, with St. Sezin, is more than we dare affirm. It is said in his Acts, when the holy man had received the Sovereign Pontiff's blessing; with several relics of the saints and other gifts, he set out for Great Britain, and thence he went to Ireland. St. Patrick alone excepted, he was there received with great joy by all; but, the Apostle finding his residence to be in that part of Ireland, called Warrham,<sup>22</sup> he relegated some priests and monks to be his

<sup>16</sup> See notices of him, at the 31st of August.

<sup>17</sup> His death is noted, in the *Ulster Annals*, at A.D. 469. See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," *Index Chronologicus*, p. 522.

<sup>18</sup> The Townland, so called, in a parish and barony of the same name, will be found, on the "*Ordnance Survey Townland Maps for the County of Kildare*," Sheets 23, 28.

<sup>19</sup> According to the "*Annales Ultonienses*." See O'Connor's "*Rerum Hibernicarum Scriptores*," toms iv., p. 1.

<sup>20</sup> The accompanying engraving, by George A. Hanlon, has been drawn on the wood, by

William F. Wakeman, from a sketch, taken by the author, on the spot, in June, 1877.

<sup>21</sup> In Archbishop Malachy Keely's list, it is called Tempull Assurnuidhe (said to be dedicated to St. Assurnidhe, or perhaps Esserninus), and, we are told, this church is held, in the greatest veneration, by the islanders. See Colgan's "*Acta Sanctorum Hiberniæ*," Martii xxi. Appendix ad Acta S. Endei, cap. vii., p. 715.

<sup>22</sup> For this strange name, Colgan prefers reading Garrchon, the name of a region and people in Leinster, in which he thinks the church of Kilcullen was located. See, regarding Sezin or Isserin, what he states

companions and assistants. Here, after his arrival, frequent, zealous, and affectionate exhortations, to the people, drew towards him a great multitude of believers, when they were obliged to build a *tempull*,<sup>23</sup> and around it were placed several houses, in the shape of a monastery. In these, the holy bishop and his companions dwelt. So many pilgrims flocked there, that he soon required to increase the number of his ministers, and he ordained other priests for the administration of the sacraments. In fine, when his mission had so happily succeeded, he first communicated this success to St. Patrick, and afterwards to Pope Sixtus III.<sup>24</sup> By this Pontiff, the monastery of our saint is said to have been erected into an episcopal see, and he was set over it, as the first bishop. When the *tempull* of the monastery thus became a Cathedral Church, St. Sezin built a larger monastery, and in this he received a great number of youths, whom he assiduously trained to studies and to virtue. For thus, he wished to utilize their labours and preaching, in the churches belonging to his diocese. Several miracles are related, which he publicly wrought, and which through Almighty assistance served to confirm the truth of his doctrine, in the people's minds. Thus, on a certain day, when the lamps were extinguished in the church, his prayers obtained from God, that they should be re-lighted, and without pain, he carried fire in his hands. Once, when a St. Rhodonus<sup>25</sup> paid him a visit, in the middle of winter, he was brought to the hospice, where there was no fire, but only some faggots of wood. But, no sooner had Sezin offered his prayers, than they blazed up on the hearth. A noble chief, named Geran, had a servant, and the latter was torn in pieces by a ferocious wolf. The dead body lay, in an adjoining wood, but our saint restored the man to life. The wife of Prince Onegia,<sup>26</sup> who ruled over the territory, where our saint had planted the Gospel, came on a visit, but illness prevented her from leaving. She expressed a desire to have some blackberries, which St. Sezin procured; and, on eating these, through his prayers, her illness disappeared. From respectable authorities, it may be believed, that the grape was cultivated, in early Christian times, throughout Ireland; but, once, when St. Patrick visited Sezin, he wanted wine,<sup>27</sup> until making a sign of the cross over water, contained in some vessels, it was turned into wine, and so kept for three days, that St. Patrick remained. Again, he brought out from a lake seven men, who had been drowned there, by certain robbers; he sought the release of a captive from that chief, whose horse he had killed, and obtained his request by restoring the horse to life; he also effected reconciliation between two princes of Ireland, by telling them that the Almighty should stay their hands in a miraculous manner, and this happened, when a large tree fell before the contending armies, so as to prevent them from meeting in a hostile manner, while the astonished leaders, thanking God and our saint for sparing the effusion of blood, entered into a treaty of amity. Some of the foregoing legends so closely resemble those found in the Life of St. Kieran,<sup>28</sup> Patron

further, in "Trias Thaumaturga," Septima Vita S. Patricii, pars. iii., cap. xviii., and n. 31, pp. 152, 185.

<sup>23</sup> The Latin Acts have it "templum vnum."

<sup>24</sup> He immediately succeeded Pope Celestine I., and ruled from A.D. 432 to A.D. 440. See Berti's "Ecclesiasticæ Historiæ Breviarium," pars. i., sec. v., cap. i., p. 131.

<sup>25</sup> Colgan rather thinks, this name should be St. Rodanus, who flourished about this time in Ireland, and who was that disciple, mentioned in the Septima Vita S. Patricii,

pars. ii., cap. xli., xliii., and pars. iii., cap. xviii. Also, is he mentioned, in Sexta Vita S. Patricii, cap. xcii. See "Trias Thaumaturga," pp. 96, 135, 167.

<sup>26</sup> Most probably intended for Ængus.

<sup>27</sup> The Latin Life states, at this passage, "deficiebat vinum quod ista in insula rarissimum est."

<sup>28</sup> The Bollandists seek to account for this confusion, by stating, that about the year 560, there was a St. Serenicus, Abbot of Sagiensis, near Normandy, and whose feast is celebrated by Saussay, in his Gallic Mar-



of Ossory, that it has been supposed, they are only abridged from his Acts.<sup>29</sup> Having confirmed many among the Irish in the faith, Sezin desired a rest from his labours; but, he was admonished by the Lord, to pass over the sea into Armoric Britain, and to take several of his religious with him. Obeying such mandate, and selecting seventy disciples, by a prosperous navigation he reached that territory about Leon, and he landed in the port of Pollukel, which is in the parish of Keriovana. This is said to have occurred in 477, when passing the Rhine, the Franks entered as the conquerors of Gaul.<sup>30</sup> At this time, too, it is stated, that Hoel the Great was king over Britain. Near that port, when he landed, Sezin selected his place, and erected his hermitage or monastery; for, the latter was required to accommodate his disciples. It was called Penati San Sezni. Afterwards, he came to the place, which is now denominated Guic-Sezni, and there he built a monastery, where with his religious, Sezin is said to have lived, until he attained the one hundred and twenty-seventh year. As he died, in this monastery, and as in Guic-Sezni his feast has been constantly celebrated, on the 6th of March, this is thought to have been his Natalis. The year 529 is that generally assigned for his departure. He was buried in the monastic church of Guic-Sezin, under the high altar, where even yet a certain cave is shown, as the spot, where he was interred. The fame of his miracles was so great, that after death, the Irish sent a fleet to Pollukel, and took away his body by force, to bury it in the place where his episcopal see had been erected in Ireland. The people of Leon, however, by much entreaty, obtained some of his relics, which were long preserved in the parochial church of Guic-Sezni, where he is regarded as the special patron. The 7th of May, and the 19th of September, are festivals relating to this holy man;<sup>31</sup> and these probably represent some elevation, translation, or special veneration, referring to his relics. We are told, in the ancient Acts, that Sezin<sup>32</sup> was remarkable for his humility and patience; that he was never tired in seeking the salvation of souls; that he was chaste, loving poverty, frugal, meek to all, constant in his vigils, prayers and heavenly contemplation. He preached to the people by example, as well as by words; he never tasted wine or intoxicating drinks. He chose to be clothed in the skins of wild beasts, and he used neither linen or wool, except on occasions, when he wore pontifical vestments. Thus was he dead to all self-love, that he might be loved only by God.

ARTICLE III.—ST. CAIRPRE OR CORPRE CROM, BISHOP OF CLONMAC-NOISE, KING'S COUNTY. [*Ninth Century.*] The days of this holy man were cast, in a dangerous period; for, the Danish and Norwegian invasions were then rife, over many districts, in Ireland. Yet, the heirship of sanctity did

tyrology, at the 7th of May. His *cultus* possibly prevailed, among the Armoric Britons; and, as they often substitute a z, where two liquids occur, so they may have written for that name, Seznius, and they may have mistaken Sagiensis for Sagiriensis, thus thinking him to have been identical with the patron of this latter place. Then, finding St. Kieran's Acts, these may have been assigned to St. Seznius.

<sup>29</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," Martii vi. Vita S. Sezini, &c., cap. i. to xiv., pp. 477, 478.

<sup>30</sup> Such date has been questioned, by the Bollandists, as one much too late, for the epoch assigned; since, in the commence-

ment of the fifth century, when the Roman power began to decline, the Franks crossed the Rhine, and the Salii, another band of these people, under their king, Clogio, who commenced his reign in 428, invaded Cambray, and subjected all the surrounding country to his sway.

<sup>31</sup> See the Bollandists' "*Acta Sanctorum*," tomos i., Martii vi. De S. Seznio Abbate Patrono Parociæ de Guic-Sezni, &c., num. 4, p. 430.

<sup>32</sup> According to Lobineau, little more is known of Sezni than his name, and that he is patron of Guic-Sezni. See "*Histoire de Bretagne*," tome i., liv. ii. Num. ccxv., p. 76.

not depart from our island, and the present bishop was renowned, in his time. From various sources, Colgan<sup>1</sup> and the Bollandists<sup>2</sup> have legendary Acts of this St. Corpre, at the 6th of March, on which day, we find him noted, as Carpre cruim [no Cruinn], in the Martyrology of Tallagh.<sup>3</sup> The designation Crom, meaning "crooked," or "curved," had probably some relation to a personal deformity. Bishop Challoner commemorates him, at this date.<sup>4</sup> So Marianus O'Gorman and Cathal Maguire, likewise, record his feast. We find entered, on this day, in the Martyrology of Donegal,<sup>5</sup> Cairpre Crom, who was son of Feradhach, son to Lughaidh, son of Dallan, son to Bresal, son of Mainè Mór, from whom descend the Ui Mainè, of the race of Colla da chroich. This saint belonged to the posterity of Heremon. It is probable, he was born, in the earlier part of the ninth century, and that he belonged to the community, at Clonmacnoise. He succeeded to the Blessed Moeldarius, or Maelodhar, Bishop of this place, who died in the year 886.<sup>6</sup> Cairpre Crom is styled, Bishop of Cluain-mic Nois, and head of the religion of the greater part of Erin, in his time.<sup>7</sup> Hence, we may infer the great eminence, as an ecclesiastic, he attained. The legend of Coirpre Crom, Bishop of Clonmacnoise, who died A.D. 899, and of Melaghlán or Malachy, Monarch of Ireland, who died A.D. 860, is contained in the *Leabhar Breac*,<sup>8</sup> which belongs to the Royal Irish Academy. In the O'Longan Manuscripts,<sup>9</sup> R.I.A., Dublin, there is an ancient prose legend, regarding St. Ciaram of Cluain Mac Nois and Cairbre Crom. This is likewise contained in *Scholia*, affixed to the Festilog of St. Ængus. From this, Colgan infers the Acts of St. Carpre were formerly extant, and that this fragment may be deemed an excerpt, which the O'Clerys have thus abridged. It is stated, that to Corpre was shown the spirit of Maelsechlainn,<sup>10</sup> son of Maelruanaidh, King of Erin,<sup>11</sup> according to an old legend. To their account, the O'Clerys append the following observation: A.D. 1022, on the 4th of the Nones of September, Maelsechlainn died.<sup>12</sup> On a certain day, when Cairpre was praying alone in his church,<sup>13</sup> after vespers, he saw a coal-black figure, coming towards him,

ARTICLE III.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Martii vi. De S. Corpreo Episcopo Cluanensi, pp. 508, 509.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii vi. De S. Corpreo seu Carbreo Episcopo Cluain-Mic-Nosie, in Hibernia, pp. 468, 469.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>4</sup> See "Britannia Sancta," part i., p. 159.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 66, 67.

<sup>6</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 538, 539.

<sup>7</sup> Thus is he styled, in the Martyrology of Marianus O'Gorman.

<sup>8</sup> It is a large vellum folio MS., classed, at present, No. 40, 6.

<sup>9</sup> It is marked Vol. vi., pp. 93, 94.

<sup>10</sup> This king reigned sixteen years—from A.D. 845 to 860—according to the "Annals of the Four Masters." Regarding him is told a romantic story, evidently of bardic origin, of his freeing Ireland from the tyranny of Turgesius, through a stratagem, alluded to by Giraldus Cambrensis, in his "Topographia Hiberniæ," Dist. iii., cap. 40. It is related, more at length, in Dr. Jeffery Keating's "History of Ireland,"

book ii., and it is said to have occurred, while Malachy was only the provincial king of Meath. Afterwards, by the suffrages of the nobility of Ireland, he is stated to have reigned as supreme monarch, from A.D. 879 to 897. However, he was dead before this period.

<sup>11</sup> In Dr. O'Donovan's "Annals of the Four Masters," his death is placed, at A.D. 860. See vol. i., pp. 494, 495. The "Annales Ultonienses" have it, at A.D. 861. But, the true date is Tuesday, 30th November, A.D. 863. See O'Flaherty's "Ogygia," pars. iii., cap. xciii., p. 434.

<sup>12</sup> This latter clause is found within brackets, in a more recent hand, than in the original, but the date is wrong, as Dr. Todd remarks. He says: "The writer, by an oversight, has given the year and day, on which Maelsechlainn II. died, not the year and day on which Maelsechlainn I. died."

<sup>13</sup> In a note, Dr. Todd says at this passage, "The word here used to signify church is *Regles*, ecclesia regularis or abbatis; it generally signifies a church, specially devoted to burials."

<sup>14</sup> The *Leabhar Breac* narrative states, moreover, that this figure had a bright circle

so that it stood in his presence.<sup>14</sup> The bishop asked who he was,<sup>15</sup> when the apparition answered, that it was Maelsechlainn, son of Maelruanaidh, and he told him every kind of pain which he was suffering in Purgatory, with other particulars, besides the cause why himself and his spiritual director had been thus punished. Then we are told, that the bishop undertook to make intercession for the king; and, he ordered certain priests<sup>16</sup> to pray for the priest, to bring him from pains. The bishop announced, that he should himself pray for the king. They did so, respectively, and to the end of the half year. As Cairpre was at prayer, towards the end of that period, he saw the king coming towards him, and half-speckled;<sup>17</sup> when, he returned thanks to the bishop, for what had been done for him.<sup>18</sup> The king then implored

around the neck, and it was clothed only in an under garment, which wanted one sleeve.

<sup>15</sup> The Leabhar Breac version adds: "I know you not." He answered, "I am a spirit." "What hath made thee black?" said the bishop. "The number of my sins, and the greatness of my punishment," he replied. "Were not prayers offered for thee?" asked the bishop, "or had you ghostly friends among the clergy, while you were living?" "It availed me more, that I had been buried at Clonmacnoise," said the spirit, "than any aid they afforded me. Through the intercession of St. Kieran, I shall be saved on the day of judgment." "It is unfortunate," the bishop answered, "if you had not some confessor or spiritual director to advise the good works you should do." "I had a certain priest of Clonmacnoise as a director, nor did I pay much attention to his counsels; however, I gave him this golden ring. But, how doth it profit me, while I am now so greatly tortured? Woe to that man, who is carnal, and who hath not a spiritual director, or who doth not good works while living." On this, the bishop enquired, if he had an opportunity for practising good works, and was answered in the affirmative. "I am Malachy, son of Moelruanac, the grandson of Dunchad, and the King of Ireland, so that I had power to do good." "O dreadful matter," said the bishop, "what happened to the priest, thy director, did he turn thy gifts to good account?" "He suffers still greater torments," replied the king, "and the ring, which I gave him, is a fiery circle around his neck; alas! he cannot aid me, for he is in a worse state himself." "And why have you that bright circle about your neck?" asked the bishop. "That is the reward, and a token of the ring, I gave to the priest." "But why are you clothed in this garment?" enquired the bishop. The king replied, "At one time, certain scholars, belonging to this church, came to me, asking me to provide a garment for a poor and half-naked student. I directed the queen, as I had nothing else, to bestow, a precious undergarment of mine to be given him, and therefore you see me covered with that garment." The holy man then asked, "What is the reason for your

appearance at present?" The king answered, "When, a short time previously, demons tormented me in the air, driving me hither and thither, we heard the psalms of your choirs, and then terrified the demons were dispersed and fled through space. For, in no place, on the earth or in the air, can evil spirits rest, when they hear your psalmody." After such colloquy, the king continued: "O woe, woe is me, now I must return to those tortures, but if, for the solace you have so briefly afforded me, you will accept some small compensation, I shall give it." "How?" enquired the holy man. "On a certain occasion, when I made an attack on Dublin, and when engaging the Northman enemy, I obtained among the spoils one hundred ounces of gold, and one thousand ounces of silver, which I hid under the earth, only one of my servants being present, and whom I ordered to be killed, lest he should reveal this treasure to others, or take it away himself. No one is now living, who knows where it is deposited, and there it remains to the present date; yet, I will indicate the spot for you, and then dispose of the money as you please." "I protest," cried the bishop, "I cannot receive the greater gift, when the lesser one bestowed by you, when living, brought such little profit; and therefore, I absolutely renounce your present." Then the spirit vanished, with the exclamation, "Woe, woe, to him, who doth not do good while the time for doing it is afforded."

<sup>16</sup> The Leabhar Breac states, these were twelve in number.

<sup>17</sup> In a note, Dr. Todd says at this word, *half-speckled*, "Colgan explains this to mean, that one half of the spectre appeared shining as if in glory, the other half black as before, to intimate that the deliverance of the king was but half effected:—*Rex apparuit fulgentem media ex parte, ex altera atram, ut prius, proferens speciem.*"

<sup>18</sup> The Leabhar Breac relates, that Malachy stated, how his condition was ameliorated, but that his spirit was on the top of a very high tree, and over a deep abyss; again, that it was exposed to the buffeting of winds and great cold, while, no matter how slight were those punishments in the other life, the king declared, that those who



him to do the same, until the end of another half-year. The clerics obeyed this request, while they fasted and prayed fervently, giving frequent alms, to the end of another half-year. Then the king came in a bright form towards Cairpre, and returned thanks to the holy bishop, for what he had done. The monarch told him, that he should go to heaven, on that day, and that the priest should enter it on the next day. Cairpre asked why the king should go before the priest. The king said, it was owing to the excellence of the bishop's prayers, and to the superiority of his over the priests' intercession. This was in allusion to twelve priests, who were at Cluain Mic Nois, at that time. Then, the king, giving thanks to and blessing the bishop, ascended into heaven, in his presence. Among other things related, in the year 894, St. Cairbre Crom, with a Synod of Seniors, assisted at a convocation, held at Inis-Aingin, now Hare Island, in Lough Ree, on the River Shannon. At this time, the place itself was invaded, by the people of Connaught. A man was mortally wounded there, and the shrine of Ciaran<sup>19</sup> was profaned.<sup>20</sup> This bishop died A.D. 899, according to the "Annals of the Four Masters."<sup>21</sup> An eloquent and a distinguished bishop of the Church,<sup>22</sup> alluding to the words of a venerated and learned ecclesiastic,<sup>23</sup> has remarked, when we hear of those marvellous things, concerning miracles and visions, the Catholic does not believe, that he is bound to accept them all, since those reported miracles have to be examined, upon the very same laws of evidence, by which any other facts are examined. Thus, in the legend of the present holy prelate, an old tradition is here set down, but solely as a curious illustration of our Irish mediæval folk-lore.

ARTICLE IV.—ST. MUADAN, BISHOP OF CARN FURBAIDHE. The identity of this saint, his epoch, and locality, are involved in the greatest obscurity. In the Martyrology of Tallagh,<sup>1</sup> we find this record, Muadan Cairnforbaidhe,<sup>2</sup> registered at the 6th of March. We are informed, that the church of Kill-Modain, or of Kill-Mhodain, was near this latter place, and that it had been within the county of Longford, in a part, too, which formerly belonged to Connaught. In the Irish Life of St. Columkille,<sup>3</sup> whose contemporary he is stated to have been, Mudan is designated only as Abbot of this latter place. If we regard the statement of Marianus O'Gorman, who styles him, in his Martyrology at this date, Modan, he was Bishop of Carnforbuidhe. This St. Muadan, or Modan, is entered in the Martyrology of Cathald Maguire.<sup>4</sup> At the 6th of March, the Martyrology of Donegal<sup>5</sup> enters the festival of St

suffered them seemed to think they were punishments of the damned. Then the spirit disappeared.

<sup>19</sup> This was St. Kiaran, Abbot of Clonmacnoise, whose Life may be seen, at the 9th of September, the day for his feast.

<sup>20</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 552, 553.

<sup>21</sup> See Dr. O'Donovan's edition, vol. i., pp. 558, 559.

<sup>22</sup> See a late most interesting tract, by the Rt. Rev. Patrick J. Ryan, Bishop of Tricoma, and Coadjutor to the Archbishop of St. Louis: "What Catholics do not believe," a Lecture delivered in Mercantile Library Hall, on Sunday evening, December 16th, 1877, p. 35. Second edition, St. Louis, 1878. 8vo.

<sup>23</sup> Very Rev. John Henry Newman, D.D.

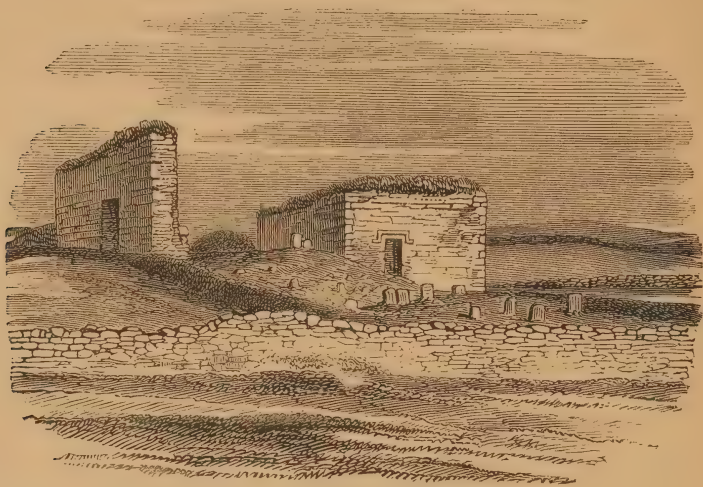
ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>2</sup> I find the word *Furbaidhi* written distinctly away from this entry, in Dr. Kelly's published copy, as if it were the proper name of a saint. Probably, however, it is only a second entry for this locality.

<sup>3</sup> According to Colgan, the passage is indicated, as being in chap. 115. However, in O'Donnell's or Quinta Vita S. Columbæ, lib. ii., cap. vi., p. 410, and n. 8, p. 452, a legend is related, about a certain Mudan, who inhospitably received St. Columba, at Kill-Mudain, after he had taken leave of Crunnther Fraech. Colgan acknowledges himself unable to decide, if that Mudan were identical, with the saint, celebrated at the 6th of March.

<sup>4</sup> See Colgan's "Acta Sanctorum Hiber-

Muadan, Bishop of Carn Furbaidhe. Besides the objection, that what is related in O'Donnell's Acts of St. Columba, by no means establishes Modan's claim to be a saint; if, as conjectured, our Muadan was a disciple to St. Barr of Cork,<sup>6</sup> he could hardly have been St. Columba's contemporary. He flourished about A.D. 561, at the time when the battle of Culadremhne had been fought.<sup>7</sup> The legend, relating to the Modan, by whom St. Columba<sup>8</sup> had been so inhospitably received, is ridiculously absurd; and, in addition, it is stated, that the great abbot pronounced a malediction on Kill-Mudain, as a consequence; so that, it was predicted, not to flourish long as a domicile



Kilmoon Church, County of Clare.

for clerics, but rather it must become a receptacle for wild beasts. Again, on the same day, Columba left it, fire consumed the temporary place of refuge his disciples occupied, and only St. Columba's Book of Gospels, which had been forgotten there, remained unconsumed. This was recovered, by one of Columba's disciples, who returned to seek it.<sup>9</sup> Among St. Patrick's disciples, we find classed a St. Muadan, Abbot of Cluain-Dionech, and bishop of Carn-futbhuidhe, according to Colgan, and, whose festival has been assigned to this date.<sup>10</sup> He is said to be noted, in the Life of St. Albeus.<sup>11</sup> However, elsewhere, Colgan acknowledges, that he does not know, but the St. Muadan, Bishop of Carn-Furbhuidhe, had been identical with Mudain, mentioned in St. Columba's Acts.<sup>12</sup> In the Life of St. Barr,<sup>13</sup> one of his disciples is called Muadan, of Aill Nuaitin.<sup>14</sup> He and many other

nixæ," iv. Februarii. De S. Modano Abbate. Also nn. 1, 2, 5, p. 253.

<sup>5</sup> See Drs. Todd's and Reeves' edition, pp. 64, 65.

<sup>6</sup> He died, on the 25th of September, and as generally thought, in the seventh century.

<sup>7</sup> See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii. De S. Modano Abbate, n. 4, p. 253.

See his Life, at the 9th of June.

See Colgan's "Trias Thaumaturga."

Quinta Vita S. Columbæ, lib. ii, cap. vi., vii., p. 410.

<sup>10</sup> See *ibid.* Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

<sup>11</sup> Chapter xxxiii.

<sup>12</sup> See *ibid.* Vita Quinta S. Columbæ, n. 8, p. 452.

<sup>13</sup> Chapter xviii.

<sup>14</sup> So it is, in the O'Clery's Manuscript, says Dr. Todd, yet he thinks we ought rather read Aill Muaidin. See "Martyr-

saints were at school, under Barr, at Corcach. These offered themselves and their churches to God and to St. Barre.<sup>15</sup> We find a parish of Kilmoon,<sup>16</sup> in the barony of Burren and county of Clare, and there is to be found the fragments of an ancient church.<sup>17</sup> A portion has been converted into a family vault, and the mouldering walls stand within an ancient graveyard, fenced only by a loose stone wall. The old church is not far from the now celebrated sulphur and iron springs of Lisdoonvarna.<sup>18</sup> It seems probable enough, that place was called after a St. Muadan. Mr. William M. Hennessy seems to intimate, that All Muadain, or more correctly Cill Muadain, may probably be found, in the county of Monaghan.<sup>19</sup> There is a townland of Kilmoon,<sup>20</sup> in the parish of Tullagh, in the eastern division of West Carbery Barony, and in the West Riding of Cork County. We find, that under the head of Carn Furbaidhe,<sup>21</sup> Duaid Mac Firbis enters, Muadan, bishop of Carn-Furbaidhe, at March the 6th.<sup>22</sup>

ARTICLE V.—ST. CADROE, OR HADROE, ABBOT OF WASOR, BELGIUM. [*Tenth Century.*] The celebrated English antiquary, William Camden, acknowledges, that after the conversion of Ireland to the Christian Faith by St. Patrick, none could be found more holy or more learned than its Scottish monks, and that it sent forth swarms of saintly men, into all parts of Europe, while many cities and monasteries owe their origin to Irish founders. In Glastonbury, and in other places, throughout England, our countrymen established seminaries for learning, with several religious houses.<sup>1</sup> And at a time, when learning was at a low ebb, in nearly all other countries, about the tenth century, it flourished in Ireland, whither many holy men resorted, in order to obtain a finished religious and secular education.<sup>2</sup> In the Monastery of St. Gall, and in other Irish foundations, on the Continent of Europe, at this period, many eminent Irish teachers and scholars were to be found.<sup>3</sup>

ology of Donegal," n. 3, p. 65. Mr. William M. Hennessy remarks, that there is evidently a mistake here for Cill Muadain, and as a proof he refers to the Index Topographicus, in Colgan's "*Acta Sanctorum Hiberniæ*."

<sup>15</sup> Finding only the present St. Muadan, and another St. Muadan, venerated at the 30th of August, in our Martyrologies, O'Clery says, he is in doubt, as to the identification of St. Barr's disciple, called Muadan of Aill Nuaitin.

<sup>16</sup> Its position is shown, on the "Ordnance Survey Townland Maps for the County of Clare," Sheets 4, 5, 8, 9. The townlands of Kilmoon East and West are found on Sheets 4, 8.

<sup>17</sup> The accompanying illustration was drawn on the spot, by the writer, in June, 1877, transferred to the wood, by William F. Wakeman, and engraved, by George A. Hanlon.

<sup>18</sup> This townland is within the same parish, and it is noted, on the "Ordnance Survey Townland Maps for the County of Clare," Sheet 8. An interesting account of the springs, hotels, antiquities, and scenery, will be found in the "Hand-Book to Lisdoonvarna and its Vicinity," with a map and woodcuts. Dublin, 1876, 12mo.

<sup>19</sup> There is a MS. note (with a query) appended, in his copy of the "Martyrology of Donegal,"

<sup>20</sup> This is marked, on the "Ordnance Survey Townland Maps for the County of Cork," Sheets 149, 153.

<sup>21</sup> Here William M. Hennessy adds a note: "It is stated in the *Dinnsenchus*, 'Book of Lecan,' fol. 231, that this was the name of a large carn, on Sliabh Cairbre, or the Carn Mountain, in the north of the county of Longford; and Colgan (AA. SS. p. 253) observes, that Cill Modani was 'juxta Carn furbaidhe.'"

<sup>22</sup> See "Proceedings of the Royal Irish Academy." Irish MSS. Series, vol. i., part i., pp. 92, 93.

ARTICLE V.—<sup>1</sup> See "*Britannia*," sive *Florentissimorum Regnorum Angliæ, Scotiæ, Hiberniæ et Insularum adjacentium ex intima antiquitate Chorographica Descriptio. Authore Guiljelmo Camdeno*, pp. 647, 648. The first edition of this valuable work appeared in 1586; but, it was much improved and enlarged in subsequent editions.

<sup>2</sup> Thus, in the case of St. Sulgenus, who flourished in Britain, between 900 and 1000, we read, "exemplo patrum, commotus amore legendi, ivit ad Ibernios sophia mirabili claros."—"Vita S. Sulgeni." Camden's "*Britannia*."

<sup>3</sup> See the account of Hermannus Contractus, in Henricus Canisius' "*Antiquæ Lectiones*," tomus i.



The ancient author of Blessed Cadroe's Life has dedicated his performance to Immonus,<sup>4</sup> or, according to Colgan, Immonius Ousmann.<sup>5</sup> The patron appears to have been Abbot of Wasor,<sup>6</sup> and a successor to our saint. The writer<sup>7</sup> of this tract, called Reimann, or Ousmann,<sup>8</sup> seems to have been a monk of the same establishment; but, although he does not claim to have been a Synchronus,<sup>9</sup> a Scotus, or an Irishman,<sup>10</sup> he indicates, that some of our saint's disciples were alive, when he wrote.<sup>11</sup> Hence, it has been assumed, that he flourished about A.D. 1040.<sup>12</sup> His biography has been praised for its good Latinity, notwithstanding the writer's apology for its rudeness to Immonus, who appears to have urged him to a task, not reluctantly undertaken. He acknowledges having access to histories, in his Preface, and from these, he has epitomized an account of ancient people, and the migrations of Ireland's former colonists, not greatly inconsistent with our present accepted records.<sup>13</sup> Such notices, however, we are obliged to eliminate from the present Life, as being extraneous, and yet accessible. Certain pious reflections, which precede, are also of necessity omitted. The old Acts of this saint have been published, by Colgan,<sup>14</sup> with notes, and an Appendix.<sup>15</sup> The Bollandists have given it, likewise, with a previous commentary.<sup>16</sup> Mabillon and D'Achery have an account of St. Cadroe, Abbot, in a Life, containing, with prologue, 37 paragraphs, as also six paragraphs of preliminary

<sup>4</sup> According to the Bollandists.

<sup>5</sup> The Bollandists suppose, that some error of a copyist has been adopted by Colgan, when thus confusing the name of the dedicatory, with that of the abbot to whom the work had been dedicated. And, in the copy, which they obtained, through the kindness of Dominus Rumold Hancart, Prior of the Monastery (Andainensis) of St. Hubert, in Ardennes, the writer is called Reimann or Ousman, who is thought to have lived, about twenty years after St. Cadroe's death.

<sup>6</sup> In the "*Chronicon Valciodorensis*," an interesting history of this religious house will be found, although there are many errors in the narrative.

<sup>7</sup> Colgan calls him an anonymous writer, whose biography of our saint, with the Acts of other Irish saints, had been transmitted, by Dominus Nicolaus Fasonius, Abbot of St. Hubert's Monastery, in Ardennes. The piety and zeal of this superior are extolled, by Colgan; while the abbot transcribed those documents and sealed them with his own hand, as taken from the parchments, belonging to his Abbey.

<sup>8</sup> According to the copy of a manuscript, obtained by the Bollandists, from the Monastery of St. Hubert.

<sup>9</sup> He excuses himself, alluding to the subject of his memoir, that he was not "*ita viro illi familiaris*," and that beyond what was related to him, he knew nothing of St. Cadroe's Acts. Yet, in this account, the Bollandist editor infers, that dedicating the work to Immonus, Abbot, who flourished about A.D. 990, most likely the writer was a monk of Wasor, and a native of the country near it, and that he certainly did not belong to the Monastery of St. Clement and of St. Symphorian, for, in the latter case, he

should have more intimately known St. Cadroe. The editor considers, as our saint presided over Wasor for some years, before the time of Forannan, and as it had an Abbot, named Immonus, and as the "*Chronicon Walciodorensis*" alludes to a volume, kept at Wasor, and containing the miracles of Blessed Cadroe, it must be deemed a reasonable inference, that allusion is made to the present Life, of which the monks there should be likely to have preserved a copy, as relating to their former Superior's Acts. Or again, it may be urged, that as there had been an Immonus, Abbot of Gorzé, in Lorraine, about A.D. 1006, he was contemporaneous with the Wasor Immonus. Now, there was a Monastery of St. Vincent and of St. Arnulf, in the city of Metz, where sacred literature was encouraged, and where the Acts of various saints had been written. Nothing, however, can be pronounced with certainty, in reference to this matter.

<sup>10</sup> The Teutonic name given to him appears to remove such a suspicion.

<sup>11</sup> The Bollandists seem to allow, that he may have been a contemporary of our saint.

<sup>12</sup> Such is Colgan's opinion.

<sup>13</sup> These narratives take in the early settlement of Scotland, as well as of Ireland; but, the foreign writer seems to have confused certain names of places, and some matters of detail.

<sup>14</sup> See "*Acta Sanctorum Hiberniæ*," vi. Martii. Vita B. Cadroe, Abb. Valciodorensis, &c., pp. 494 to 505.

<sup>15</sup> In two chapters. See *ibid.*, pp. 505 to 507.

<sup>16</sup> In four sections and twenty-three paragraphs. See "*Acta Sanctorum*," toms i. De S. Cadroe Abbate Metis in Lotharinga, pp. 469 to 481.

observations.<sup>17</sup> In the Annals of the Benedictine Order, various notices of Blessed Cadroe occur.<sup>18</sup> Bishop Challenor,<sup>19</sup> the "Circle of the Seasons"<sup>20</sup> and Bishop Forbes have notices of St. Cadroe.<sup>21</sup> Many other authorities treat about the incidents of our saint's life, but his Acts are greatly confused by different writers. Those, borrowed from the "*Chronicon Valciodorensis*," are especially open to such objection. Some of the Scotch writers have entertained opinions, that St. Cadroe must have been their countryman: first, because his country is called Scotia;<sup>22</sup> secondly, because his parents are stated to have prayed, at the tomb of Blessed Columbanus, assumed to have been at the tomb of St. Columkille,<sup>23</sup> in Iona; thirdly, because St. Beanus is called his cousin-german<sup>24</sup> on the father's side, and he is thought to have been the Blessed Beanus, Bishop of Murthlacensis, venerated at Aberdeen, a city of Scotland, on the 16th of December;<sup>25</sup> fourthly, because Dunwallon, or Douenaldus, King of Cumbria,<sup>26</sup> or Strathclyde, was a relation of St. Cadroe; fifthly, because our saint went across the sea<sup>27</sup> to St. Beanus from the city of Armagh; and, sixthly, because, the king presiding over Cathroe's country is called Constantine,<sup>28</sup> who thought to retain him at home, and who afterwards accompanied him into Cumbria. Yet, however specious these arguments seem, at first sight, they are supposed to have little weight, when examined; and, as taken, in context with the old Acts. Some very elaborate and ingenious arguments<sup>29</sup> are used, by Colgan, to demonstrate the fallacy of the foregoing

<sup>17</sup> See "*Acta Sanctorum Ordinis S. Benedicti*," vol. vii., sec. v., pp. 487 to 501.

<sup>18</sup> In the Forty-fourth, Forty-fifth, Forty-seventh and Forty-eighth Books of the Third Volume.

<sup>19</sup> See "*Britannia Sancta*," part i., p. 159.

<sup>20</sup> See p. 66.

<sup>21</sup> See "*Kalendars of Scottish Saints*," p. 293.

<sup>22</sup> See the sixth chapter of his Life, as occurring in Colgan's arrangement. Hence, it has been thought, Albanian Scotia was meant.

<sup>23</sup> See his Life, at the 9th of June.

<sup>24</sup> In the eighth chapter of Cadroe's Life. Bishop Forbes says he was probably St. Bean of Kinkell, venerated on the 16th of December. He died A.D. 1012.

<sup>25</sup> According to the Roman Martyrology, Molanus, and other authorities.

<sup>26</sup> In our saint's time, Cumbria was subject to the kings of Scotland, and Domnaldus VI., grandson to Malcolm II., by his daughter Beatrice, and eighty-fourth king of Scotland, was Prefect of Cumbria, according to Buchanan, in his "*Rerum Scotticarum Historia*," lib. vii., pp. 188 to 192.

<sup>27</sup> This is assumed to have been the sea, between Ireland and Scotland.

<sup>28</sup> There were four kings, bearing this name, over Scotland; and, it is even remarkable, that the third king of this name, and the seventy-fifth of Scotland, flourished a short time before the middle of the tenth century. The reader will find an account of their several reigns in Buchanan's "*Rerum Scotticarum Historia*."

<sup>29</sup> These may be summarised, in reference to the first objection, that Scotia was a name applying to Ireland, as well as to Scotland, that the historical introduction to our saint's

Acts shows how Ireland's early colonization is alone intended, while many of the places named have solely existence in Ireland, that even his country is expressly called Hibernia, and the companions of his journey Hibernians, while these notions are confirmed from other sources. The second objection is resolved, by the fact, that there were many holy men, called by the name of Columbanus, who were buried in Ireland, and even were St. Columkille meant, his remains had been transferred from Iona to Down, A.D. 816, in the time of King Diarmid. To the third objection, answer is made, that there were seven or eight distinct saints, called Beanus, in Ireland, and, if we admit Beanus, Bishop of Murthlacensis, was meant, his recorded period will not tally with that of our saint. To the fourth objection, it may be urged, that if Douenaldus, King of Cumbria, were a Scoto-Briton, this need not prevent him from being a relation of St. Cadroe, for the Irish and Albanian Scots often intermarried; while, we cannot tell, whether or not, Douenaldus was Scot, Welch, English or Dane, by descent, and again, the account of Donaldus, Prefect of Cumbria, can hardly be reconciled with our saint's age. To the fifth objection, it is shown, how easily Cadroe might go to Beanus, by some large inland lake, or even by an arm of the sea, without at all leaving Ireland. To the sixth objection, Colgan replies, that there was a King Constantine, who became a monk, in Ireland, and who died A.D. 943, while there was another Constantine, in the north of Ireland, to which part St. Cadroe is supposed to belong, and who flourished about his period.

<sup>30</sup> See "*Acta Sanctorum Hiberniæ*," Martii vi. Appendix ad Vitam S. Cadroe,

objections.<sup>30</sup> However, the Bollandists are not convinced—and they seem to have sufficient intrinsic evidence to deduce from Cadroe's Acts—that this saint was a native of Ireland, although it is certain his education was received there. In this opinion, we likewise concur. We shall now proceed to relate the recorded facts of his history. St. Cadroe is sometimes called Kaddroë, and, sometimes, Hadroe. As a new olive, from a good parent stock, he was the son of Foitheach<sup>31</sup> or Fochereach,<sup>32</sup> a nobleman, and the second husband of Bania,<sup>33</sup> who had sons by her former spouse. Yet, when afterwards married, no child was born to them, until her husband and herself prayed fervently to St. Columbanus;<sup>34</sup> when, one night, while in fasting and prayer, they watched at his tomb, having lighted candles in their hands, suddenly, the separate tapers seemed to form only one light. Then appeared a man, in a beautiful habit, saying, "Thy tears, O woman, hath moistened my stole, and thy prayers have been accepted in God's sight; so that as Samuel had been granted to the entreaties of Anna,<sup>35</sup> and her conception of those of Rebecca,<sup>36</sup> it hath been decreed, that you shall conceive and bring forth a son, called Kadroe, a future light of the Church, who, in accordance with his name, shall be an invincible warrior<sup>37</sup> in the army of the Lord, always opposed to danger, while fighting for the house of Israel." Aroused from sleep, and full of joy for the favour obtained, the pious couple took their departure, confident that their future son should prove a source of untold blessings to all. Accordingly, in due course, the child was born, and his parents bestowed on him the name of Kaddroë. Colgan thinks he was born in the north of Ireland.<sup>38</sup> The noble or respectable families, according to a custom prevalent in the Irish nation, no sooner heard of his birth, than they severally sought to become his fosterers.<sup>39</sup> To avoid all cause for jealousy, Kaddroë's mother declared, that she should not withhold her son from that person, to whom God would assign him. In a vision, which took place during sleep, the mother clearly saw that matron, who was destined to take charge of him, and with general consent, she assumed the task of suckling and nursing Kaddroë. His father earnestly sought to have him instructed in useful pursuits; for, even in his tender age, the child showed an aptitude for

cap. ii. De Patria, pp. 505 to 507.

<sup>31</sup> Such was the name, as found in Colgan's copy, of St. Cadroe's Acts.

<sup>32</sup> This is the form, the Bollandists met with, in their copy. Colgan conjectures, however, that Ferathach or Fochartach is probably the correct rendering, and more in accordance with ancient Irish names. He shows, too, from the Irish Annals, that Fogartach and Feradhath were names known in Ireland, about our saint's period.

<sup>33</sup> We are informed, by Colgan, that in the Irish language, this name has a signification, which means "white" or "fair."

<sup>34</sup> It seems no easy matter to determine, who this St. Columban had been, since there are so many thus called, in our Irish Martyrologies. Colgan argues, it could not have been Columkille's tomb, at Iona, that is here meant; because about the year 831, for greater security, Diarmait, Abbot of that Monastery, brought his relics to Ireland. See Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes, O, p. 389. The Bollandists assert, however, that even if this be admitted, Cadroe's parents could have visited that place, where St. Columba's

relics formerly reposed, and which, in consequence, might be regarded as his tomb.

<sup>35</sup> i. Kings, i

<sup>36</sup> See Genesis xxx.

<sup>37</sup> As in the manuscript copy he had, Colgan sometimes found the name, written Caddroe, and sometimes Cadroe; he thinks the author mistook the original spelling or pronunciation of the name; for, *cath*, in Irish, has the signification of "war," or "battle," and *roe*, the same as *agon*, means the place "for battle." Or, if for Cathroe, we read *Cathoer*, its derivation means "warring," and becomes identical with "warrior;" this was also a name, frequently met with, in our Irish Annals.

<sup>38</sup> To us, Scotland seems more likely to have been the country of his birth.

<sup>39</sup> This has been a very prevalent custom in Ireland, from times remote, and even to a comparatively recent period. This habit was supposed to involve the duty of alliance and protection, from the fostered and his family to the fosterer, in after time. Dependents were regarded in the light of relations, under such conditions. The Bollandists remark, that it is likely these customs of older



such education. The saint had a cousin-german on the father's side, and who was named Beanus.<sup>40</sup> This was a very pious man, who was addicted to the offices of prayer, of alms, and of self-restraint. He offered prayers for the child's salvation, and the old man had a vision, that the boy should be sent to school, so that he might be prepared to enter upon the clerical state. When this was related to the father, he felt unwilling to be deprived of an only son, who, it was hoped, might inherit his temporal possessions, and who should become towards him as a staff in old age. But, the Lord was pleased to bless Cadroe's parents with another son, whom they called Mattadanus.<sup>41</sup> Then Beanus was urged in a vision, once more to see the father, and to warn him, that he should not hesitate to make the sacrifice Divine Providence required. Even a miracle was performed, to urge on his determination. The parents again sought the tomb of Columbanus, and there with prayers, they made an offer of their son, Cadroe, to their old relative, who undertook the charge of training him in holy wisdom, and in a knowledge of the Divine law. Cadroe answered well to these efforts, for as he advanced in years, he soon outstripped his other schoolfellows, in ability and knowledge. While thus engaged, some disturbances arose in the neighbourhood, and his fosterers urged the youth to take up arms, in order to protect them from the raids of their enemies. Notwithstanding the care of a cleric, to whom Beanus had entrusted Caddroe, during a temporary absence, the youth marched with his friends and pursued their invaders to the banks of a swollen river. This the pursuers could not cross, for want of boats; and, meantime, the cleric brought word to Beanus, about Caddroe's action. Being sharply reproved for his neglect, the cleric was told to hasten with all speed, and to command the pupil to desist from his purpose. Soon Beanus followed, and asking, why his relative had been inflamed with such rage, was told, that honour or duty urged him to assist his fosterers. These reproved the old man's efforts, in soothing the youth's anger. A test was proposed, that Cadroe's Book of Gospels should be produced and opened. The first text read was this: "Of him, that taketh away thy goods, ask them not again."<sup>42</sup> This not pleasing the young man, another text was produced, "All that take the sword shall perish by the sword."<sup>43</sup> Again was it necessary to have recourse to the Book, in order to procure Cadroe's obedience. This text

Scotia had been introduced into Albanian Scotia.

<sup>40</sup> The Bollandists consider it likely enough, he was Cadroe's father's brother, inasmuch as he is called an old man. Colgan remarks, that there were many Irish saints, bearing this name; yet, it does not seem necessary to notice the dates of their festivals, for the Bollandists remark, that our saint's instructor may not belong to the number, and that he may not have been an Irishman.

<sup>41</sup> It is observed, by Colgan, that in his day, there was a noble and an ancient family of Southern Connaught, called O'Mattadhan, or O'Madden; but, he would not assert this family name had been derived from the present Mattadanus. However, it is remarkable, that during his age, and in that of his brother, St. Cadroe, many bearing the former name are known to have lived in Ireland, as instanced in our annalistic entries. Thus, in *Sil-nannchada*, its chief Mattadanus died, A.D. 1008. Thus, at A.D. 947,

Mattadanus, the son of Aidus, King of Ultonia, was killed; and again, at A.D. 1005, Mattadanus, the son of Domhnall, King of Ultonia, was slain, at Down. Colgan seems to hold it as probable, the latter was related to St. Cadroe's family, inferring that it belonged to Ulster, as did also the St. Beanus, mentioned in the Life. Again, he thinks, that the Dalfiatach family, from whom these kings descended, lived away from the eastern shore of Loch Eachach, or Lough Neagh, so that, when Cadroe returned home from Armagh, this would seem to be the sea over which he sailed. Colgan also supposes, that St. Brigid's church, in which Cadroe prayed, was to be found in the same tribe-land. The Bollandist editor urges, however, as an objection, that from Ultonia, too, the Albanian Scots derive their common origin, language and names, so that little can be inferred, from the name of Mattadanus, to elucidate Caddroe's native place.

<sup>42</sup> St. Luke, vi. 30.

was then quoted : "Thou wicked servant, I forgave thee all the debt, because thou besoughtest me : shouldst not thou then have had compassion, also, on thy fellow-servant, even as I had compassion on thee?"<sup>44</sup> Cadroe then yielded to the entreaties of Beanus, and returned to his studies and devout course of life. While the old man Beanus rested one day on his bed, and Kaddroe, with his companions, reposed near ; the Blessed Virgin appeared, so full of years, as if she belonged not to that century, but having a countenance brighter than the sun, while clothed in a septiform garment of wonderful magnificence and of an intricate pattern. This vision filled the old man with delight, so that he enquired who she was, and whence she came. She then said : "I wisdom dwell in counsel, and am present in learned thoughts."<sup>45</sup> Afterwards, she expressed a desire, that the young man might be given to her, and then she vanished from Beanus' view. Meantime, a great desire possessed Cadroe, to engage on the study of humanities,<sup>46</sup> and, to gratify his tastes, Beanus prepared whatever was necessary, to send him on his way to Ireland,<sup>47</sup> and to fit him out for the schools, at Armagh. Here, after being imbued with a knowledge of the Divine precepts, he did not fear to acquire secular learning, which even serves to elucidate the more necessary science.<sup>48</sup> In his extensive course of studies, Cadroe surpassed all his class-fellows ; and, we are informed, that he read, whatever the Poet sung, the Orator spoke, and the Philosopher thought. Nothing escaped his research ; he learned the sciences, which treat about number, measure and weight,<sup>49</sup> touch and hearing ;<sup>50</sup> he was able to describe the most occult courses, and the spaces occupied by the stars.<sup>51</sup> Thus instructed, he crossed the sea, and returned to Beanus. Then, throughout the whole of Scotia, he faithfully spread that good seed, he had gleaned among his fellow-servants ; for, although the Scots had many pedagogues, they had few masters, and Cadroe greatly spread a knowledge of the arts among them. Wherefore, as his lips taught science to many, affliction fled from him ; for, from the time of his arrival, none of the learned had crossed the sea, but they remained in Ireland.<sup>52</sup> His aged relative was rejoiced to find the improvement in Cadroe, and in all he did or attempted, no other person was known to excel him. Besides, old Beanus prayed God to direct him, while the youth was growing to man's estate ; when, one night, fatigued with vigil and with singing the Divine praises, he rested on his bed. While between asleep and awake, he beheld the vision of a great assembly. Wondering what this could mean,

<sup>43</sup> See St. Matt. xxvi. 52.

<sup>44</sup> St. Matt. xviii. 32, 33.

<sup>45</sup> Prov. viii. 12.

<sup>46</sup> The Acts have "*secularibus tradatur studiis.*"

<sup>47</sup> Colgan would have us believe, that our saint was not living out of Ireland, at this time ; but, the context of his Acts seems to favour a different idea, and the Bollandist editor observes, that until Colgan could point out a Hibernia and an Artmacha outside of Hibernia itself, that opinion should be held.

<sup>48</sup> His Acts state, Cadroe or Beanus knew, that Plato the Pagan Philosopher, moved thereto by the fame of Jeremias, went to Egypt, and from a conference held with this prophet, he found out, what he did not previously know, the existence of one God over all things. Stephanus, with several other Doctors and Historians, held

a like opinion.

<sup>49</sup> This refers, we presume, to the science of arithmetic and mensuration.

<sup>50</sup> This indicates his knowledge of natural philosophy.

<sup>51</sup> This seems referable to the theoretic knowledge of astronomy, taught then in Irish Schools. The Acts thus state, "*ad ultimum astrorum occultos tractus et cursus radio doctius Egino, quo nescio an aliquis in cœli Hierarchia probator sit, designavit.*"

<sup>52</sup> The meaning of this sentence, in the original, is difficult to be understood. To us, it seems most probable, that the students who came from Scotland to Ireland mostly remained in the latter country. It cannot be supposed to mean, that no learned men had emigrated from Ireland, before that time ; for, such a conjecture must be in conflict, with the most notorious facts of European history.

one of those persons composing it presented a most reverential appearance, and said to Beanus, "It is now expedient to increase the army of the eternal king." Then, to the rest he spoke, "Do you inscribe the names of youths who shall run in the sight of this directing leader, who comes leaping in the mountains and passing over the hills. He tells us, to show this man beholding us, what they must pass over." Then, Beanus saw three caves, dug out of the earth; two of these were not of great extent, but the third cave was one of immense depth and width. Beyond it, however, seemed a region of splendour and agreeableness. The old man asked, what was meant by such a portent; and, he was told, that if his youth desired their leader's favour, they must pass over these caves. Beanus especially feared for Kaddroe, but he was told not to dread, because all should accomplish the feat, in a dissimilar way, and that his relative, for whom he had most fear, should be the first to cross in a successful manner. He was told, likewise, the meaning attached to those three caves. The first cave signified, a voluntary relinquishing of temporal possessions; the second, exile from one's country; and the third, the exercise of a monastic life. In fine, their opposite bank betokened the possession of eternal happiness. Then, the vision ceased, the old man arose from his bed, nor had many days elapsed, until the Lord said to Kaddroe, "Depart from thy country and kindred, and from the house of thy father, and go to the land, I shall show thee, and I shall make you the leader of my people, and I shall exalt you above the clouds, and I shall grant you the inheritance of Jacob, thy father." Awaking from sleep, Cadroe had a great desire to commence his pilgrimage, and to leave all things; but, rumours spread his intentions abroad, and rich and poor were alike grieved. As if this were a national calamity, people of every age and condition, in Scotia, sent their remonstrances and objections to him.<sup>53</sup> These caused him to reconsider his determination. We are told, that it was his custom, to seek in solitude a great tree, beside a river. Lest this should carry him off in its current, he held a rope attached to the tree; and, divesting himself of garments, during the coldest nights of the year, he plunged into the water, and remained there, until he recited from the one hundred and eighteenth to the one hundred and thirty-third psalm.<sup>54</sup> But, Cadroe's purpose began to revive, although winter had now come, and the sea was very rough. Not only the people of Scotia, but the king, who is called Constantine,<sup>55</sup> sought this time, to divert him from his intention. Especially, while he was praying in the church of St. Brigid,<sup>56</sup> both nobles and commonality flocked thither; but,

<sup>53</sup> The Bollandists remark, that at this time, Caddroe had already passed his fortieth year.

<sup>54</sup> Such austere practices of penance often are mentioned, in the Acts of our Celtic saints.

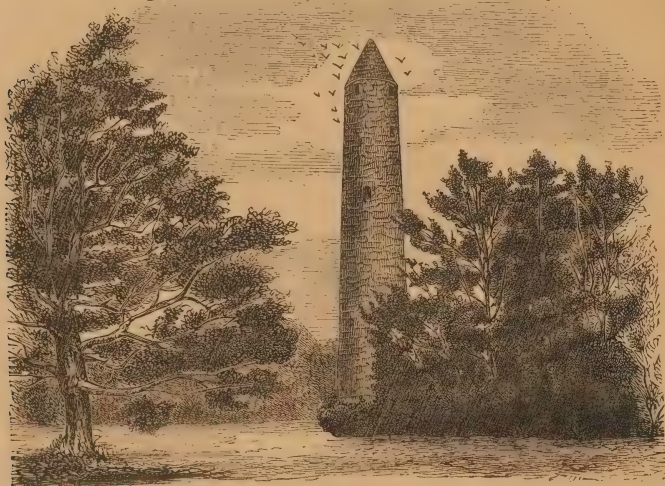
<sup>55</sup> Colgan will have it, as probable, that since Constantine O'Neill flourished in Ultonia, about A.D. 850—probably Conn, son of Donnchadh, heir apparent to the sovereignty, slain, A.D. 942, is here meant—and, as he was of royal stock, belonging to the Kinel-Eoghan, he deserved the title of king, over that province, following the Irish custom. According to race and prospects, he might have been regarded as the future king of Ireland. Again, we find Aedh, son of Conn, and royal heir of Oilcach, was slain, A.D. 1009 or 1010. Colgan knows of no other more likely than he, to have been

that King Constantine, mentioned in the text; while, he thinks, the circumstances of time, place, affinity, dignity, &c., are favourable to such a supposition. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 650, 651, 762, 763. The Bollandists state, however, that the Constantine meant was not he, who, according to Major, took the monastic habit, A.D. 941, and who lived, in that state, for fifteen years; but, rather Malcolm then reigned, although the author of our saint's Acts was ignorant of this fact.

<sup>56</sup> Both in Ireland, and in Scotland, several different saints, named Brigid, are venerated. The Bollandists think, this one was St. Brigid, related to Granard, King of the Picts, and who lived about the end of the seventh century, she having been interred at Abernethy.



when they urged him, not to desert their country, Kaddroe answered, "I shall not leave you, since wherever I may be, I shall keep you in my memory." Where the church of St. Brigid was situated has been disputed. According to Colgan,<sup>57</sup> it lay within that district, now known as Kílbride parish, in the barony of Upper Antrim, and not many miles north-eastwards from the town of Antrim<sup>58</sup>—where yet are a remarkable Round Tower<sup>59</sup> and



Round Tower of Antrim.

other antiquarian remains—in that county, bearing the like name. However, the Bollandists hold, that the site of this church must probably be sought for at Abernethy,<sup>60</sup> in Scotland, and about fifteen miles distant from St. Andrew's.<sup>61</sup> In a matter of such difficulty, we shall not undertake to offer an opinion; but, it is related, in his Acts, that St. Cadroe's reply did not satisfy those, who were assembled in St. Brigid's church. They insisted,

<sup>57</sup> This is rather inferred, from the theory he advances, that probably St. Cadroe drew his origin, from the territory of Hy-Tuirtre, and from the Dalfiatach family. Regarding the extent of Hy-Tuirtre, the reader is referred to its description, in the Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix, BB., pp. 292 to 297.

<sup>58</sup> The parish of Antrim is situated, within the baronies of Upper Antrim and Upper Toome. It is described on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 43, 44, 49, 50. The town itself is within the barony of Upper Antrim, and it is shown on Sheet 50. *Ibid.*

<sup>59</sup> A course drawing, and a notice of this object, appear in Dr. Adam Clarke's "Works," vol. xi., p. 80; as also, in the "Dublin Penny Journal," vol. ii., No. 55, pp. 17, 18. The notice in this latter case

was written by S. M'Skimin. The doorway of this tower is beautifully represented and described, in Dr. Petrie's "Ecclesiastical Architecture of Ireland," &c., part ii., sect. iii., subs. 3, pp. 403, 404. The engraving of the round tower, which is here introduced, was taken by Mrs. Millard, from a photograph, by Frederick H. Mares, 79 Grafton-street, Dublin. Near this, it is supposed, the original church of Antrim stood. Within the present century, vast quantities of human remains were cleared away from the adjoining space, and now only a smooth sward and trees surround it.

<sup>60</sup> There is a very interesting account of this place, a parish chiefly in Perthshire, and partly in Fifeshire, in Fullarton's "Imperial Gazetteer of Scotland," vol. i., pp. 22 to 24.

<sup>61</sup> This is where the king-monk Constantine lived.

that the relics of saints there venerated should be produced, and laid before him, to oblige his consent to their wishes. He replied : " If you bring the saints' relics, for the purpose of compelling me to renounce my will, ask their suffrages with me, that I may discover, whither the road of salvation leads, as Christ hath not taken into account your desires, when offering a reward to those, who leave father, mother, brothers and sisters. Again, when Abraham, in obedience to God, went out from his country, and from the house of his father, it was reputed to him as justification."<sup>62</sup> In vain, the king and people insisted on his compliance with their wishes ; his parents threatened to detain him by force, even by having him committed to prison. Cadroe only replied, " This you can do, but so long as I shall be kept in chains, I shall neither eat nor drink." Then came a wise abbot to the king, and he was called Mailedarius.<sup>63</sup> He said : " If we cannot turn this man from his purpose, we can at least help him on his way, and thus have a co-operation in his labours." Then, the people collected gold and silver, garments and horses, as an outfit, when having obtained the abbot's blessing, and escorted by the king himself,<sup>64</sup> Cadroe set out for the land of Cumbria.<sup>65</sup> A certain ruler, named Douenaldus,<sup>66</sup> who was related to our saint, then governed that district, and came out to meet him with great joy. Having remained for a time, Douenaldus brought him to a city, named Loida,<sup>67</sup> or Loidis, now Leeds, which lay on the borders, between the Normans<sup>68</sup> and the Cumbrians. There he was received, by a certain nobleman, named Gunderic, by whom he was brought to King Erichius,<sup>69</sup> in a city, called Euroacum.<sup>70</sup> The wife of this latter had been related to Kaddroe. Thence he departed for the city of Lungdina,<sup>71</sup> thought to be London, on the River Thames, and here he dwelt with an old man, named Hegfrid, by whom he had been received. This happened, towards the middle of the tenth century. While here, a great fire broke out one night, and the chief part of the city was consumed, when Hegfrid besought his guest to offer up prayers for the safety of what remained. Rushing between that part, which had been burned down, and that which stood, Caddroe

<sup>62</sup> Genesis xii., 1, 2, 3.

<sup>63</sup> According to the Irish Calendars, there is a St. Maelodhar of Bri-molt venerated, at the 16th of July, and a St. Maeldobhar, at the 25th of October ; but, Colgan does not affirm, that either is meant here, nor would the Bollandists admit the affirmative, even if asserted.

<sup>64</sup> This was probably some king of Scotland, living at that time.

<sup>65</sup> This is intended for Cambria, the ancient name of Wales.

<sup>66</sup> The Bollandists state, that this name is identical with Domnaldus or Domnalus, and that he was the same as Dummilus, King of Cumbria, who is mentioned by Matthew of Westminster in his " Flores Historiarum," at A.D. 946. See p. 366. King Edmund made over his country in that year to Malcolm I., King of the British Scots, and accordingly after the visit of St. Cadroe to him.

<sup>67</sup> The Bollandists are of opinion, that this place may have had its denomination from a great forest, which Camden states to have been on the borders of Northumbria, and beyond the Pictish wall. This was known as the forest of Lovves, which seems like the Latin, Loida. It was on the northern bank of the River Tripallus.

<sup>68</sup> According to Colgan, at that time Northumbria was subject to the Danes or Northmen, and thus is the name Normanns, as here written, to be understood.

<sup>69</sup> He is called Iricius, by William of Malsbury, in " De Gestis Anglorum," lib. ii., cap. vii. Hovendon states, that King Edmund having expelled two Northumbrian rulers, Analaf and Reginald, between A.D. 947 and 955, Erius reigned for some years subsequently, over the Kingdom of Northumbria. This Eric had been driven from Norway, by his brother Haco, and he had wandered for years an ocean pirate, until he landed in Northumbria, where he was immediately saluted as king. See Dr. Lingard's " History of England," vol. i., chap. iv., pp. 210, 211. In fine, Analaf, the fugitive prince, overcame him in battle, and Eric, sometimes called Eilric, perished A.D. 950, in the wilds of Stanemoor, through the treachery of Count Osulf, and the sword of Macco, the son of Analaf. See Matthew of Westminster, " Flores Historiarum," p. 369.

<sup>70</sup> For this, we should more correctly read, Eboracum, the present Archbishopal city of York.

<sup>71</sup> By the ancients, it is variedly called Lundinum, Londinum, Lugdina, Longdonia, and Lundoia.

turned his eyes and heart towards heaven, in prayer, and then raising his hand caused the flames to cease. Thus was the city saved from destruction, and the inhabitants, giving praise to God, did not fail to proclaim the merits of his great servant Cadroe. It would seem, that during this time, King Edmund reigned in England,<sup>72</sup> and his palace or fortress was in the city of Winde-castra,<sup>73</sup> now Winchester.<sup>74</sup> He greatly desired to see our saint, when the latter remained with and delighted him, for a time, by his agreeable society. The Bishop of Wilton,<sup>75</sup> St. Odo,<sup>76</sup> conducted Caddroe to a port, called Limen or Leman.<sup>77</sup> There embarking, with his companions, on some vessels, a storm arose, and they were driven back again to the shore. This caused great anxiety, for they were nearly shipwrecked; and, after a day of privation and exhaustion, Cadroe lay down on a bed, when he was advised, in a vision, to leave his nephew and some companions behind him, so that he might arrive prosperously at that place, for which they were bound. Wherefore, having related this admonition to his companions, Caddroe's nephew, having obtained a vehicle and some money to bear his travelling charges, was sent home. Then, the remaining missionaries embarked, and after a favourable passage, they reached the port of Boulogne. It has been stated, that Cadroe left, in company with Saints Maccallan,<sup>78</sup> Fingen,<sup>79</sup> Lasarus<sup>80</sup> and others, and about the year 946, or at least after 940.<sup>81</sup> After landing, they journeyed on to the Monastery of Perrone, where our saint asked St. Fursey<sup>82</sup> in prayer, to show where they were to serve God. Then, the Blessed Fursey appeared, in a nightly vision, and declared to our saint, that he should change his place. Herswindis, a noble, devout, and wealthy matron lived near, and the thirteen pilgrims, who had arrived, were invited to her house. They thought to elect St. Cadroe, as their superior, but he declined that office; when, they agreed, that St. Maccallan<sup>83</sup> should be their abbot over a Monastery, known as St. Michael, in the wood of Therasche, where they lived by the labour of their hands, and aided by the munificence of Herswindis, and of her husband, Count Eilbert. But, Cadroe sought the monastic habit, at Floriacum, or Fleury, under a holy superior, who is called Erchenald or Erkembald.<sup>84</sup> This happened on the Feast of St. Paul's conversion.<sup>85</sup> In like manner, St. Maccallan desired to live as a simple monk, under Agnoald, Abbot over Gorzé, in Lorraine. Through the earnest solicitations of Herswindes, both were brought back to St. Michael's Monastery,

<sup>72</sup> From A.D. 941 to 946.

<sup>73</sup> The Latin name for it is Wintonia.

<sup>74</sup> Bishop Milner has written a very interesting and learned "History of Winchester."

<sup>75</sup> This town is of great antiquity, and derives its name from the River Wily. It is supposed, by Baxter, to have been formerly the *Caer-Guilo*, or capital of the British Prince Caroilus, and subsequently a seat of the West Saxon kings. In 905, it was erected into an episcopal see, for the district of Wiltshire. About the beginning of King Athelstan's reign, dating from A.D. 925 to 941, St. Odo became its bishop, and in 942, he was translated to be Archbishop of Canterbury. Wilton is 85 miles W.S.W. from London.

<sup>76</sup> His feast is kept on the 4th of July, and he died at a great age, A.D. 961. He appears to have been Archbishop of Canterbury, when he first knew St. Cadroe.

<sup>77</sup> Ptolomy calls it *Almyr*. Camden tells us, it was thirty miles from London, but

only eight from Dover or Canterbury. It was called *Westhyt*, and later still *Hyth*, a town most convenient for a passage over to Gallic Belgium, but latterly much choked, at the port, with drifting sea-sand.

<sup>78</sup> See his Life, at the 21st of January.

<sup>79</sup> See his Life, at the 5th of February.

<sup>80</sup> His identity has not been discovered.

<sup>81</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxiii., sect. ii., and n. 4, pp. 396, 398.

<sup>82</sup> See his Life, at the 16th of January.

<sup>83</sup> By Flodoard, he is called *Maccalinus*.

<sup>84</sup> According to Claude Robart, in the "*Gallia Christiana*," he immediately succeeded St. Odo, of Cluny, who died on the 18th of November, and according to Flodoard, A.D. 943. See the catalogue of the Abbots of Fleury. He is said, by Butler, to have become a monk at St. Bennet's on the Loire.

<sup>85</sup> On the 25th of January.



at Thierasche. Again, the Abbey of Wasor,<sup>86</sup> called in Latin Valcidorus, or Vallis decora, was situated in the diocese and province of Namur, in Belgium. It was founded, A.D. 944, by Count Eilbert and his wife Heresinde, under the invocation of the Blessed Virgin Mary, and it became a celebrated Benedictine institute.<sup>87</sup> It was situated on the Meuse. This foundation was afterwards united to the congregation of Bursfeld.<sup>88</sup> St. Malcallan was called upon to preside over both of these foundations; but, finding that he could not conveniently govern both houses, he wished to resign Wasor to Cadroe's care. Several joined their entreaties to Malcallan's, and notwithstanding Cadroe's reluctance, his humility and desire to avoid scandal compelled him to consent, especially as King Otho I., then king, and afterwards German Emperor, compelled him. Early distinguished for zeal and piety, it has been stated, that Cadroe lived under the rule of a venerated master, Forannan,<sup>89</sup> in the Monastery of Wasor, until the death of the latter, at that place. This, however, is a statement, by no means warranted, from the Acts of our saint as published; and, in point of fact, the best informed writers assert, that St. Forannan succeeded him as superior over this establishment. While, in all his actions, Cadroe kept the example of his great predecessor and master in view; his devotions and religious austerities were remarkable, and his great celebrity brought numbers to embrace a religious life, subject to his rule. Among these was a nobleman, named Gircrus,<sup>90</sup> who having received a wound from a knife, while engaged in the kitchen, he was miraculously healed by the holy abbot. Herswindes had founded another religious establishment, about two miles from St. Michael's Monastery, and there she had a number of nuns to serve the Lord, at a place called Buccelum.<sup>91</sup> Here, one of the nuns, supposed to be possessed by an evil spirit, received relief, through the ministry of St. Cadroe. Then, his fame had culminated, and Adalberus, the noble and pious Bishop of Metz, called to his councils two venerable men, named Agenaldus<sup>92</sup> and Ansteus,<sup>93</sup> from whom he enquired about Cadroe, and obtained the most favourable report. The latter came to celebrate the festival of the holy martyr Gorgonius,<sup>94</sup> and a great multitude of persons happened to be present on this occasion. Here, influence was brought to bear on Cadroe, so that he might leave Wasor, and take upon himself the government of a place, not far from Metz, where the bodies and relics of many saints had been long preserved, but which was then in a sadly neglected condition. Having consented to assume the charge of souls, Cadroe selected some of his religious, at Wasor, to aid his future labours. Dr. Lanigan says, that Cadroe left an abbot there, in 954 or 955, when he removed to Metz.<sup>95</sup> But, the Acts of our saint have it, that the religious, who remained, selected one of their own choice;<sup>96</sup> yet, it was not a fortunate

<sup>86</sup> It was also called Waulsor, Walcourt, and Vallencourt.

<sup>87</sup> Otho I., King and afterwards Emperor of Germany, confirmed this foundation, A.D. 946. See "*Gallia Christiana*," toms iii., col. 570.

<sup>88</sup> No less than fifty-two abbots of this house are commemorated. See L'Abbé Migne's "*Dictionnaire des Abbayes et Monastères, on Histoire des Etablissements Religieux érigés en tout Temps et en tous Lieux*," &c., col. 827.

<sup>89</sup> See his Life, at the 30th of April.

<sup>90</sup> Nothing further is known regarding him.

<sup>91</sup> This was situated on the northern bank of a stream, which flowed into the River

Æsia, between Veruinum and Capella.

<sup>92</sup> He died A.D. 962, or the year immediately preceding it.

<sup>93</sup> He was a monk of Gorze, and he was created Abbot of St. Arnulph, A.D. 944. He died, A.D. 960.

<sup>94</sup> His feast occurs on the 9th of September. He suffered at Rome, with St. Dorotheus. St. Chrodegangus, Bishop of Metz, transferred his body to Gorze, A.D. 765, according to Bishop Milo, in his Treatise, "*De Passione, Translatione, et Miraculis S. Gorgonii*," which was inscribed to Immon, Abbot of Gorze.

<sup>95</sup> See "*Ecclesiastical History of Ireland*," vol. iii., chap. xxiii., sect. 4, p. 404.

<sup>96</sup> After Immonus, it is related, in the

selection, nor did he note the words of the Prophet Ezechiel: "Son of man, I have made thee a watchman to the House of Israel; and thou shalt hear the word out of my mouth, and shalt tell it them from me. But, if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way; he indeed shall die in his iniquity, but thou hast delivered thy soul."<sup>97</sup> Having taken charge of the place, near Metz, Cadroe began to set about its restoration. Men and women flocked thither from the city each day, while clerics, monks and nuns were desirous of receiving counsel from him, and every manner of comfort in their spiritual necessities. He was loved and venerated for his disinterestedness: he felt solicitude for the souls of all: he had compassion for the sinner, and he rejoiced with those, who received joy and blessings. On account of such great virtues, holy conversation, and prudent moderation, he was named abbot of the house, by the Bishop of Metz, and with the unanimous approval of his religious brethren. This elevation took place in 980, according to the "*Chronicon Valciodorensis*;" but, this is manifestly an error, founded on the supposition, that he succeeded Forannan as Abbot of Wasor.<sup>98</sup> A very serious mistake has been made, by the Sanmarthann, brothers,<sup>99</sup> when stating, that St. Cadroe or Cadroetus, a Scot, had been called from Luxeu, A.D. 929,<sup>100</sup> and that he lived there with his companions, Otbert and Maximinus. At this early period, our saint is stated to have presided over the Monastery of St. Felix and of St. Clement, at Metz.<sup>101</sup> St. Cadroe paid a visit to Wasor, when the Feast of Blessed Gorgonius again came round; for, he desired to meet Wltmarus or Womarus,<sup>102</sup> Abbot at Ghent, and Aledrandus,<sup>103</sup> Abbot of Gemblours Monastery.<sup>104</sup> Cadroe had already passed the fort of Brieu, and his companions urged him to take some refreshment, at an hour earlier than usual, because they had arrived at an agreeable spot, where a spring of water was to be found. Cadroe turned to them and spoke in the words of holy writ: "Wo to thee, O land, when thy king is a child, and when thy princes eat in the morning."<sup>106</sup> Then he told them, that there and everywhere else, God could produce water. His companions assented, and remained fasting, until they had entered a meadow; when Cadroe said: "Behold, brethren, a

"*Chronicon Walciodorensis*," that Godefridus, from the church of Rheims, was elected abbot, but we are not told for what length of time he presided. However, owing to his insolent behaviour, the monks expelled him. The Bollandists rather favour the conjecture, that he immediately succeeded St. Cadroe, as this passage in his Acts seems to indicate.

<sup>97</sup> Ezechiel iii., 17, 19.

<sup>98</sup> Relying on the authority of the Bollandists, Dr. Lanigan makes Cadroe successor to Macallin, whom he considers first Abbot of Wasor. See "*Ecclesiastical History of Ireland*," vol. iii., chap. xxiii., sect. 4, p. 404.

<sup>99</sup> See "*Gallia Christiana*," tomus iv., p. 267.

<sup>100</sup> At this period, he had not even landed in France.

<sup>101</sup> They profess to give a list of the abbots of this establishment, compiled from documents, furnished by Peter de Crochets, Prior of St. Arnulph. But, the Bollandists, who took care to examine the original documents, could find in them nothing to warrant such statements, nor could confirmation

of these be obtained from any other source.

<sup>102</sup> In the Chronicle of St. Bavo, a manuscript relating to the Abbots of Ghent, we find this name written Womarus. He is said to have succeeded the Abbot Hugo, A.D. 955, and to have died on the sixth Kalends of September, A.D. 982.

<sup>103</sup> Colgan thinks he was the same as Erluinus, Abbot of Gemblours, deprived of sight, A.D. 958, and who died A.D. 987. Therefore, he considers the event, related in the text, to have occurred before the former year, as it was not likely a blind man would have made this journey on foot. But, Aledandrus was substituted for Erluinus, as abbot, and during the lifetime of the latter, he died A.D. 986.

<sup>104</sup> It is called Gemmelaus, in a charter of Otho, given A.D. 946. See Miræus' "*In Notitia Ecclesiarum Belgii*," cap. 56.

<sup>105</sup> Colgan thinks this was the Castrum Barris, or Barrense, built A.D. 951, by Frederick, son of Richimet, Duke of Lotharinga, and brother to Aberon, Bishop of Metz, according to Frodoard.

<sup>106</sup> Ecclesiastes x., 16.

place suitable for our purpose." When they complained, that no water was there fit for use, Cadroe replied: "Despair not, for the hand of God can give water to his servants, since he ordered water to issue from the dry rock for his people who were murmuring." There was a reedy turf in the place, and raising a sod, abundant water issued from the earth. Then turning to his companions, Cadroe said, "The clemency of the Almighty hath sent this water to reward your charity, that you may learn how Christian charity is always rich." Then, having partaken of their meal, their journey was resumed; and, the fountain remaining, at the time when St. Cadroe's Acts were written, was a standing testimony of his merits before God. The interests of the religious house, consigned to his care, required that he should go to Count Frederick,<sup>107</sup> called the Duke, and by him our saint was kindly and courteously received. Running forward to receive him, Cadroe placed the staff he bore behind him, thinking one of his companions had been there to receive it; when the Acts state, that a ray of sun-beam shot from the window, and on it the staff remained suspended.<sup>108</sup> On returning from Wasor<sup>109</sup> to Metz,<sup>110</sup> he ordered a young ward to accompany him, and by making the sign of the cross over his eyes, these were healed of a grievous infirmity, which seized on them during that journey.<sup>111</sup> Again, he miraculously healed a young man, who was wasting away with fever, nearly a whole year. Another Scottish monk, called Lazarus,<sup>112</sup> lived with him in the monastery. He was reduced to the last extremity, by a fever, and the man of God happened to come, when that monk lay on the ground, and, as was thought, at the very point of death. Cadroe, taking his hands and making a sign of the cross, ordered him to lie on the bed for a while. To the great admiration of all, the sick monk recovered, and was soon able to use his feet. According to the Psalmist, the Lord "will do the will of them that fear him, and he will hear their prayer, and save them."<sup>113</sup> So were his mercies manifested through St. Cadroe. The humility of this holy man was very remarkable; his abstinence and frugality were admirable; his patience was almost superhuman; but, his charity was above all praise. At one time, John,<sup>114</sup> Abbot of Gorze, who was a pillar in the temple of God, had been obliged to lie down on his bed, owing to weakness, brought on through his excessive fasts. Knowing this, Cadroe visited Gorze, and ordered certain nutritious food to be prepared, for their joint refecton. This John refused to touch, at first, but, being commanded by Cadroe, who set the example, the abbot's pious scruples were removed. This obedience was the cause of returning health. Near Metz was a large convent of St. Peter,<sup>115</sup> and there the incomparable Abbess Helvidis<sup>116</sup> presided over a large community of nuns. One

<sup>107</sup> Colgan supposes, that from being Count of Barrense, he became Duke of Lotharingia. Yet, by Lotharingia must not be understood the whole province, but only that part of it, on the Moselle, of which he was made first Duke or beneficiary, as Rosiers, Miræus, and other writers, state. However, the Bollandists correct Colgan's conclusions, by observing, that the fort Barrense had its name, from being commenced about the year 970, as a "*barra, seu repagulum contra Francos.*"

<sup>108</sup> Legends similar to this often occur in the Acts of Celtic saints.

<sup>109</sup> The Bollandists observe, that it would appear, St. Cadroe did not wholly resign his care of Wasor, until the arrival of Forannan, even while some irregularities prevailed

there, shortly before the latter assumed charge.

<sup>110</sup> This celebrated city of Lorraine is situated on the Moselle River.

<sup>111</sup> Colgan remarks, that when the author of our saint's Acts wrote, there was living a witness of this great miracle.

<sup>112</sup> Colgan does not think the present monk's name is to be found in our Irish Calendars, although the etymon was common enough in Ireland.

<sup>113</sup> Psalms cxliv., 19.

<sup>114</sup> His feast occurs at the 27th of February.

<sup>115</sup> This was founded in the seventh century, by St. Baldric, whose sister St. Bova first ruled over it, and then their relative St. Doda, venerated at the 24th of April. The



of these was thought to have been possessed; and, as Cadroe knew this sort of demon was not to be cast out, save by prayer and fasting, being invited to the place, and thus fortified against him, the holy man cast out the evil spirit. When Adelbero, Bishop of Metz, had finished his thirty-five years of administration,<sup>117</sup> Theodoric,<sup>118</sup> belonging to the Imperial family,<sup>119</sup> and a man of singular ability, was called to succeed him by universal acclaim.<sup>120</sup> The rank of his family obliged him to engage much in temporal affairs; however, this did not prevent him from building and repairing churches. He desired, likewise, to collect memorials, relics and bodies of the saints, from every quarter, and to translate them into his diocese. He also loved the society of holy men, and especially was there a mutual affection, between himself and Blessed Cadroe; while, through his influence, our holy abbot and his religious had their house suitably endowed, while he desired the counsel and care of his devoted friend.<sup>121</sup> The Emperor Otho granted certain possessions and immunities to the Abbey of St. Felix<sup>122</sup> and of St. Clement,<sup>123</sup> in Metz, during the time Cadroe governed it, while he undertook to be its special protector.<sup>124</sup> It would seem, that our saint, in 960, reformed this house,<sup>125</sup> and ruled, likewise, over the Monastery of St. Symphorianus, while he lived there.<sup>126</sup> A history of the original foundation is given, and an account of the various restorations, by the brothers Sanmarthann.<sup>127</sup> Our saint visited Helvidis, who was stopping at a place, called Corruptala; but, she complained that a sufficiency of meat was not to be had, for the purpose of entertaining himself and his companions. However, he declared to her, that the Lord should miraculously supply this want; when a deer, chased by dogs, fell over an adjoining precipice, and broke his limbs, so that, the flesh of this animal was served up for refection of the guests. Being now famed for his miracles and virtues, the Blessed Cadroe desired to be dissolved, and to be with Christ. The Empress Dowager Adeleide,<sup>128</sup> the mother of the invincible

Sanmarthann state, that Adalberon, Bishop of Metz, had it restored under the rule of St. Benedict.

<sup>116</sup> The Sanmarthann place Helvidis Abbe's the thirteenth in order, and state that she died on the 17th of January, A.D. 1160; but, the Bollandists observe, that the order and date must be changed, if the present holy woman be intended, as they seem to suspect.

<sup>117</sup> He died, A.D. 964, according to Claude Robert, in the "Gallia Christiana." The greater part of St. Cadroe's Acts appertain to his pontificate.

<sup>118</sup> He was the son of Duke Frederic, by Beatrice, the sister of Hugh Capet, according to Claude Robert.

<sup>119</sup> He was a cousin-german to the Emperor Otho, the Great, as Siebert states in his "Chronicle," at A.D. 964.

<sup>120</sup> He sat for twenty years, and died A.D. 984. Siebert of Gemblours wrote his Life.

<sup>121</sup> Siebert relates, that an angel had given St. Clement the first letters, according to name, of the Bishops of Metz: here some names were inscribed in gold, and some in other baser metals, according to their relative degrees of merit. Theodoric's initial letter was wrought in silver, but he said he should do so much for the bishopric, that it ought to be inscribed in gold.

<sup>122</sup> This was the name it received at first,

from St. Felix, the third Bishop of Metz. It was near the gate of St. Theobald, and on the declivity of a hill, near the small stream, called Sallia. His feast occurs on the 21st of February.

<sup>123</sup> This holy man was first Bishop of Metz, and his place was known as Ad-basilicas, where he lived as a recluse. The feast of St. Clement was held on the Sixth Nones of May, according to the Kalendars.

<sup>124</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus iii., lib. lxx., sect. xxiii., p. 500. Also, tomus iv., lib. l., sect. lxi., p. 74.

<sup>125</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 294.

<sup>126</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus iii., lib. xlvii., sect. xxiv., p. 594. Colgan arrives at the conclusion, that this was a different one from the monastery of St. Felix and of St. Clement, although likewise outside the walls of Metz. The Emperor Otho III. granted a charter A.D. 992, in favour of Fingen, an Irishman, whom Colgan thinks to have been its first abbot.

<sup>127</sup> See "Gallia Christiana," tomus iv., p. 267.

<sup>128</sup> Relying on the ambiguous authority of William of Malmsbury, lib. ii., cap. v., Colgan makes her daughter to Edward, King of England, sister to Athelstan and Edmund,

Emperor Otho, had a great affection towards Cadroe and his religious. On her way to Italy, she arrived at a place, called Neheristeim,<sup>129</sup> on the banks of the River Rhine. Thence she sent a message to Metz, with an entreaty, that Cadroe should come to visit her. Although he knew, that his days were fast drawing to a close; yet, being pressed by the messengers, and by the prelate Deodericus,<sup>130</sup> Cadroe charitably yielded to her request, and patiently set about the completion of his journey. On the way, he informed some of his attendant brothers, that death was fast impending, and a great grief oppressed them. To console them, he said, "The Angel of good counsel shall not desert you, my brethren, unless you first leave him. Receive the Lord's commands, with great eagerness, fulfil his work, and he shall direct you in the way of eternal life. But, this miserable body, if my prayers have weight with you, bear to the monastery, and there inter it. If the Empress endeavour to detain me for a little time, do not oppose her wishes; for, should I die while there, let your charity bear with the privation of my interment in the monastery. As to the rest, after my death, you have wise men among you, whose advice you should take, and do not fail to remember me to the Abbess Heluidis—a better woman than her I have never found, according to my humble judgment. In Christ's name, give my farewell to the Lord Bishop, and to my other friends, while you pray them to ask God for mercy on my poor soul." In the meantime, Cadroe hastened to meet the Empress, who received him with great joy, and with every demonstration of respect. He accosted her with these words, "Know you, sovereign lady, why I came hither?" She replied, "Father, thy abounding charity hath brought thee." Then the man of God, with his sweet and radiant look, said, "Indeed, while charity compelled me to come, necessity urged, also, that coming I might ask a license."<sup>131</sup> The meaning of this he knew, although the Empress did not. When his visit had been prolonged for four days or more, the pious lady yet urged his stay, and engaged the bishops present to request it. Then Cadroe, turning to his monks, said, "Alas! brothers, you must hasten to leave, for my death is fast approaching, and yield not to those petitions, if you desire to bear my body to your monastery." Still the Empress entreated him to stop for two days longer, and with great reluctance, he consented. This was a subject of joy to his royal hostess, but when the dinner hour came, she sat down to table, with her noble company. Suddenly they were alarmed by a great fire breaking out, and a man, falling from a great height, and having his legs broken, was brought to Cadroe, who miraculously restored him to health. All the chiefs congratulated him on his merits, but this hurt his humility, and he besought them to speak no more on such a topic. The two days having elapsed, and the Empress still deferring her permission for his departure, a fever seized him, and soon his strength was completely exhausted. Calling his monks around him, he recommended them

King of England, wife to Otho I. and mother to Otho II. This account, we have incorrectly followed, also, in our notices of St. Fingen, at the 5th of February, n. 18. But, by Colgan, the Ethilda, mentioned by William of Malmesbury, is thought to have been identical with Adeleide. Yet, the Bollandists show, that the latter was daughter to Rudolph, King of the Burgundians, and of his queen Bertha, daughter to Burchard, Duke of the Alemanni. Adeleide married King Hugo, at first, and after his death, Otho became her husband. She was a person of rare virtue and accomplish-

ments. She had the following sons by Otho: her first-born was Henry, her second was Bruno, and the third was Otho; she had a daughter, called Edidis, probably Edith.

<sup>129</sup> Or Neristen, where the Emperor Otho had an Imperial residence. See Mabillon's "*Annals Ordinis S. Benedicti*," tomus iv., lib. I., sect. lxi., p. 74.

<sup>130</sup> He was probably living in or near the city of Metz.

<sup>131</sup> The succeeding narrative helps us little, in divining the meaning of these words, which are very obscurely expressed.

to hasten his journey, so that, if possible, he might reach his monastery alive. But, the final moment had arrived, and after the thirtieth year of his pilgrimage, and in the seventieth year of his age, Cadroe was called away to his everlasting reward in the kingdom of heaven. According to custom, the body was placed in a coffin, but, owing to some accident, the corpse was turned on one side. The saint appeared in a vision to one of the monks, and, as he was the cause of thus placing the remains, this neglect was soon set to rights. In great grief for his loss, the citizens of Metz went forth to meet his funeral, and they were joined by the inhabitants of all the surrounding districts. The memories of his goodness caused abundant tears to be shed, and while Cadroe's coffin was borne along the way, a man, who had long suffered from a fever, was immediately healed when he touched it. A grand funeral procession of the clergy, monks, nuns and people of Metz conducted the remains to that place, where he had served the Lord so faithfully during his life. An altar to his memory was constructed, in the Church of St. Felix, where his remains were deposited. He was succeeded by Fingen,<sup>132</sup> a Scottish monk, from Hibernia, and who ruled as abbot over the Monastery of St. Felix and of St. Clement. The death of St. Cadroe may probably be assigned to the 6th day of March, since all authorities seem to agree, that this was the date for his feast.<sup>133</sup> His death happened, in the year 975, according to Colgan,<sup>134</sup> and the Bollandists.<sup>135</sup> This likewise is the computation of Mabillon,<sup>136</sup> while it has been followed, by Dr. Lanigan,<sup>137</sup> and by other judicious writers. His demise is therefore very incorrectly placed, at the year 998, according to the "*Chronicon Valciodorensis*." A yearly commemoration was instituted in his honour, to mark the many benefits and miracles obtained, in favour of different persons, through his intercession. The many miracles wrought by him were to be found in a book of his Life, long preserved in the monasteries, where he presided with edification and profit to his religious subjects.

ARTICLE VI.—THE HOLY DAUGHTERS OF LEININ, SAINTS DRUGENIA, LUIGENIA, LUICELLA, MACHA AND RIOMTHACH, AT THE CHURCH OF KILLNA-NINGEAN, NOW SUPPOSED TO BE KILLININY, COUNTY OF DUBLIN. [*Sixth or Seventh Century*.] In the last chapter of the "*Sanctilogium Genealogicum*," these sisters are said to have been the daughters of Leninus, son to Garrchon, son to Donacius, the son of Conamalius, son to Colgan, son to Cronmael, son to Altius, son to Ængus, the son of Nuadatus, &c.<sup>1</sup> In the Martyrology of Tallagh, these sisters are not named, at the 6th of March; but, there they are called, *Ingena Lenini*, or the "daughters of Leninus."<sup>2</sup>

<sup>132</sup> See an account of him, at the 5th of February.

<sup>133</sup> Dempster, who calls him Hadrous, states, that although ignorant regarding his place of living, and sepulture, as also of his writings, yet, that he flourished as an abbot in Belgium, A.D. DCCCXXII., and the day of his death was held to be uncertain. See "*Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. viii., num. 638, pp. 339, 340.

<sup>134</sup> Or, as he states, at farthest, the year 976 was not completed, at the time, as he endeavours to show from various data.

<sup>135</sup> See "*Acta Sanctorum*," tomus i., Martii vi. De S. Cadroe Abbate Metis in Lotharingia. Commentarius prævius, sect. ii., pp. 470, 471.

<sup>136</sup> See "*Acta Sanctorum Ordinis S. Be-*

*nediti*," sæc. v. Previous observations to St. Cadroe's Acts.

<sup>137</sup> See "*Ecclesiastical History of Ireland*," vol. iii., chap. xxiii., sect. iii., p. 401, and n. 18, p. 402.

ARTICLE VI.—<sup>1</sup> Thus is the pedigree traced, in Colgan's "*Trias Thaumaturga*;" but, in his "*Acta Sanctorum Hiberniæ*," the names read somewhat differently, thus: The Virgin Brigid is called the daughter of Lenen, son to Ganncon, son of Donald, son to Conamla, son of Colgus, son to Cronnmal, son of Altus, son to Ængus, &c. See xvi. Januarii. Appendix ad Inventionem S. Foillani, cap. ii., p. 104. No doubt, we must make some allowance for typographical errors.



Marianus O'Gorman, Charles Maguire and the Martyrology of Donegal place the festival of these holy ladies, at the 6th of March.<sup>3</sup> The site for their church is determined, by Dr. O'Donovan,<sup>4</sup> to have been comprised, within the greater part of the barony of Rathdown, in the present county of Dublin, or in some northern part of Wicklow County. There the sept of *Ui-Briuin-Cualann* was located.<sup>5</sup> According to William M. Hennessy, the place where these pious ladies lived was in the southern part of the county of



Killiney Church, County of Dublin.

Dublin.<sup>6</sup> It is now said to be known as Killininy,<sup>7</sup> or Kilnanaughnin, near Fir House Convent, Bohernabreena.<sup>8</sup> There is an old ruined church at Killiney,<sup>9</sup> on the sea-shore of Dublin County, and near the beautiful bay, to which the church gives name. An original sketch, engraving and description of this ruin, written by John S. Sloane, C.E.,<sup>10</sup> will convey a perfect representation and information regarding it, both to the eye and mind of an anti-

<sup>2</sup> See Rev. Dr. Kelly's "Calendar of Irish Saints," p. xvii.

<sup>3</sup> See, Colgan's "Trias. Thaumaturga," Appendix Quarta ad Acta S. Brigidæ," cap. i., p. 612.

<sup>4</sup> See "Annals of the Four Masters," at A.D. 738, when the chieftain of *Ui-Briuin-Cualann*, called *Dubhdothra*, or "the Black Man of the Dodder," was killed. See vol. i., pp. 340, 341.

<sup>5</sup> See *ibid.*, nn. (m, n). In it, also, Dr. O'Donovan states, that the churches of *Cill-Inghine-Leinin*, now Killiney, *Tigh-Chon-aill*, now Staggonnell, and Dunmore, are set down in O'Clerys' Calendar, as being in this territory.

<sup>6</sup> William M. Hennessy appends the following note, in his copy of the Martyrology of Donegal:—

"*Cill na ningen*, or Killininy, in the

Parish of Tallaght, and Barony of Upper-cross. In addition I find, 'Co. Antrim (sic). Cal. Oct. 14, B. 8.'"

<sup>7</sup> It is marked, on the "Ordnance Survey Townland Maps for the County of Dublin," Sheet 22.

<sup>8</sup> This extensive townland, in the parish of Tallagh, and barony of Upper-cross, is defined on Sheets 21, 22, 24, 25 *ibid.* It lies along the upper Dodder, the course of which is described in D'Alton's "History of the County of Dublin," pp. 846 to 849.

<sup>9</sup> The townland and parish of Killiney are situated in the barony of Rathdown, and they are found described, on the "Ordnance Survey Townland Maps for the County of Dublin." Sheets 23, 26.

<sup>10</sup> See Antiquarian Rambles, in the County of Dublin. "Irish Literary Gazette," vol. i., No. xi., p. 169.

quarian investigator. The accompanying illustration will also present its appearance, from a different point of view, as drawn by William F. Wakeman, many years ago,<sup>11</sup> and when this building was much more perfect, than it is at present. In another admirable work,<sup>12</sup> by the same writer the chief features have been described, and engravings of some details<sup>13</sup> serve to illustrate his description. Of old date, and originally consisting of a simple nave and choir,<sup>14</sup> this primitive church is tolerably entire, excepting its roof. On its northern side, an aisle was subsequently added, perhaps about the close of the twelfth century. In the northern side of this addition, there is a pointed doorway.<sup>15</sup> In the primitive church, there is a Cyclopean doorway,<sup>16</sup> in the centre of the west gable, with the figure of a Roman cross, under the lintel.<sup>17</sup> There are gaps cut into the original northern wall, to give access to the side aisle. The pointed or so-called "Gothic" doorway leads from the exterior into the aisle, and it is chamfered upon the outside. The graveyard around is shaded with trees, and the old church walls with ivy.<sup>18</sup> Whether it was at Killininy, or at Killiney, the pious daughters of Lenin lived, seems an uncertain matter; but, it is probable enough, that while their sister Bright remained at the latter place, the following five occupied the former as a residence. Thus, the Martyrology of Donegal<sup>19</sup> enters the daughters of Leinin,<sup>20</sup> as Druigen, Luigen, Luicell, Macha and Riomhtach. These are said to be sisters of Bright, daughter of Leinin.<sup>21</sup> Their place is called Cill-inghen-Leinin, in Ui-Briuin Cualann, in Leinster. All of those pious ladies, here venerated,<sup>22</sup> were sisters to St. Colman,<sup>23</sup> the Bishop and Patron of Cloyne Diocese;<sup>24</sup> and, accordingly, they seem to have lived, towards the close of the sixth or the beginning of the seventh century.

ARTICLE VII.—ST. BRIGHT, SUPPOSED TO BE OF KILLINEY, COUNTY OF DUBLIN. [*Sixth or Seventh Century.*] As we have already seen, in the foregoing article, several holy sisters seem to have lived, and after death were venerated, at the church of Kill-naningean, Anglicised, "the church of the daughters," in Huibh-Briuin Chualann territory,<sup>1</sup> otherwise called Chrioch-

<sup>11</sup> By the same eminent Irish antiquary and artist, it has been transferred to the wood, and it has been engraved by Mrs. Millard.

<sup>12</sup> See "*Archæologia Hibernica: a Handbook of Irish Antiquities, Pagan and Christian,*" part ii., chap. ii., pp. 65 to 68.

<sup>13</sup> These are, the square-headed doorway, the choir-arch, and the pointed doorway.

<sup>14</sup> These are connected by a choir-arch, measuring in breadth, where the arch begins to spring, four feet seven inches, and at the base four feet ten inches and a half; its height is only six feet and a half. The chancel windows have inclined sides, but they are dilapidated. The eastern window is square-headed, both within and without, and it exhibits the usual splay.

<sup>15</sup> The foregoing remarks were kindly communicated to the writer, by Mr. Wakeman, in a letter, headed, Enniskillen, January 16th, 1878.

<sup>16</sup> It measures, in height, six feet and one inch; in breadth at the top, two feet, and at the bottom, two feet four inches.

<sup>17</sup> The extreme dimensions of its interior are thirty-five feet: the nave measures but

twelve feet and eight inches, while the chancel is nine feet and six inches, in breadth.

<sup>18</sup> Mr. Sloane, on searching among the ivy on the primitive church here, found that there were evidences of its having had a stone roof.

<sup>19</sup> Edited by Drs. Todd and Reeves, pp. 68, 69.

<sup>20</sup> He is called, son of Gannchu, by the O'Clerys.

<sup>21</sup> The O'Clerys add, "as shall be said presently," as if they were about to make a distinction between their place, and that of Bright, for all their festivals are entered, at the 6th of March.

<sup>22</sup> The Bollandists insert the festival, "*Filiæ Lenini de Cella Filiarum Lenini,*" at the 6th of March, in their "*Acta Sanctorum,*" tomus i., among the pretermitted saints.

<sup>23</sup> His death is assigned to A.D. 600, in Dr. O'Donovan's "*Annals of the Four Masters,*" vol. i., pp. 224, 225. Other accounts have a somewhat later date.

<sup>24</sup> See his Life, at the 24th of November. ARTICLE VII.—<sup>1</sup> See "*Acta Sancto-*

Chualan, within the province of Leinster. From what Archdall states,<sup>2</sup> this church would appear to have been situated, within the present county of Wicklow, although its site, at present, is considered to be unknown. This writer maintains, that St. Brigid was abbess, over a nunnery, at this place.<sup>3</sup> I am inclined to believe, that Archdall can have only meant Kilbride, where a church may be seen in ruins, within a graveyard, near Kilbride house, in a townland and parish of the same name, one English mile N.W. of Arklow, and not far from the Earl of Wicklow's house and demense, known as



Kilbride Church, County of Wicklow.

Shelton Abbey.<sup>4</sup> At present, the ruins measure 30 feet in length, by 17 in width, and most of the west-end gable and walls remain.<sup>5</sup> The masonry is thickly garnished with ivy, while many trees and bushes are within the ancient cemetery, which is surrounded by a modern stone wall.<sup>6</sup> The south side-wall foundations are barely visible, while the north side-wall is quite obliterated. This graveyard is a favourite place for interment, and it bears all the visible signs of a very remote antiquity. The present holy woman was of the family, already alluded to, and a sister to the daughters of Leinin. According to the Martyrology of Donegal,<sup>7</sup> on this day was venerated, Bright, daughter of Leinin, at Cill-ingen-Leinin, in Ui Briuin Cualann. This place is now known as Kilnanaighnin, near Tallaght, county of Dublin,<sup>8</sup>

rum Hiberniæ," xvi. Januarii. De Inventionē S. Foillani Ep. et M. Appendix, cap. ii., p. 104.

<sup>2</sup> See Archdall's "Monasticon Hibernicum," p. 777. In a note, Archdall says: "This territory comprehended the north of the barony of Arklow, and the south of Newcastle, it was seated on both sides of the River Dea, now called Leitrim, and was the country of a branch of the O'Kellys.

<sup>3</sup> See *ibid.*, p. 777.

<sup>4</sup> See, "Ordnance Survey Townland Maps for the County of Wicklow, Sheet 40.

<sup>5</sup> The accompanying illustration was sketched on the spot, by the writer, in July or August, 1873. This sketch has been transferred to the wood, by William F. Wakeman, and it has been engraved by George A. Hanlon.

<sup>6</sup> A very prominent object in the cemetery is the pyramidal family vault of the Earls of Wicklow, and underneath it is their mausoleum, where repose the remains of their deceased ancestors.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp 68, 69.



according to the conjecture of William M. Hennessy. However, we have ventured to think, the present holy sister may have lived somewhat apart, and at the present Killiney, near the town and bay so called, in the same county. She sprang from the race of Aenghus, son of Mogh Nuadhat, as the O'Clerys state. In the *Leabhar Breac*,<sup>9</sup> and when treating on Brigid, *Tulach na ness scoip* in *Ui Briuin Cualand* is mentioned.<sup>10</sup> This is now a place, in the county of Dublin, and known as Tullow, near Kiltiernan.<sup>11</sup> There is an old burial-ground, at the spot. This St. Brigid belonged to the sixth or seventh century.

ARTICLE VIII.—ST. MAELRUAIN, OF DRUIM-RAITHE. The name of Maolruain, connected with a place, called Droma Ratha, appears, in the Martyrology of Tallagh,<sup>1</sup> at the 6th of March. Drum rath is rendered the "church of the fort" by Dr. O'Donovan,<sup>2</sup> who quotes Colgan, to show there was a church, bearing this name, at Leyny, in the province of Connaught.<sup>3</sup> But, again, it may be possible, his place was the present Drumrath, now Drumrany, in the county of Westmeath.<sup>4</sup> In Fermanagh, there are four townlands thus called, Drumrainy;<sup>5</sup> and one place in Donegal.<sup>6</sup> There is a Drumrainy in Londonderry;<sup>7</sup> there are two Drumraines in Sligo County,<sup>8</sup> and a Drumraine Glebe in Leitrim County.<sup>9</sup> There are three Irish townlands, called Drumrane: one in Leitrim,<sup>10</sup> one in Cavan,<sup>11</sup> and one in Londonderry.<sup>12</sup> There is a Drumrawn, also, in the parish of Longfield East, and barony of Omagh West, county of Tyrone.<sup>13</sup> However, it seems difficult to determine this saint's locality. He is noted by Marianus O'Gorman, and he is called Molmanus de Drium Ratha, by the Bollandists,<sup>14</sup> at this particular date. We read on this day, in the Martyrology of Donegal,<sup>15</sup> that Maclruain of Druim raithe was venerated.

<sup>8</sup> See previous notices of the Daughters of Leinin, at this date.

<sup>9</sup> At b. 31.

<sup>10</sup> A MS. note of William M. Hennessy.

<sup>11</sup> The parish of Kiltiernan, in the barony of Rathdown, is shown on the "Ordnance Survey Townland Maps for the County of Dublin," Sheets 25, 26, 27. The townland proper is on Sheets 25, 26.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>2</sup> See his "Annals of the Four Masters," vol. i., n. (a), p. 395.

<sup>3</sup> See Index Topographicus to the "Acta Sanctorum Hiberniæ," p. 876.

<sup>4</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., pp. 558, 559.

<sup>5</sup> One of these is in the parish of Cleenish, and barony of Clanawley (Sheet 26); another is in the parish of Clones (Sheet 40), and barony of Clankelly; one is in the parish of Derrybrusk (Sheet 27), and one in Maghcrecross (Sheet 16), barony of Tirkenedy. See "Ordnance Survey Townland Maps for the County of Fermanagh."

<sup>6</sup> In the parish of Inver, and barony of Banagh. See "Ordnance Survey Townland Maps for the County of Donegal," Sheet 92.

<sup>7</sup> In the parish of Magherafelt, barony of Loughinsholin. See "Ordnance Survey

Townland Maps for the County of Londonderry," Sheets 41, 42.

<sup>8</sup> One in the parish of Cloonoghil (Sheets 32, 33), barony of Corran, and the other in the parish of Kilmacallan (Sheet 34), barony of Tirerrill. See "Ordnance Survey Townland Maps for the County of Sligo."

<sup>9</sup> In the parish of Oughteragh, barony of Carrigallen. See "Ordnance Survey Townland Maps for the County of Leitrim," Sheet 25.

<sup>10</sup> In the parish of Killanummery, barony of Drumahaire. See *ibid.*, Sheet 14.

<sup>11</sup> In the parish of Drung, barony of Tullygarvey. See "Ordnance Survey Townland Maps for the County of Cavan," Sheets 16, 21.

<sup>12</sup> In the parish of Tamlaght Finlagan, and barony of Keenaght. See "Ordnance Survey Townland Maps for the County of Londonderry," Sheets 9, 16.

<sup>13</sup> See "Ordnance Survey Townland Maps for the County of Tyrone," Sheets 33, 34.

<sup>14</sup> See "Acta Sanctorum," tomus i., Martii vi. Among the pretermitted saints, p. 420.

<sup>15</sup> Edited by Drs. Todd and Reeves, pp. 68, 69.

ARTICLE IX.—<sup>1</sup> The following Irish stanza, from the "Feilire" of St. Aengus, "*Leabhar Breac*" copy, with the English

ARTICLE IX.—FEAST OF VICTORINUS AND COMPANIONS, MARTYRS. In the ancient Irish Church, at the 6th day of March, the festival of St. Victorinus, and of several martyrs, is commemorated.<sup>1</sup> Probably this refers to the martyrdom of St. Victorinus, St. Victor, St. Claudianus, or Claudius, and his wife, St. Bassa, of whom notices will be found, in the Bollandist collection, at this day.<sup>2</sup> They suffered in Bithynia.<sup>3</sup>

ARTICLE X.—ST. SENANUS, OR SERANUS, CONFESSOR. At the 6th of March, in the anonymous Catalogue of Irish Saints, published by O'Sullivan Beare, a St. Senanus is entered. Yet, it seems probable, this saint must be identified with a Saranus, Confessor, noted at the very same day, by Henry Fitzsimon,<sup>1</sup> on the authority of the Carthusian Martyrology.<sup>2</sup> Elsewhere, I do not find corroboration for the present entry.

ARTICLE XI.—ST. ODHRAN, ODRAN, OR ODRANUS. The name Odran S. occurs, in the Martyrology of Tallagh,<sup>1</sup> at the 6th of March. The letter S. may be intended for the Irish word *Soggart*, Anglice, "priest." On this day, in the Martyrologies of Marianus O'Gorman and of Donegal,<sup>2</sup> is set down Odranus or Odhran. In the table, appended to this latter work, the commentator remarks, that he was Abbot of Ia—which is incorrect—and of Conall Gulban's race, according to the Hagiogenesis.<sup>3</sup> The Odhran, mentioned in the genealogical table of the early Abbots of Hy,<sup>4</sup> was a cousin to St. Columkille,<sup>5</sup> but only a simple monk.<sup>6</sup> The Bollandists<sup>7</sup> have a note of Odranus, yet nothing more seems to be known regarding him.

ARTICLE XII.—REPUTED FESTIVAL OF ST. ADRIAN AND COMPANIONS, MARTYRS. [*Ninth Century.*] In Bishop Forbes' work, the account of St. Adrian and of his companions, martyrs,<sup>1</sup> is set down: their festival falling on the 4th of March,<sup>2</sup> with the remark of a St. Odran, occurring in the Irish Martyrology of Donegal, at the 6th of this month, as if his name might be identical with Adrian.

ARTICLE XIII.—ST. MAELDUBH, SON OF BERRAN. He is entered in the Martyrology of Tallagh,<sup>1</sup> at the 6th of March, as Moeldub mac Berani.

translation, has been obligingly furnished by Professor O'Looney:—

b. ii. ii. Rōn̄n̄ar̄oet̄ iap̄ l̄ep̄  
 ōo fl̄aich̄ oē p̄op̄ ōip̄ge  
 s̄l̄oḡ op̄ta cōn̄an̄j  
 h̄i p̄eil̄ t̄ic̄t̄op̄m̄.

May they conduct us in chastity,  
 To the kingdom of God directly,  
 The host who were slaughtered in  
 innocence,  
 On the feast of Victorinus.

<sup>1</sup> See "Acta Sanctorum," tomus i., Martii vi. De Sanctis Martyribus Victore, Victorino, Claudiano sive Claudio, et Bassa uxore, Nicomedie et Apamie, in Bithynia, p. 423.

<sup>2</sup> They are noted in the old Martyrology, attributed to St. Jerome.

ARTICLE X.—<sup>1</sup> See "Catalogus Aliquorum Sanctorum Ibernie."

<sup>2</sup> See O'Sullivan Beare's "Historie Catholice Ibernie Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 56.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 68, 69.

<sup>3</sup> See, *ibid.*, pp. 458, 459.

<sup>4</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes N, p. 342.

<sup>5</sup> See his Life, at the 9th of June.

<sup>6</sup> His feast, however, has been assigned to the 27th of October.

<sup>7</sup> See "Acta Sanctorum," tomus i., Martii vi. Among the pretermitted saints, p. 420.

ARTICLE XII.—<sup>1</sup> See what has been already stated, at the notices given of Saints Mannan and Tiaan, at the 23rd of February, Vol. ii. of this work, Art. iv.; and also at Vol. iii., Art. ii., relating to St. Adrian and his companions, martyrs.

The Bollandists notice him, in like manner, but without stating further particulars of him.<sup>2</sup> Maeldubh, son of Berran, had a festival celebrated on this day, according to the Martyrologies of Marianus O'Gorman and of Donegal.<sup>3</sup>

ARTICLE XIV.—REPUTED FESTIVAL OF ST. CARTHACH, OF CILL-CARTHAIGHE, SUPPOSED TO BE KILCARR, COUNTY OF DONEGAL. [*Sixth Century.*] Under the head of Cill Carthaighe—said to be the present Kilcarr,<sup>1</sup> in Donegal County—Duald Mac Firis writes, that in Tir Boghuine,<sup>2</sup> at the 6th March, a Carthach, Bishop, was venerated. He is said to have been the son of Aongus, son to Nathfraech, King of the Eoghanacht of Cashel.<sup>3</sup> If so, he does not appear to have been different from the St. Carthach, or Carthage, of Sier-Kieran, and of other places. His Acts, so far as known, have been given, at the previous day, and to these the reader is referred. By a local writer, we are told, that St. Carthaigh is thought to have died, on the 6th day of March, in the year 540.<sup>4</sup>

ARTICLE XV.—ST. BALDRED OR BALTHERUS, HERMIT, AND MISSIONARY, IN SCOTLAND, AND ST. BILFRID, OR BILFRED, A HERMIT, AT LINDISFARNE, IN ENGLAND. [*Probably in the Seventh or Eighth Century.*] It does not appear to be determined, whether Ireland or Scotland gave birth to these holy men. The Acts of St. Balther, a Priest, and a hermit, have been joined with these of Bilfrid, another hermit, and a worker in gold, according to the Bollandists,<sup>1</sup> at the 6th of March. Those Acts are given in a historic commentary of four sections, containing eighteen paragraphs. The Bollandists state, that as St. Baldred and Bilfrid lived in the same age, and in the same country, so after death, their relics were presented for veneration to the faithful, in the same church. Those holy men are commemorated, likewise, by Bishop Challoner,<sup>2</sup> and by Rev. S. Baring-Gould;<sup>3</sup> while the Rev. Alban Butler<sup>4</sup> only notices St. Baldrede, at this day. The Scottish<sup>5</sup> and English historians<sup>6</sup> have references to them. It is barely possible, that one or both of those may have been of Irish origin, nothing having been recorded, regarding their natal places. The Breviary of Aberdeen<sup>7</sup> contains an account of St. Baldred—who is also called Baltherus<sup>8</sup>—and a remarkable Celtic saint, venerated in Scotland.<sup>9</sup> A summary of his actions will be found, in

<sup>2</sup> See "Kalendars of Scottish Saints," pp. 266 to 268.

ARTICLE XIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii vi. Among the pretermitted saints, p. 420.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 68, 69.

ARTICLE XIV.—<sup>1</sup> Such is the identification in William M. Hennessy's note.

<sup>2</sup> This is said to have been identical with the present barony of Banagh, in the county of Donegal.

<sup>3</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 94, 95.

<sup>4</sup> See Thomas Lalor Cooke's "Early History of the Town of Birr," chap. x., pp. 169, 170.

ARTICLE XV.—<sup>1</sup> See "Acta Sanctorum," tomus i., Martii vi. De Sanctis Anachore-

tis Balthero Presbytero et Bilfrido Auri-fabro, in Scotia et Anglia, pp. 448 to 452.

<sup>2</sup> See "Britannia Sancta," part i., March vi., p. 159.

<sup>3</sup> See "Lives of the Saints," vol. iii., March vi., pp. 94, 95.

<sup>4</sup> See "Lives of the Fathers, Martyrs, and other Principal Saints," vol. iii., March vi.

<sup>5</sup> Such as Boetius, Major, Lesley, Forbes, &c.

<sup>6</sup> Such as Turgot, and Simeon of Durham, Matthew of Westminster, Selden, &c.

<sup>7</sup> Pars Hyemalis, fol. lxiii., lxiiii.

<sup>8</sup> In a Fragmentum Historiæ de Pontificibus Eboracensibus. See Mabillon's "Acta Sanctorum Ordinis S. Benedicti," pars. ii., p. 508.

<sup>9</sup> The Bollandists consider, that the Calendarists and some of the Scottish historians may have confounded St. Baldred with St. Baithen, the immediate successor of St. Co-



Bishop Forbes' work.<sup>10</sup> There we learn, that this saint became a hermit, in remote desert places, and in islands of the sea. One of these is known as the Bass Rock,<sup>11</sup> where the existence of a ruin<sup>12</sup> testifies to the former habitation of an island saint,<sup>13</sup> known as Baldred or Baltherus. He is stated, to have been the suffragan<sup>14</sup> of St. Kentigern,<sup>15</sup> and when the latter died,<sup>16</sup> here his disciple often meditated on the bitter passion of Christ, in fasting and weeping, while he recalled the memories of his great Master. He taught the faith in three parochial churches, viz., Aldhame,<sup>17</sup> Tynyngame<sup>18</sup> and Prestoune,<sup>19</sup> which had been subjected to him by St. Mungo. It is traditionally held, that a rock, impeding the navigation, and afterwards called the Tumba or Scapha of St. Baldred, moved beneath him to the shore. He also performed other miracles, and became celebrated throughout Laudonia. He is said, to have walked on the water, like St. Peter, and to have obtained pardon for the soul of a deacon, who before his death had fallen into a carnal sin. Worn out by extreme old age, he died in the house of the parish priest, at Aldhame. His three churches put in a claim for his body, and therefore the people were requested to pray God, that he might give a sign. On the next morning, three bodies were laid out, each with the same exequial pomp, when each congregation carried off one assumed body to their own church,<sup>20</sup> where it was kept in honourable veneration. The date for his death is A.D. 606, according to Dempster, or A.D. 608, according to Bishop Forbes; but, Simeon of Durham and Hovenden<sup>21</sup> have it, at A.D. 756. By Dempster, he is called, Bishop of Glasgow, and he is said to have written a book, "*De Scoticæ Ecclesiæ Statu*."<sup>22</sup> John Lesley<sup>23</sup> makes our saint a missionary among the Picts, and a contemporary with St. Columba,<sup>24</sup> and Aidan, the forty-ninth Scottish king. Turgot states,<sup>25</sup> that Presbyter Baltherus died, in the seventeenth year of Cynouulf's pontificate,<sup>26</sup> over the see of Lindisfarne,

Iumba, over the monastery at Iona. Again, it would seem, that St. Baldred has been incorrectly called a bishop, and that the Breviary of Aberdeen has falsely assigned him to the age, when St. Kentigern lived, while Baldred flourished a century later. See "*Acta Sanctorum*," tomus i., Martii vi. *De Sanctis Anachoretis Balthero Presbytero et Bilfrido Aurifabro in Scotia et Anglia*, sect. ii., pp. 448 to 450.

<sup>10</sup> See "*Kalendars of Scottish Saints*," pp. 273, 274.

<sup>11</sup> This was almost an impregnable citadel, in the old province of Laudonia, about two miles out from the coast line, and surrounded on every side by the sea.

<sup>12</sup> An interesting work, the joint production of five Edinburgh literati, has been published: "*The Bass Rock, its Civil and Ecclesiastical History, Geology, Martyrology, Zoology, and Botany*."

<sup>13</sup> Mr. James Millar published a Poem, in 1825, intitled "*St. Baldred of the Bass*."

<sup>14</sup> According to Bower and other writers.

<sup>15</sup> See notices of him at the 13th of January, and at the 13th of November.

<sup>16</sup> This is said to have happened, about A.D. 530, when he was one hundred and eighty-three years old.

<sup>17</sup> His cave is shown on the coast near Aldhame.

<sup>18</sup> The church of St. Baldred, here, had the right of Sanctuary, in the charter of

Malcolm the Maiden. See Robertson's "*Statuta Ecclesiastica Scotiæ*," vol. ii., p. 261. This monastery was richly endowed with lands.

<sup>19</sup> At Preston Kirk some places near the church still bear his name: thus, St. Baldred's well, and Baldred's whill, a pool or eddy in the river. See the "*Old Statistical Account of Scotland*," vol. xi., p. 87. Also "*New Statistical Account of Scotland*," vol. vi. Haddington, pp. 21, 58.

<sup>20</sup> Similar accounts are frequent, in the Acts of Celtic saints, especially in reference to popular disputes to acquire relics. Hector Boece has the foregoing account in his "*Historia Scotiæ*," lib. ix., fol. 171.

<sup>21</sup> In his "*Annales*."

<sup>22</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus i., lib. ii., num. 122, p. 65. For what he asserts, Dempster cites John Lesley's "*Historia Scotiæ*," lib. iv., p. clii., and John Fordun's Manuscript "*Historia Scotorum*," lib. vii., preserved in St. Benedict's College, Cambridge.

<sup>23</sup> See "*De Origine, Moribus et Rebus Gestis Scotorum*," lib. iii., p. 152. Romæ MDLXXXVIII. 4to.

<sup>24</sup> See his Life, at the 9th of June.

<sup>25</sup> In "*Historia Dunelmensis*," lib. ii., cap. ii.

<sup>26</sup> This began in 740.

<sup>27</sup> He ruled over the kingdom of Northumbria, during a disturbed period, for

and in the twentieth year of King Eadbert's reign,<sup>27</sup> and on the day before the Nones of March. According to the *data* here given, the Bollandists will have it, that his death occurred, A.D. 756, or at least in the year 757. The next holy man, whose name is associated with Balthar, and at the same date, does not appear to have had special relations with him during life. About St. Bilfrid or Bilfred, we have little information. We do not even know that exact place, with which he was connected, but this appears to be somewhere in the diocese of Lindisfarne. During this retirement, he practised the art of the goldsmith, and a specimen of his taste, as an artist, yet exists in the Cottonian library, in the British Museum, London. It is a Book of Gospels,<sup>28</sup> ornamented with gems and gold,<sup>29</sup> which was long preserved at Durham.<sup>30</sup> As Bishop Eadfrid succeeded Eadbert<sup>31</sup> over Lindisfarne see, where he sat from A.D. 698 to A.D. 720,<sup>32</sup> and as Bilfrid seems to have been his contemporary, or to have flourished soon after his time, it may not be amiss to ascribe his period to the seventh or eighth century. The day and year for his death have not been discovered. We read, that Anlaf, the Dane, burned the church and monastery of Tynningham, A.D. 941,<sup>33</sup> or 951.<sup>34</sup> Immediately afterwards, he was struck with a sudden illness and died. About two centuries later, a priest, named Elfrid, or Elfred,<sup>35</sup> recovered the relics of St. Bilfrid, by a revelation; and, with these, he also recovered the remains of St. Acca,<sup>36</sup> St. Alkmund,<sup>37</sup> the Bishop, King Oswin,<sup>38</sup> and the Abbesses, Ebba<sup>39</sup> and Ethelgitha, being directed to them, by visions. The bones of St. Balthar and of St. Bilfrid were put together, with the body of St. Cuthbert,<sup>40</sup> in his shrine, at Durham. But in 1104, they were removed from this shrine,<sup>41</sup> and were placed in the shrine of Venerable Bede.<sup>42</sup> The various relics were assigned special places of honour in the great Cathedral of Durham.<sup>43</sup> The Bollandists have no doubt, that the lives and miracles of the holy men, who

twenty-one years. See Dr. Lingard's "History of England," vol. i., chap. iii., p. 110.

<sup>28</sup> This highly ornate Manuscript has the Prefaces and Canons of Eusebius and of St. Jerome in the beginning, while it has a Saxon version of Aldred Presbyter inserted between the lines. This is the Book of St. Cuthbert, alluded to by Turgot, and by Simeon of Durham, according to Selden.

<sup>29</sup> A curious story is told, by Turgot, in his "Historia Dunelmensis," lib. ii., cap. xi., xii., that to save it from Danish ravages, this book was brought to Ireland, in a ship, that it fell overboard, and was again miraculously recovered, that its folios did not seem in the least stained, by the action of the waves, which was attributed to the merits of St. Cuthbert, and that, in fine, about 1100, it was preserved in the church of Durham.

<sup>30</sup> "On the cover is ✠ Eadfrid, Oetilwald, Billfrith, Aldred hoc Evangelium Deo et Cuthberto construxerunt et ornauerunt; above this in Saxon characters, and in a Northumbrian dialect, 'And Billfrith, the anchorite he fabricated the curious works that are on the outside, and it adorned with gold and with gems, also with silver overgilded, a priceless treasure.' Billfrith is supposed to be a local form of Bilfred."—Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March vi., p. 95.

<sup>31</sup> His feast occurs, on the 6th of May.

<sup>32</sup> At this period, Bishop Ethelwold succeeded, and died on the 12th of February, A.D. 740. This prelate engaged Bilfrid to labour, at the work of ornamenting the Book of Gospels, according to Turgot, in his "Historia Dunelmensis," lib. ii., cap. xi.

<sup>33</sup> See Matthew of Westminster's "Flores Historiarum," A.D. DCCCXLI., p. 365.

<sup>34</sup> Baronius, in his "Annales Ecclesiastici," thus corrects the chronotaxis of Mathæus Westmonasteriensis.

<sup>35</sup> He is called the son of Weston, in Turgot's "Historia Dunelmensis," lib. iii., cap. vii.

<sup>36</sup> His feast is usually assigned to the 20th of October, the day of his death. His Life occurs, at the same date, in our collection, as classed among the Irish Saints.

<sup>37</sup> His festival belongs to the 9th of September.

<sup>38</sup> His feast occurs on the 20th of August.

<sup>39</sup> Her festivals are on the 2nd of April, and 25th of August.

<sup>40</sup> See his Life, at the 20th of March.

<sup>41</sup> The head of St. Oswald was alone left with St. Cuthbert's remains. The Life of St. Oswald is given, at the 5th of August.

<sup>42</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March vi., p. 95.

<sup>43</sup> See the Bollandists' "Acta Sancto-

are here commemorated, had been formerly written. While some writers have placed their festivals, at the 29th of March, and others, at the 27th of November, most Calendarists prefer the present date. The Scottish Kalendars have St. Baldred, Bishop and Confessor. Thus, the Kalendar of Aberdeen notes him Pridie Nonas Martii.<sup>44</sup> Likewise, in Adam King's Kalendar, we read: "S. Baldrede bishop of Glascow success. to S. Mūgo and cōfess. vnder King Aidanus. S. Fredoline cōf. Scotismō vnder Anastasi," at the 6th of March. In Dempster's "Menologium Scoticum," we find the following notices, at the same date, about Baldred, Bishop of Preston, whose body<sup>45</sup> was found by Divine power to appease dissensions among the faithful.<sup>46</sup> St. Balther was venerated with an office, containing nine Lessons.

ARTICLE XVI.—REPUTED FEAST OF ST. DUTHAC OR DUBTHAC, BISHOP OF ROSS, SCOTLAND. [*Eleventh Century.*] St. Duthac, the Bishop, is commemorated in the Kalendar "De Nova Farina,"<sup>1</sup> at the ii. Nones, or 6th of March. His life is more properly referable, to the 8th of this month.

### Seventh Day of March.

#### ARTICLE I.—ST. MOCELLOC, HERMIT.

[FOURTH AND FIFTH CENTURIES.]

MOST men are willing to look back occasionally into bygone ages, if they find, that their mental eye can be taught to pierce the cloud which overhangs the past.<sup>1</sup> Yet, with much uncertainty, Colgan<sup>2</sup> and the Bollandists<sup>3</sup> treat about those statements, which after them we feel here compelled to submit. This saint, originally called Celloc—or perhaps Cellan<sup>4</sup>—had the endearing appellation, *mo*, prefixed to his name, according to a custom of our ancestors, when they wished to express great veneration for a person.<sup>5</sup> He was one of the first converts to our holy faith in Ireland, having flourished before St. Patrick's<sup>6</sup> time, according to our ancient records. It is said, our saint was baptized, so early as A.D. 347. That he must have been born, about the middle, or in the earlier part, of the fourth century, would appear, if we credit Ussher's statement, that about A.D. 364,<sup>7</sup> this saint, in

rum," tomus i., Martii vi. De Sanctis Anachoretis Balthero Presbytero et Bilfrido Aurifabro, sect. iv., pp. 450, 451.

<sup>44</sup> See "Proceedings of the Society of Scottish Antiquaries," vol. ii., p. 262.

<sup>45</sup> It is added "triplicatum."

<sup>46</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 113, 146, 194.

ARTICLE XVI.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 69.

ARTICLE I.—<sup>2</sup> See "The Dublin Literary Gazette, and National Magazine," vol. i., No. ii. Art. On the Ancient History and the Antiquities of Ireland, by the Rev. Edward Johnston, &c., p. 161.

<sup>3</sup> See "Acta Sanctorum Hiberniæ," Martii vii. De S. Mocolloco Eremita, pp. 511, 512 (*recte*). By a misprint—a frequent

blot in Colgan's valuable works—they are made pp. 601, 602.

<sup>3</sup> See "Acta Sanctorum," tomus i., Martii vii. Among the pretermitted saints, p. 628.

<sup>4</sup> At the end of Irish names, *oc* and *an* are commutative, in giving them a distinctive qualification.

<sup>5</sup> See Colgan's note I, to this saint's Acts, p. 112 (*recte*).

<sup>6</sup> See his Life, at the 17th of March.

<sup>7</sup> At the year 364, Ussher writes: "SS. Mochellocus, Beanus, Colmanus, Lachninus, Mobus, Findlugus, et Caminanus, apud Desienses in Campo scuti non procul a Lismoria septem claras cellas construxerunt."—"Britannicarum Ecclesiarum Antiquitates." Index Chronologicus, pp. 511, 512.



common with six other holy men, constructed separate cells in a place, called Magh-Scethe,<sup>8</sup> which signifies, "the Plain of the Buckler," near the present site of Lismore. Mocolloc lived as a hermit, in his cell or oratory, according to tradition, many years before the Gospel had been preached in these parts, by Saints Declan,<sup>9</sup> Ailbe<sup>10</sup> and Kieran.<sup>11</sup> In common with other religious eremites of the place, Mocolloc is said to have had a vision, on the night of St. Declan's birth, and that, in consequence, he predicted this infant's future greatness, by declaring that the country and people around should one day be subject to his spiritual rule. After this prediction, the Acts of St. Declan state, that seven just men were baptized, in the name of the most Holy Trinity; and, afterwards, having constructed cells, they lived there in a religious manner. From whom they received baptism, or at what exact time, we are not informed.<sup>12</sup> On St. Declan's return from Rome,<sup>13</sup> these seven eremites—among whom our saint was included—waited on him, and placed their cells, with their own persons, under his rule and direction. St. Declan's habitation was at Ardmore,<sup>14</sup> at present, the head of a parish, in the barony of Decies within Drum, in the county of Waterford. Here, indeed, are some interesting ruins of St. Declan's oratory, of the mediæval monastery, of the Cathedral and of the Round Tower. With a description of this latter structure, we must rest satisfied, in this connexion. The Cloigtheach,<sup>15</sup> of Ardmore, owing to its beauty and fine preservation, is one of the best known structures of its kind in Ireland.<sup>16</sup> Its materials consist of a hard sandstone, chiselled to the curve, and brought from the mountains of Slievegrian, about four miles distant. This tower is about 15 feet in diameter, at the base, whence it gradually tapers to the apex, about 97 feet above the surface of the ground. It terminates in a conical roof, which had been half thrown over by injuries from lightning. Four string-courses divide the exterior into five stories.<sup>17</sup> The entrance is in the east side, at the distance of thirteen feet, from the ground. This is circular-headed, and it tapers from 1 foot 11 inches, at springing of the arch, to 2 feet 7 inches, at the base. The full height of this fine doorway is 5 feet 9 inches. Around the outer edges is boldly cut a Norman's head; and, on the inside are bar-holes, two at each side of the entrance, for securing the door.<sup>18</sup> The lower stories are lighted, by splaying spike-holes; some of these having square, and some circular, heads. As the visitor ascends, he meets grotesque corbels at intervals and staring at him from the concave walls. The highest story has four tapered windows, facing the cardinal points. Each of these presents on the exterior

<sup>8</sup> This denomination now appears to be obsolete.

<sup>9</sup> See the Acts of this saint, at the 24th of July.

<sup>10</sup> The Life of this saint will be seen, at the 12th of September.

<sup>11</sup> The Acts of St. Kieran will be found, at the 5th of March.

<sup>12</sup> The Bollandists regard the notices of this saint, by Colgan, as eminently unsatisfactory.

<sup>13</sup> By some writers, this is thought to have been so early as A.D. 402, by others, it is placed, at a much later date.

<sup>14</sup> Its extensive bounds are defined on the "Ordnance Survey Townland Maps for the County of Waterford," Sheets 30, 35, 36, 37, 38, 39, 40. The town and ecclesiastical remains there are noted on Sheet 40.

<sup>15</sup> Anglicised, "Bell-house."

<sup>16</sup> Lately the Irish Ecclesiastical Commissioners undertook the work of restoring the ancient remains at Ardmore. In August, 1877, the writer had an opportunity of ascending interiorly to the very topmost story, by means of floors and ladders, which now afford a ready means for ascent. The conical cap has been quite repaired, as presented in our present engraving, and in order to preserve the structure, about ten or twelve feet of the topmost original masonry had to be removed; but, as understood, the style, site, and almost identical stones, were replaced, with the exception of some unavoidable re-vamping. It is curious to observe within, and immediately under the arched conical top, two opposite and considerable indentations, in the side walls, as if to allow full play for the swing of a large bell.

<sup>17</sup> The accompanying illustration, drawn

a triangular arch, and on the interior a trefoil head. In height, they are respectively 3 feet 9 inches. The stone lintels remain over the opes, where the beam for a bell rested. Tradition says, it was of so deep and powerful a tone, that it was heard at Gleanmhor, or "the great glen," about 8 miles distant. The apex of the roof was once surmounted, by a cross of stone; but, this was some years since shot down, by a person firing at birds.<sup>19</sup> A distinguished local antiquary,<sup>20</sup> on whose authority we rely for the foregoing



The Round Tower and Ecclesiastical Remains, at Ardmore,  
County of Waterford.

details, has no hesitation in assigning this noble structure, to the ninth or tenth century. For, the mouldings of the doorway, the grotesque corbel heads in the interior, and the square trefoil heads of the windows, in the upper story, are thought to belong to that period. He adds, that perhaps we may find a reason for the erection of this *Cloig-theach*, at such a time, in the unsettled state of the country, owing to the predatory landings of the *Dubh-galls*, *Fionn-galls* and other sea-rovers.<sup>21</sup> To conclude this account,

by William F. Wakeman, has been engraved by Mrs. Millard.

<sup>18</sup> Access to the interior had been rendered easy by means of a ladder and floors, provided by Mr. Odell, the lord of the soil.

<sup>19</sup> Excavations were made, in the year 1841, within the base of this tower, under the superintendence of Messrs. Odell, Windle, Hackett and Abell. Those explorations led to the discovery of two imperfect human skeletons, at a considerable depth of earth. This circumstance induced some to think, that those interments took place, at a period, subsequent to the erection of the tower, and it was advanced as an argument

for the Pagan origin of the Round Towers. But, there was no little misconception here; for, instead of having been interred with care, and within the basement of the tower, those human remains had been interred with at the time of its erection. A foundation-stone occupies the place of one of the crania, while the skeleton, it is said, evidently had been decapitated and otherwise injured, by those workmen, who cut the circular trench, for the foundations of the tower.

<sup>20</sup> The Rev. Samuel Hayman, B.A.

<sup>21</sup> See the Rev. Samuel Hayman's "New Hand-Book for Youghall: containing Notes

the Martyrologies of Tallagh,<sup>22</sup> of Marianus O'Gorman and of Cathal Maguire, at this date, have inserted the festival of Mocelloc.<sup>23</sup> Besides, on this day was venerated Mocheallog, as we read in the Martyrology of Donegal.<sup>24</sup> From what has been already said, we may infer, that he died in the fifth century, but the true year of his death is not known. It is pleasing to find, in the case of this proto-Irish Christian, that he found perfect harmony between his just train of reasoning and Christianity. As compared with previous Pagan errors, he knew the Church and her teaching challenged his respect and should claim his allegiance. Combining the purest doctrines, with the purest morality, this saint escaped from the grovelling proclivities of human ignorance to the lights of religious knowledge and of holiness, which blessed his future life.

ARTICLE II.—ST. CARITAN OR CARIOTAN, OF DRUIM-LARA. At the 7th of March, in the Martyrology of Tallagh,<sup>1</sup> we find a St. Caritan, of Dromalara, entered. In like manner, Marianus O'Gorman, has noticed Caritan of Druim-lara. But, the exact identity of this saint, and of his place, appears to be unknown. It is conjectured, by Colgan—who has Acts based on the supposition at this date<sup>2</sup>—that owing to some mistake of copyists, the present holy man may be the same as a distinguished priest, called Cruthnechan,<sup>3</sup> who baptized St. Columba,<sup>4</sup> who had charge of his infantile years, and who was remarkable for his piety.<sup>5</sup> Without attaching weight to it, the Bollandists<sup>6</sup> merely allude to his statement. We cannot see, how it can be well established. Again, Cariotan, of Druim-lara, is registered in the Martyrology of Donegal,<sup>7</sup> as having been venerated on this day.

ARTICLE III.—FESTIVAL OF ST. FELICITAS AND OF ST. PERPETUA, MARTYRS, AT CARTHAGE. [*Second and Third Centuries.*] The early Irish Church held in veneration these glorious martyrs, and they have been celebrated on this day, in the metrical “Feilire” of St. Ængus.<sup>1</sup> The Acts of those holy women, taken from very ancient sources, will be found fully recorded, in the great Bollandist collection.<sup>2</sup> With some other companions in

and Records of the Ancient Religious Foundations and the Historical Annals of the Town.” Fourth Series. Introductory, p. xiii. Youghal, 1858, 8vo.

<sup>22</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>23</sup> Colgan remarks, that our Martyrologists record a festival, at the 1st of February, either to the present holy man, or to a homonymous saint. See “Acta Sanctorum Hiberniæ,” Martii vii. De S. Mocel-loco Eremita, nn. 7, 8, p. 512 (*recte*).

<sup>24</sup> Edited by Drs. Todd and Reeves, pp. 68, 69.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>2</sup> See “Acta Sanctorum Hiberniæ,” Martii vii. De B. Cruthnechano sive Caritano Presbytero, pp. 510, 511 (*recte*).

<sup>3</sup> See Rev. Dr. Reeves’ Adamnan’s “Life of St. Columba,” lib. iii., cap. 2, p. 191.

<sup>4</sup> See his Life, at the 9th of June.

<sup>5</sup> He is mentioned, also, in Prince O'Donnell's or Quinta Vita S. Columbæ, lib. i., cap. xxv. to xxxiv. See Colgan's “Trias Thaumaturga,” pp. 393, 394.

<sup>6</sup> See “Acta Sanctorum,” tomus i.,

Martii vii. Among the pretermitted saints, p. 629.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 68, 69.

ARTICLE III.—<sup>1</sup> The following Irish stanza, with its English translation, has been furnished, from the “Leabhar Breac” copy, to the writer, by Professor O'Looney :—

C. non. inman oe ching veosa  
na olis iar nouain oighne  
felicitar noemroa  
perpetua pumroa.

Beloved the two holy champions,  
Whom we shall not dispraise in  
our poem,  
Felicitas the saintly,  
Perpetua the primitive.

<sup>2</sup> See “Acta Sanctorum,” tomus i., Martii vii. De Sanctis Martyribus Afris Perpetua, Felicitate, Saturo, Saturnino, Revocato, Secundolo, Carthagine aut Tuburbi. A previous commentary, in eight paragraphs, precedes an ancient Life, taken



suffering, at Carthage, they gained a victorious crown, on the 7th day of March, A.D. 302. Their bodies were preserved, in the great Church of Carthage, during the fifth century.<sup>3</sup>

ARTICLE IV.—FEAST OF ST. COLMAN, BISHOP OF LINDISFARNE, ENGLAND. [*Seventh Century.*] According to Camerarius, this saint, regarded as an Apostle in Northumbria and in the Hebride Islands, had a festival, on the 7th of March. The Bollandists<sup>1</sup> and Bishop Forbes<sup>2</sup> have notices of him; but, his feast seems more properly referable to the 8th of August, where we have entered the particulars of his life.

ARTICLE V.—ST. METAN OR MEATTAN, VIRGIN, OF TUAIM-ATHA. The entry, Metan o Thuaim athi, appears in the Martyrology of Tallagh,<sup>1</sup> at the 7th of March. Marianus O'Gorman has a like notice, while the Bollandists allude to the circumstance, that her place and history are unknown.<sup>2</sup> The Martyrology of Donegal<sup>3</sup> mentions, likewise, Meattan, Virgin of Tuaim-atha, as having a festival on this day. The word, Tuaim, usually Anglicised, Toom, enters into the composition of many local denominations, in Ireland.

ARTICLE VI.—REPUTED FESTIVAL OF ST. WILLEIC, AT KAISERWERT, ON THE RHINE. [*Seventh and Eighth Centuries.*] In the Martyrology of Usuard, edited by Hermann Greuen, and in the ancient Martyrology of Cologne, there is an entry, on this day, of St. Willeicus, Confessor and Priest of St. Suitbert, the Bishop.<sup>1</sup> Already have we given his Acts, at the 2nd of this month.

ARTICLE VII.—REPUTED FESTIVAL OF ST. SENAN OF INSE CATHAIGH, OR INNISCATTERY, COUNTY OF CLARE. [*Fifth and Sixth Centuries.*] Veneration was given to Senan Inse Cathaigh, at the 7th of March, as we read in the Martyrology of Tallagh.<sup>1</sup> This, however, must be regarded as the vigil of his principal feast, at the day succeeding; if the present entry be not the mistake of a transcriber, as indeed it appears to have been, for we do not meet the name of this very celebrated saint, at the 8th of March in the published work. At this date, the Bollandists only notice this entry.<sup>2</sup>

ARTICLE VIII.—ST. NEASTOR. The festival, in honour of Neastor, is entered in the Martyrology of Donegal,<sup>1</sup> on this day.

ARTICLE IX.—ST. BEOAEDH, BISHOP OF AIRDCARNE, COUNTY OF ROSCOMMON. [*Fifth and Sixth Centuries.*] At the 7th of March, the Martyrology of Tallagh<sup>1</sup> mentions, that veneration was given to Beoaedh, of

from a Monte Casino MS., by Lucas Holstenius, with a Sermon of St. Augustine, found by the same, among the Vatican Manuscripts, pp. 630 to 638. Notes are also appended.

<sup>3</sup> Such is the statement of Victor of Utica.

ARTICLE IV.—<sup>1</sup> See "Acta Sanctorum," tomus i., Martii vii. Among the pretermitted saints, pp. 629, 630.

<sup>2</sup> See "Kalendars of Scottish Saints," pp. 302, 303.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>2</sup> See "Acta Sanctorum," tomus i.,

Martii vii. Among the pretermitted saints, p. 629.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 68, 69.

ARTICLE VI.—<sup>1</sup> See the Bollandists' "Acta Sanctorum," tomus i., Martii vii. Among the pretermitted saints, p. 629.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii vii. Among the pretermitted saints, p. 629.

ARTICLE VIII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 68, 69.

Airdcarne. As, in the former case, this must be considered only, as the vigil of his Natalis, observed at the day succeeding. But, we rather suspect, as no corresponding entry regarding him is there found, that the present registration must have been ante-dated, by one day, and through some oversight, on the part of a transcriber. For further notices, the reader is referred to the next day.

## Eighth Day of March.

ARTICLE I.—ST. SENAN, OR SENANUS, BISHOP AND ABBOT OF INISCATTERY, COUNTY OF CLARE.

[FIFTH AND SIXTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—MANUSCRIPT AND PUBLISHED AUTHORITIES FOR ST. SENAN'S ACTS—  
HIS BIRTH AND FUTURE GREATNESS, FORETOLD BY ST. PATRICK—HIS PARENTAGE  
AND NATIVITY—ANECDOTES OF HIS YOUTH—VOCATION FOR THE RELIGIOUS STATE  
—HE STUDIES UNDER THE ABBOT CASSIDUS OR CASSIDANUS.

**A**LTHOUGH the Gospel of Christ has been proclaimed for many centuries, the world is still, in a large proportion, heathen. Christianity is, indeed, still making advances, and still spreading, among benighted idolaters; but, mainly by the spread and migration of those races, whose conversion was completed, in the early centuries of the Church. Converts are made here and there, in our own time; and, occasionally, whole tribes and communities of heathens, are brought over to the true faith, by apostolic men. Yet, nowhere, perhaps, do we find such wonderful and great results effected, in this providential way, as had been, through the zealous labours of our ancient Irish saints.

The sources, from which we purpose giving the Acts of the present holy man, are derived from a variety of Manuscripts, copies of which are yet extant, and some of these have been published. Thus, Colgan<sup>1</sup> and the Bollandists<sup>2</sup> have issued two of the chief Acts, which are intermingled with much legendary matter. Besides, there are special biographical accounts of this illustrious abbot: thus, Albert le Grand,<sup>3</sup> Bishop Challenor,<sup>4</sup> Rev. Alban

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

ARTICLE I.—CHAPTER I.—<sup>2</sup> See "Acta Sanctorum Hiberniæ," Martii viii. Vita S. Senani Episcopi et Confessoris. Ex Vetusto Codice Kilkenniensi collato cum alio Salmaticensi, pp. 512 to 525 (*recte*), with notes. Secunda Vita, sive Supplementum Vitæ S. Senani. Ex Hibernico transumptum, pp. 526 to 537 (*recte*), with notes. Then follows an Appendix ad Vitam S. Senani, in six chapters, pp. 537 to 540 (*recte*).

<sup>3</sup> See "Acta Sanctorum," tomus i., Martii viii. De Sancto Senano Episcopo et Abbate in Hibernia. A previous commentary, in ten paragraphs, is prefixed to the same Acts, which Colgan had already published; special notes are added to their text;

while, an Appendix, in Latin, gives the extracts, from Albert le Grand's notices of St. Senan, pp. 760 to 779.

<sup>4</sup> See "Les Vies des Saints de la Bretagne Armorique, avec un ample Catalogue des Evesques d'icelle." By this writer, St. Senan is called St. Sane, in French; he being considered one, among the chief patrons of St. Pol de Leon diocese. This Life was chiefly compiled, from the nine Lessons of the Leon Breviary, and from monuments or acts of Iniscathy Church, in Ireland, which, we are told, had been dedicated to the Blessed Virgin. St. Sane is called the Patron of Plausensis and of Guic-Sanensis churches, in this work, and, he is said to have died, about the year 480. But, Colgan remarks, that as he had not seen the

Butler,<sup>5</sup> and Rev. S. Baring-Gould<sup>6</sup> have their respective accounts of him. There is an English translation, by John Lloyd, of an Irish Life of St. Senan of Scattery Island, with poems on his miracles, conversations and prophecies, in the Royal Irish Academy collection.<sup>7</sup> The Metrical Life of St. Senan,<sup>8</sup> together with the second prose Life,<sup>9</sup> called a supplement to the former, by Colgan, are the most accessible authorities we are able to find. These are further illustrated, by the judicious remarks of more recent Irish historians, and writers. The Metrical Life of St. Senan was taken<sup>10</sup> from an old parchment Manuscript, called the Codex Kilkenniensis; having been collated with a Salamancan copy. In this latter were wanting stanzas, from the sixth chapter or series of verses, to the twentieth.<sup>11</sup> Even, in the Codex Kilkenniensis, after the thirteenth chapter or series, Colgan is of opinion, that a leaf at least is wanting; and, as a matter of course, a *lacuna* occurs, in the Metrical Life, as published.<sup>12</sup> Its author is praised, however, for his exactitude.<sup>13</sup> Besides the Metrical Life, Colgan had in his possession another biography of our saint, and written in Irish.<sup>14</sup> It belonged to a Leinster gentleman, called William Deorodan, or Derodan.<sup>15</sup> This manuscript was more lengthy and copious than the other; but, it appears to have been interpolated, by some

lessons of this Leon Breviary, nor learned what these churches of Armoric Britain observed, regarding their patron, he could not decide whether their St. Sane was identical with St. Senan of Iniscathy, more especially, as there were many other saints, bearing this latter name, in Ireland, differing in point of time and dignity, from the subject of our memoir. In any case, if St. Sane be not different from St. Senan of Iniscathy, he must have lived to a period, much later than A.D. 480. See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Metrica S. Senani, n. i, p. 228, recte 524.

<sup>4</sup> See "Britannia Sancta," part i., pp. 163 to 166.

<sup>5</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. iii., March viii.

<sup>6</sup> See "Lives of the Saints," vol. iii., pp. 159 to 163.

<sup>7</sup> Among the Messrs. Hodges and Smith MSS. No. 9. A small 4to paper MS. It likewise has poems on other saints.

<sup>8</sup> Although occasionally a defective measure may be found, in some lines, yet this occurs very rarely; while the Latin is evidently formed on classic models, and the phraseology by no means assumes a rude cast.

<sup>9</sup> As published by Colgan and the Bollandists. The former we shall have frequent occasion to quote as the First or Metrical Life, and the latter as the Second or Prose Life. The paging, as corrected from the printer's mistakes, has reference—unless otherwise expressed—to Colgan's work.

<sup>10</sup> By Colgan.

<sup>11</sup> To me, the author appears to have been conversant with local features of the country around Iniscathy; and, it might not be improbable, that he was a monk belonging to the monastery there established. That he lived many centuries ago appears from

this fact, of Iniscathy Church, in his day, not having lost its episcopal character.

<sup>12</sup> He refers to notes 10 and 16, for proof of this assertion; but these, no doubt, are errors of the press, as in neither of the published Lives do we find corresponding notes, referring to his present statement. The notes, which he really seems to have referred to, are numbered 20 and 21, in the Metrical Life.

<sup>13</sup> St. Colman, son of Lenin, also wrote our saint's Acts, in verse; and, reference is made to one of his narratives, in the Supplemental or Second Life, which Colgan has published.

<sup>14</sup> The Manuscript, sometimes called Codex Kilkenniensis, belonging to Marsh's Library, Dublin, has a Vita S. Senani, fol. 77 to 80.

<sup>15</sup> Probably, it was the copy of a small translated pamphlet, intitled, "The Life, Miracles, and Prophetical Predictions of the Blessed St. Senan, Bishop of Inniscathy, first written by Odranus, successor to St. Senan in the Bishoprick, and now faithfully translated out of the original Irish into English, by M. G., 1689." The edition, which I have seen, purports to be issued at Limerick; George M. Goggin, Printer, 34 George's-street, A.D. 1848. It has 36 pages closely printed in 18mo. This little chap-book is divided into six chapters. The narratives contained in it, although agreeing in various particulars, with those published by Colgan, yet, in other respects, materially differ. The last chapter professes to treat on the last Will and Testament of this saint. As a conclusion, we find some dog-grel English metrical lines, which contain certain predictions, began with a colloquy between St. Senan and St. Comgallus of Banagher, and in shape of a Dialogue. Then follows a colloquy, between St. Senan and St. Brandon of Birr, in the same style.



ignorant transcriber, who undertook the insertion of a few particulars, shadowing forth his own erroneous impressions, or inventions.<sup>16</sup> On this account, and for the sake of brevity, Colgan would not translate this entire Life into Latin, especially as he had not a correct copy of it.<sup>17</sup> But, as several chapters were to be found in this Irish MS., and as the latter threw additional light on many circumstances, more obscurely related in the former, besides serving to illustrate the antiquities of the country, he deemed it right to present that portion, which he has published.<sup>18</sup> In addition to the foregoing, to which he refers, in different notes subjoined, Colgan gives an Appendix to St. Senan's Life; in which he treats, regarding various writers of his Acts, and of those who refer to him, in their works. The learned Irish hagiologist tells us, that, in addition to St. Senan's Irish Life, he found some verses, in a manuscript, belonging to Iniscathy; but, which he did not consider worth the trouble of translating, because these were the production of a modern pen. Besides, they abounded in fables, and were even badly written.<sup>19</sup>

Among the O'Longan Manuscripts,<sup>20</sup> preserved in the Royal Irish Academy's collection, Dublin, are various copies of St. Senan's Life. One of these begins, with the words, "*Mirabilis Deus in Sanctis*," &c., which shows, it must have been distinct from his published Acts.<sup>21</sup> This, it is supposed,<sup>22</sup> had been transcribed from the Book of Lismore.<sup>23</sup> Again, the folio

These supposed predictions are evidently clumsy and comparatively modern fabrications.

<sup>16</sup> Among these interpolations is to be found one, referring to a friendship, said to have existed, between our saint and the Blessed Martin of Tours, with assistance, which this latter is said to have rendered St. Senan, during his last agony. But, the falsity of this supposition is apparent. St. Martin died in the year 367, according to St. Gregory of Tours; or, in the year 402, according to Sulpicius Severus. See the latter *data*, agreed to by Baronius, in his notes on the Roman Martyrology, at the 11th of November. St. Senan was not born for many years subsequent to 432, when St. Patrick first came to Ireland; for, after this period, our Irish Apostle had predicted this saint's future birth. This should also appear, from the names of those Irish saints, who are said in his Life to have been contemporaneous with him, such as, Kieran of Clonmacnoise, Brendan of Birr, Deirmit of Inis Clothran, &c. Hence, our saint must have flourished in the sixth century.

<sup>17</sup> See the Metrical Life, n. 21, p. 525 (*recte*).

<sup>18</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii, p. 611 (*recte* 525). *Vita Metrica* S. Senani, n. 21, and *Secunda Vita* S. Senani, n. 1, p. 539 (*recte* 535). Henceforth, it must be understood, while referring to the Lives of St. Senan, that in citing Colgan's pages, the numbers have been corrected. Unfortunately, not only in this portion of his work, but almost, if not altogether, throughout the remainder of his volume, the paging is erroneous. Yet, to correct these errors, in other places, might

entirely mislead the reader, by giving more particular references.

<sup>19</sup> Our Irish hagiologist adds a note, for the instances which he furnishes, in support of this position. Thus, it is absurdly stated, that St. Senan had no less than fifty-six brothers, all of whom were saints: his mother is sometimes called Finnmathia, the daughter of Beodan, and sometimes she is called Cumaina, the daughter of Dalbriónus: among her holy sons are named Molassius, Carthage or Mochudda, Grellan, Ruan, Cronan, Mochiamoc, Mochua, Camin, Caingin, Colman Macduach, Uasuanach, Luctigern, Maccrétius, Maichin of Limerick, and many others, if not belonging to a different father, at least respectively removed by race and period. Colgan shows, that not only do such statements conflict, with the most genuine Acts of St. Senan; but, they are even repugnant to other accounts, histories and saints' Acts, as also to reason itself. He then refers more in detail to those saints enumerated, and to their paternal and maternal parentage, according to their respective Lives, and Angus's tract, lib. iv. See note 37, postfixed to the Second Life, p. 537.

<sup>20</sup> See vol. viii. of this collection, pp. 123 to 149.

<sup>21</sup> Neither the Metrical, nor the Prose, Life commences with the foregoing words.

<sup>22</sup> By Professor Eugene O'Curry, in his Manuscript Catalogue.

<sup>23</sup> It is described, by the copyist, as an old vellum book, written as was thought 800 years, before his time. In it are the Lives of Patrick, of Colum Cille, of Bridget of Kildare, of Ciarán of Clonmacnois, of Fionnchu of Brigbhoun, of Finen of Clonard, of

paper MS. in the R.I.A., No. 39, b., contains an Irish Life of St. Senan, of Scatterry Island. The Bodleian Library, at Oxford, has the Acts of this saint,<sup>24</sup> and they are found also in Irish, among the Stowe Manuscripts.<sup>25</sup> There is a Vita S. Senani, Inis-catha, among the Manuscripts,<sup>26</sup> now preserved in the Franciscan Convent, Dublin. Among the Irish MSS. of Michael O'Clery, preserved in the Burgundian Library, at Bruxelles, is a fragment of St. Senan's Life, while there are Poems of Dellanus, upon this saint.<sup>27</sup> Besides, other copies of Senan's Acts are in the Burgundian Library, at Bruxelles.<sup>28</sup>

In our saint's second Life, we are told, when St. Patrick<sup>29</sup> came to preach the Faith of Christ, in that part of the country, called Hy-Fidhgente,<sup>30</sup> he predicted the future birth and greatness of St. Senan. This territory was inhabited by a tribe, from which its name had been derived. The Shannon is said to have been its northern boundary, and Sliabh Luachra confined it, on the south; eastward, the River Maigue and the Morning Star River ran, and on the west, the County of Kerry formed its boundary.<sup>31</sup> While St. Patrick brought over many from the errors of idolatry, in this part of the country,<sup>32</sup> a report of his extraordinary success and great virtues circulated amongst the people of Corcobaschind,<sup>33</sup> in Clare County, on the northern bank of the Shannon. The people of this territory,<sup>34</sup> with their prince, felt a most earnest

Brenuinn, son of Finlough, of Mochua, &c. See p. 149.

<sup>24</sup> Thus described:—Vita S. Senani Insy Gathi MS. Bodl. Rawl. B. 505, pp. 223, 231, vell. fol. xiv. Cent. A similar Life is found in MS. Bodl. Rawl. B. 485, f. 249, vell. 4to. xiv. cent. There is also a Life of St. Senan, a MS., belonging to the Duke of Devonshire. It is a paper transcript, 8vo., xix. Cent. It is in MS. Phillips, 10294. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., pp. 125, 126.

<sup>25</sup> It is thus described:—Vita S. Senani, transcribed by Donall O'Duinin, MS. Stowe 36, s. 244 to 287, 4to paper. See "Stowe Catalogue," p. 162.

<sup>26</sup> In the large folio paper MS. intituled, "Vitæ Sanctorum," ex Codice Inisensi, pp. 244 to 250.

<sup>27</sup> A folio MS. Collectanea, classed Vol. viii., No. 3201, contains a Life of St. Senan, taken from the Irish Manuscript of the Jesuit Salamancan College, and collated with a MS. belonging to R. P. Ward; while, there is also a long Poem, and a Hymn to this saint. In Vol. xxii., containing Nos. 7672, 7673, 7674, there is a Vita S. Senani, fol. 186.

<sup>28</sup> In a MS. Vol. iv. part ii. there is an Irish Life of St. Senan, p. 118; an account of the miracles wrought after death through St. Senan, p. 233; and different poems attributed to St. Senan, St. Brendan and others in Irish, p. 142. These were transcribed, by Michael O'Clery, from older MSS.

<sup>29</sup> See his Life, at the 17th of March.

<sup>30</sup> The country of the Hy-Figeinte embraced the greater and better part of the county of Limerick; it extended from the Shannon to the middle of Slieve Loughra,

and from Kerry to Limerick, according to John O'Donovan. Thus, Bruree parish is situated, partly in Coshma barony, and partly in that of Upper Connello, in the county of Limerick; and, its name was derived from a Fort, in which the King of Hy-Figeinte resided, and near which the original parish church of Bruree had been placed. Hence, then, its name is not ecclesiastical in origin; but, it is called Brugh-righ, which signifies, "the fort of the king," or *Burgum regis*, in Latin. In all the ancient Irish histories, it is celebrated, as a chief seat of the senior representatives of Fiacha Figeinte, who assumed the surname, O'Donovan, after the reign of Brian Boru.

<sup>31</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. v., n. 6, p. 1580. The editor adds: "When Brian Borumha was King of Munster, Donovan, the ancestor of the O'Donovan family, was chief of all this territory, but his descendants were driven from it shortly after the English invasion."

<sup>32</sup> Colgan makes Hy-Fidhgente a part of Kerry County, and he refers to the Life of St. Molua, who belonged to the country, inhabited by "nepotes Fidhgente." It is said to have been situated, "in media planitie Mummonia, usque ad medium montis Luachrae in Occidente ad Australem plagam fluminis Sinna."—"Acta Sanctorum Hiberniae," viii. Martii, n. 3, p. 535.

<sup>33</sup> It is divided into two districts, East and West. Every Irish authority places Corcobaiscinn in the west of Thomond, and its exact extent is given in a description of the county of Clare, preserved in a manuscript, belonging to Trinity College, Dublin, classed E. 2, 14; namely, from Inishmore in the mouth of the River Feargus, to Loophead, and from the Shannon, to the boundary of Hy-Brickan.

<sup>34</sup> It was formerly conterminous with the

desire to welcome the messenger of Heaven, and their hearts were already prepared to receive Gospel truths. Having provided a great number of boats, they passed over the Shannon, at a place, called Donoghmore, a parish church, in Limerick diocese.<sup>35</sup> At this time, the shades of evening had set in, and the saint felt fatigued with instructions he had already given, and baptisms he had performed, for his neophytes. The people of Corcobaschind<sup>36</sup> presented themselves to him, and earnestly besought him to visit their part of the country, that they might be directed in the way of life, and instructed in Catholic doctrine.<sup>37</sup> St. Patrick told them, that on the following morning, he would give an answer to their petition. Alleging the defenceless state, in which their ships and territory had been left, they most earnestly urged him, not to delay, in complying with their request. The saint assented. Having expounded the dogmas of faith to them, at some length, and finding corresponding dispositions in their souls, he baptized them in the name of the Most Holy Trinity, and in waters of the adjoining river. Having made them living members of Christ's mystical body, he imparted his benediction to them, likewise, while invoking prosperity and fertility on their country. But, the Corcobaschind people, not satisfied with receiving Christian baptism themselves, requested the saint, that he would come as soon as possible to their country, so that their wives, children and servants might enjoy a like inestimable privilege. The saint excused himself this time, alleging as a reason for not complying with their request, the number of clerics and people, who were in his train, and who usually followed him to receive instruction, on points of doctrine, and relative to their spiritual advancement. He promised, however, to avail himself of a more favourable opportunity, for satisfying their desires. To these objections, they answered, that means, for conveying himself and all his companions across that part of the Shannon, had

present baronies of Ibrickan, Moyarta and Clonderalaw. The original extent of the country of Corca-Bhaiscinn is still preserved in the Ecclesiastical division, which is the best guide to follow, in ascertaining the original limits of this great tribal district, which was circumscribed, from time to time, by the encroachment of the O'Briens, and of their correlatives. The "Liber Regalis Visitationis" places the following parishes in the deanery of Corca-Vaskin, Barony of Islands: 1. Clonedagad, Barony of Clonderalaw. 2. Kilchrist. 3. Disert Murhurly [Kildysart]. 4. Kilfeddan. 5. Killafin. 6. Kilmurry and Clonderclagh, Barony of Ibrickan. 7. Killarda [Killard], Barony of Clonderalaw. 8. Killimure [Killimer]. 9. Kilmichill, Barony of Moyarta. 10. Kilmacduane. 11. Kilrush. 12. Kilferigh. 13. Kilballihone, Barony of Ibrickan. 14. Kilmurry. 15. Kilfarboy, Barony of Moyarta. 16. Moifartach. There can be no doubt, that the original country of Corca-Bhaiscinn comprised these sixteen parishes; and, this fact being discovered, the extent of the territory adjoining it, to the east, becomes as clear as daylight. See Mr. O'Donovan's "Ancient Territories in Thomond," Signed "J. O'D." February 13th, 1841. "Letters and Extracts, relative to Ancient Territories in Thomond, 1841," pp. 25 to 44.

<sup>35</sup> There is a parish, named Donoghmore,

about two miles south-east of Limerick city. It contains a church in ruins, near the modern Catholic chapel.

<sup>36</sup> All the Irish genealogists and historians agree, that the country of Corco Bhaiscinn, in the west of Thomond, derived its appellation from the descendants of Cairbre Bascain, son of Conary the Great (the 122nd Monarch of Ireland) and brother of Cairbre Riada, the ancestor of the Dalriads of Scotland; for Corc, when thus prefixed to the name or cognomen of an ancestor, always signifies, progeny, race or offspring, and it is nearly synonymous with clann, cinel, or sliocht. The descendants of this Carbry Bascain inhabited this district, and were its chiefs, until the 11th century, when the descendants of Mahon O'Brien conquered them. See "Letters and Extracts relative to Ancient Territories in Thomond, 1841." Ordnance Survey, sects. iv. and v. Corca Bhaiscin, East and West, p. 25. Written by John O'Donovan, in 1841.

<sup>37</sup> According to Mr. O'Donovan's ancient map of the county of Clare, preserved among the Ordnance Survey Records, Royal Irish Academy, Dublin, we find, that the territories of East and West Corcobaschind comprised the south-western portion of that county. This map is now bound up in the volume "Letters and Extracts relative to Ancient Territories in Thomond, 1841."

<sup>38</sup> The Tripartite Life of St. Patrick



been provided. At last, St. Patrick relieved himself from their importunities, by saying, that he could not go with them, until he had more fully instructed those people of the country, where he then preached, in the mysteries of faith, and until he had built churches, and provided good pastors for them. He enquired, however, if there was any elevated place near him, from which he could obtain a view of their country.<sup>38</sup> When conducted to a mountain, called Findinne,<sup>39</sup> which he ascended, he obtained a view of the boundaries of Corcobaschind, towards the North and East. He then predicted, that in course of time, their bounds should be enlarged, on the East, as far as the mountain Echtge,<sup>40</sup> and on the North, to another, which he pointed out in Corcomroe. After this, seeing in the future, their state and their patron, St. Patrick said to those, who were present, and to the inhabitants of that country, showing in the distance: "There is no reason why I should visit your territory in person, since God hath provided an illustrious and a beloved patron, who will be born among you. For, a being, loved by God and man, shall spring from your race, while from his infancy, he shall be enriched with Divine graces. His name shall be Senan. As to a protector and patron, you shall not alone look upon him, but the people of Hy-Fidhgente shall also regard him."<sup>41</sup> When, with due honour and reverence, you invoke him, all things shall succeed prosperously with you. However, should you fail in this respect, your prosperity must end, and your lands shall cease to be fertile; famine will come upon you, and your children shall bear a foreign yoke. He shall extirpate the huge monster, so hostile to you, which exists on the island opposite, and lying between yourselves and the people of Hy-Fidhgente. This island shall afterwards be inhabited, by Senan and by his monks. But, until this son of light begin to shine among you, with the brightness of his sanctity and doctrine, I will send some of my disciples, who shall wash the remainder of your people in the waters of regeneration, and who shall not fail to instruct you, in the doctrines of Faith."<sup>42</sup> Then the saint sent his two disciples, named Maculatus, a Priest, and Latius, a Deacon<sup>43</sup>—who were

states, that St. Patrick, when he came to the district of Tuamonia, from the top of a mountain, called Fintine, near Domnachmor, predicted "S. Senanum Gerrchinnio Dubticii filio natum, post annos aliquot nascentum," &c.—*Septima Vita S. Patricii*, lib. iii., cap. xlv., p. 158. See Colgan's "*Trias Thaumaturga*."

<sup>39</sup> The name now seems to be obsolete, in that part of the country.

<sup>40</sup> This mountain was situated in the north-eastern part of Clare, and on the borders of Galway County. It is now called Slieve Aughee. The ancient territory of Tuath Echtge comprised the greater part of this mountain, from which it was named. Dr. O'Donovan states, "this territory is mentioned in Mac Namara's rent-roll published by Mr. Hardiman, but in no other authority is it mentioned as a distinct territory. It comprised the entire of the large parish of Feakle, but we do not find that it formed the estate of any petty chief, at any period of our history. Before the year 1318, it was a part of the country of the Hy-Bloid, and is still placed in the deanery of Hy-m-bloid, or as it is Anglicised O'Mulled. It is my opinion, that it originally formed part of O'Shanahan's country."—*Letters*

and Extracts relative to Ancient Territories in Thomond, 1841," Signed "J. O'D., February 13th, 1841," p. 71.

<sup>41</sup> The following is a partial translation of St. Patrick's prophecy:—

"To you an infant shall be born,  
A future minister of God;  
His name Senanus, shall adorn  
This place of my abode.  
And by the grace of God will be  
Succeeding bishop after me."

See Ferrar's "History of Limerick," part iii., chap. iii., note, p. 185.

<sup>42</sup> In Colgan's "*Trias Thaumaturga*," *Vita Quarta S. Patricii*, cap. lxxix., St. Patrick is stated, to have predicted, that St. Senanus should be born forty years—as we may suppose—after this prophecy, p. 45, and n. 55, p. 50.

<sup>43</sup> Colgan says, he could not find any saints, in ancient historical writings, bearing these names, among St. Patrick's disciples. Jocelyn speaks of a St. Malachias. The *Tripartite Life* also mentions him, and a St. Lucius or Lugus; but, Colgan felt unable to determine whether the above-named saints were identical with those here mentioned.

Romans by birth—for the conversion and instruction of the people in Corcobaschind. These erected a church, on the northern banks of the Shannon. Here, they were afterwards buried.<sup>44</sup> All those foregoing incidents are related more circumstantially, in St. Senan's second published Life, than in the first or Metrical Life.<sup>45</sup> In this latter, St. Patrick is said to have predicted, that our saint should succeed him in the episcopacy. Some have been led to believe, from such a statement, that St. Senan of Iniscatthy must have presided as Archbishop over Armagh.

Very differently the pedigrees of this holy man have been set forth. According to the Prose Life of St. Senan, his father was named Ergind,<sup>46</sup> son to Cobthac, son of Bolgius, son to Decius, son of Imchad, son to Corbius, son of Roding, son to Lugad, son of Oilid, son to Eochad, son of Ængus, son to Fiachrius, son of Corbre Baschaoin, descended from Connor,<sup>47</sup> first of this name, who was Monarch of Ireland.<sup>48</sup> In the "Leabhar Breac,"<sup>49</sup> and in the "Book of Leinster,"<sup>50</sup> the statements about his paternal line greatly vary.<sup>51</sup> The mother of our saint was Comgella, daughter to Ernach, son to Gulban. She was a native of that part in Munster, which was called Altraighe.<sup>52</sup> The names of all those saints, descended from the mother of St. Senan, are recorded.<sup>53</sup> It would seem, that not only were St. Senan's parents of noble birth, but they also professed the Christian Faith.<sup>54</sup> Although they were thus distinguished, it appears, however, from what is afterwards related, that his father was a man of no very exalted station in life. For, after the prophecy of St. Patrick, we are told, when the chiefs and people of a country to the north of Inis-Catthy were assembled together, at a conven-

See "Acta Sanctorum Hiberniæ," viii. Martii. Secunda Vita S. Senani, n. 5, p. 535.

<sup>44</sup> This place of burial, and site of a church, was either on, or near, the Island of Iniscatthy, "e regione Inis-Cathaigh." We do not find their names, in the Litany, attributed to St. Ængus, as published in the "Irish Ecclesiastical Record," vol. iii., pp. 390 to 397, and 468 to 477.

<sup>45</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Metrica S. Senani, cap. i., ii., p. 512, and Secunda Vita S. Senani, cap. ii., iii., iv., p. 526.

<sup>46</sup> The name of St. Senan's father was Ercan, according to the first stanza, of the Metrical Life, which runs as follows:—

"Senanus ex nobilibus  
Procreatur parentibus,  
Et ab ipsis cunabulis,  
Fidelibus Christicolis.  
Qui magna Dei gratia  
Habebantur in Scotia  
Quorum hæc sunt vocabula,  
Ercanus et Coemgella."

—Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Metrica S. Senani, cap. i., p. 512.

<sup>47</sup> In the "Book of Leinster," and in the "Leabhar Breac," our saint is styled, *one of the three luminaries of the race of Conaire*, according to the Poem, "On the Nine Saints of the Race of Conaire."

<sup>48</sup> In a beautifully-written article, The Legend of Iniscatthy, contributed to Duffy's "Hibernian Magazine," the writer says: "Senan's father, like the other leading

persons, who then inhabited that district, belonged to the distinguished race of Conary the Second, Monarch of Ireland in the second century," vol. i., No. i., p. 37.

<sup>49</sup> Thus, at p. 19, col. i, line 14 of this Manuscript, we find the genealogy of St. Senan of Inis Cathaigh, as being the

Son of Gerreend,  
Son of Dubthach,  
Son of Decce,  
Son of Imchad,  
Son of Corp [*recte* Corb],  
Son of Lugaid (or Lughaidh),  
Son of Oilill,  
Son of Oengus,  
Son of Coirpre,  
Son of Conaire,  
Son of Mogh Lamha.

<sup>50</sup> Thus, at p. 351, col. 2, of this Manuscript, we have the genealogy of St. Senan of Iniscathaigh, that he was the

Son of Eirggend,  
Son of Dubthach,  
Son of Decce,  
Son of Imchad,  
Son of Corb.

<sup>51</sup> To Mr. Joseph O'Longan, the writer is indebted for the extracts, in preceding notes.

<sup>52</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii viii. Appendix ad Acta S. Senani, cap. ii., p. 537.

<sup>53</sup> See among the Hodges and Smith collection, in the Royal Irish Academy, the 4to paper MS., No. 144.

<sup>54</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Secunda S. Senani, cap. i., p. 526.

tion, to decide on matters of public importance; Ergind was also present, with his wife, who was then pregnant. A Druid showed reverence to the couple, on their approach, and resigned his own place, to accommodate them. His action being noticed, by some of those present, this Druid was asked, why he gave precedence to Ergind, a man of more humble rank than himself.<sup>55</sup> He answered, that in thus acting, he had not regarded the persons of Ergind or of his wife; but rather, the holiness of an infant, then borne by Congella, whose offspring would hereafter be adopted, and venerated, by the people of that country, as their patron and protector.<sup>56</sup> Immediately before giving birth to our saint, Congella chanced to be sojourning at a place, called Magh-lacha,<sup>57</sup> during the autumnal season. Having gone out to enjoy the benefit of a refreshing atmosphere, and while walking through an orchard, she was unexpectedly seized, with the pains of child-birth. But, in her extremity, an Angel of God appeared, and she was released from these pains, by giving birth to a son, whom this Angel blessed.<sup>58</sup> According to Dr. Lanigan, the birth and greatness of Senan, having been foretold by St. Patrick, when he had visited the present county of Limerick, about A.D. 448:<sup>59</sup> a period of forty years is supposed to have elapsed, between that prophecy, and the birth of our saint. This position he endeavours to establish, from a Life of St. Patrick, as published by Colgan. However, in a note to the Tripartite Life of St. Patrick, Colgan observes,<sup>60</sup> that one MS. has 26 years; thus furnishing the discrepancy of a different reading, to the afore-said forty-sixth chapter. Dr. Lanigan is of opinion, that the forty years, mentioned in St. Patrick's fourth Life, come nearer to the truth; and hence, he supposes St. Senan to have been born, about the year 488, a date which will be found to agree, with the real series of his biographical transactions, although not reconcilable with some unchronological fables concerning him. Magh-lacha, the place of our saint's birth, was most probably situated in the present Clonderlach, or Clonderalaw barony, which lies to the east of Moyarta, according to Dr. Lanigan. This writer thinks, there is an affinity between the names Magh-lacha and Clonderlach.<sup>61</sup> St. Senan was thus a native of Corco-baschind, a district in the western part of Thomond.<sup>62</sup> It would

<sup>55</sup> The author of the Second Life adds, "Druidæ enim in magna erant veneratione apud hanc nationem." This shows, that the number of those, who had here embraced the Christian faith, could not have been in a majority; or, that many, who had been baptized by St. Patrick, were not then living, had emigrated, or, perhaps, in various instances, had already lapsed into Paganism.

<sup>56</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Secunda S. Senani, cap. v., p. 526.

<sup>57</sup> We are told, by a distinguished Clareman, that Magh-lacha is "the name of a townland, in which are a lake and an old church, both called after St. Senan. It lies four miles N.E. of Kilrush, county Clare." This note is written, before the initials of his name, by Eugene Curry, in the "Meath Extracts," vol. ii., p. 153.

<sup>58</sup> A miraculous event is said to have accompanied the birth of St. Senan; as according to both Lives of our saint, some dry wood, on which Congella placed her hand, was afterwards known to bloom, and to send forth leaves. The author of the

Prose Life states, after relating this legend, that the very tree alluded to was to be seen, in his day. See the Metrical Life, chap. iii., and the Prose Life, chap. vi.

<sup>59</sup> See his calculations in the "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. iv., p. 445.

<sup>60</sup> He tells us, that in one Irish Manuscript, St. Senan was to be born after *pe píceab*, or 120 years, and in another, after *pe 'r píceab*, or 26 years, which must be his meaning. According to Colgan's calculation, he thinks, that the birth of St. Senan should be referred to 26 years, or at least, not after 40 years, from the time St. Patrick uttered the prediction. See "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. xlvii., p. 158, and n. 78, p. 185.

<sup>61</sup> Dr. Lanigan is wrong in this conjecture, for according to Mr. O'Donovan's Ancient Map of Clare, preserved among the Records of the Irish Ordnance Survey Office, in the Royal Irish Academy, Magh-lacha was situated, not in the barony of Clonderalaw, but within the parish of Kilrush, in the barony of Moyarta. It however



appear, from the Metrical Life of our saint, that a church had been built in the neighbourhood, at the time of his birth. To this church he was brought, and here he was washed in the waters of regeneration, from the stain of original sin, having been baptized, in the name of the Most Holy Trinity.<sup>63</sup>

As our saint advanced in years, he grew in grace and faith; and, his knowledge appeared to partake somewhat of Divine inspiration. His abstinence was of a remarkable character, even in his youth; and, the Giver of all good lavished on him those happy dispositions of soul, which led him to the perfect practice of all virtues. One day, whilst accompanying his mother on a journey, he observed her gathering some berries from the bushes. These she was about to taste, when he gently reproved her, with an admonition, that refection had its own place and time.<sup>64</sup> The parents of our saint had two different houses, and not far distant, at a place, called Tracht-termuinn. At one time, the family of Senan, having resolved on moving from one of those residences to the other, they required our holy youth, to prepare the house, in which they were about to live, by placing its furniture and utensils, in their exact places. But, the boy neglected those injunctions, while engaged in a work of charity, towards one who lived near; and, for this neglect, Senan was reproved by his mother. However, he told her to have trust in the Lord; promising that his negligence, in a short time, should be repaired, through Divine grace. No sooner had he spoken, than the household utensils and other requisites were borne to their places, in a miraculous manner, and were there deposited. On seeing this, his mother, and some persons, who were present, began to feel admiration and reverence towards a child, so highly favoured by Heaven.<sup>65</sup> We are told, when our saint, at another time, accompanied his mother and family to a certain village, in which they wished to remain; the inhabitants of this place drove them out, with injuries and insults, which proved a cause of great grief to Senan's mother. The boy endeavoured to afford her consolation, by saying, that God was the avenger of all wrongs, causelessly inflicted on those, who were His servants. His observations appear to have been remarkably verified, in the present instance; for, a visitation of Divine vengeance was afterwards poured down upon that place. A great plague carried off, not only the cattle of its inhabitants, but even the owners of this stock. All other possessions, in their village, likewise disappeared, and without leaving behind a single trace. It is related, that the village had been swallowed up,<sup>66</sup> with all its in-

bordered closely on the western limits of Clonderalaw.

<sup>63</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. iv., and nn. 56, 61, pp. 445, 448, 449. Mr. O'Donovan says, "It appears from the Life of St. Senanus, the territory of Corca-Bhaiscinn originally comprised the barony of Ibrickan, as well as those of Moyarta and Clonderalaw."—"Annals of the Four Masters," vol. i., n. (g), p. 48.

<sup>64</sup> The Metrical Life thus expresses it, cap. iii. :—

"Baptismi tinctus flumine (flumine)  
Originali crimine  
Et (si esset) actuali  
Potuisset expiari."

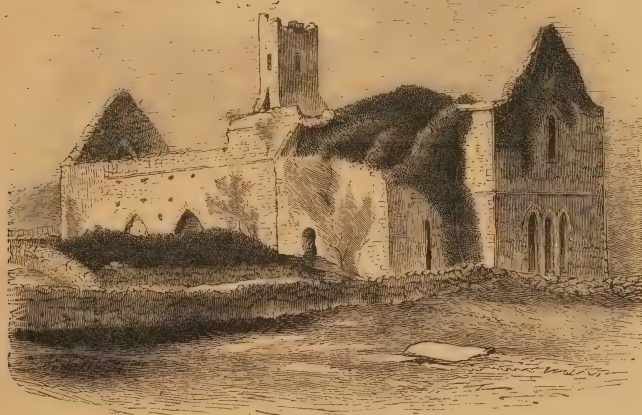
This verse affords an ancient doctrinal exposition of baptismal effects, as understood by our Irish ancestors, and according exactly with correct theological teaching.

<sup>64</sup> See Colgan's "Acta Sanctorum Hiberniae," viii. Martii, p. 527. *Secunda Vita S. Senani*, cap. vi. These particulars are more diffusely related, in *Vita Metrica S. Senani*, cap. iii., p. 513. As, however, there is an omission of notation, from cap. iii. to cap. vi., it is more than probable, these accounts belong to one, or both, of the intermediate numbers.

<sup>65</sup> See the Prose Life of St. Senan, chap. vii. The circumstances of this miracle are differently related, in St. Senan's Metrical Life. See chap. iii.

<sup>66</sup> It is a remarkable fact, that on the extreme end of Loop Head, a high rocky islet stands a little distance out in the Atlantic Ocean, but completely disrupted and inaccessible from the main shore. In 1866, the writer, in company with the Rev. Sylvester Malone, author of the learned and valuable "Church History of Ireland" visited this romantic spot. From the mainland, we

habitants, and their valuables, as Core, Dathan and Abiron were buried alive, in the desert, during the time of Moyses and Aaron,<sup>67</sup> or as, at Jerico, in the time of Joshua, when the walls fell down by God's power,<sup>68</sup> and without the violence of man being required, for their destruction.<sup>69</sup> In the meantime, accompanied by his mother and family, Senan went to the sea-shore, expecting to find a vessel, which might convey them to the opposite coast. Not finding one, the youth offered up his prayers to God, that some means of passage should be afforded them. The Almighty heard the prayers of his servant, and together with the members of his family, who were present, Senan found himself safely conveyed to the opposite shore.<sup>70</sup>



Abbey of Corcomroe, County of Clare.

His religious vocation seems to have been early determined, as this following anecdote, recorded in his Life, will sufficiently show. Not only was he careful to avoid all occasions of sin, in the whole course of his actions; but, he felt a marked reluctance to be made the instrument of injustice, even when he was not morally accountable. Being a young man, he was bound by an oath of fealty, to serve the Dynast of that territory, in which he lived. The following occasion called him forth, unwillingly to bear arms, in a military foray. His chief of Corcobaschind, having collected an army of retainers, marched against the people of Corcomroe.<sup>71</sup> In this ancient territory are still to be found many interesting vestiges of antiquity; and, espe-

were enabled to trace with the eye very distinctly, what appeared to both to have been remains of ancient buildings and artificial earthworks, covering the surface of this inaccessible island, the sides of which are composed of almost perpendicular cliffs, and having not even a landing-place. The local inhabitants have a tradition, that here was once an ancient city, and that the waves tore away the intermediate rocks, which once joined it to the shore, near Loop Head lighthouse.

<sup>67</sup> See Numbers xvi.

<sup>68</sup> See Josue vi.

<sup>69</sup> See the Metrical Life of St. Senan, chap. iii.

<sup>70</sup> See the Metrical Life of St. Senan, cap. vi.

<sup>71</sup> John O'Donovan gives an interesting description of the territory of Corcomroe, East and West, in elucidation of his Ancient Map of the County of Clare, preserved among the records of the Irish Ordnance Survey Office. He says, that Corcomroe East, or Burren, in Irish, *Boireann*, has the name and extent of the ancient territory pre-

cially a fine old Abbey,<sup>72</sup> which was founded by Donnell O'Brien, King of Thomond, in 1194.<sup>73</sup> It is in the early pointed style.<sup>74</sup> St. Senan was obliged to bear part in an expedition, which was unjustly undertaken, and which proved an unsuccessful one, for the invading force. A battle having been fought, between those hostile clans, the Corcobaschind bands were put to flight, and pursued by their enemies, with great slaughter. Senan got separated from the rest of his companions, during their confused retreat. He fled for safety, to a place, where he hoped to find refuge, from the infuriated pursuers. Having concealed himself near a stack of wheat, he was discovered in this place, by some of the enemy, returning from the pursuit. Suddenly, the spot, where our saint lay, seemed to be surrounded with bright flames; but, wonderful to relate! although they played around a very combustible material, the wheaten straw was not consumed. When the men of Corcomroe<sup>75</sup> approached nearer, they discovered Senan seated in the midst of the flames. On his coming out, they asked who he was, and why he had been found in this position. The holy youth, who would not tell a falsehood, even to save his life, declared, that he belonged to the routed host, and that, through fear of the victors, he had there sought a place of refuge and concealment. The men of Corcomroe, seeing the young man's face bright as that of an Angel, recognised the power of God, by this miraculous preservation, in the midst of flames. They at once spared Senan's life, and gave him liberty to depart, whithersoever he pleased.<sup>76</sup> On leaving them, the servant of God felt greatly the pressure of hunger and thirst. Being totally destitute, he made application for relief, at the house of a chieftain, who was then absent. Notwithstanding his humble request, and his forlorn condition, the servants of this chieftain refused hospitality. They even drove him away, thus adding injury to insult. The saint, however, bore these reproaches meekly; but, towards evening, the owner of this castle returned. Supper had been prepared, in the meantime, and tables were loaded with all the requisites for a luxurious banquet. But, the heartless servants found not a sufficiency of food, for their own wants; for, what had been set before them, in a great measure, disappeared. However, all of those, who had eaten, began to exhibit symptoms of insanity. Whereupon, by some heaven-inspired instinct, the chieftain made inquiry, if during his absence, his servants had

served in those of the modern barony. It is so called, owing to its rocky surface. The present barony of Corcomroe formed the western division. Both baronies, as constituting the ancient territory, were co-extensive with the Diocese of Kilfenora. The territory was named from the descendants of Modh Ruadh, the third son of Fearghus, dethroned King of Ulster, by Meadhbh or Maud, Queen of Connaught, in the first century. See Dr. O'Donovan's "*Leabhar na g-Ceart*," or, *Book of Rights*, n. (2), pp. 65, 66.

<sup>72</sup> It is situated in the parish of Abbey, and barony of Burren. See, for the parish bounds, the "*Ordnance Survey Townland Maps for the County of Clare*," Sheets 3, 5, 6. The Abbey church was built, in a beautiful style, and it is still in a good state of preservation. Mr. O'Donovan has given a very complete account of the parish of Abbey, in the "*Letters containing Information relative to the Antiquities of the County of Clare, collected during the pro-*

gress of the Ordnance Survey in 1829," vol. i., pp. 15 to 35. Letter, dated Inistymon, Oct. 21st, 1839."

<sup>73</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. v., n. (a), pp. 1330, 1331.

<sup>74</sup> The accompanying illustration, drawn on the spot by William F. Wakeman, and by him transferred to the wood, has been engraved by Mrs. Millard.

<sup>75</sup> After the establishment of surnames, the two chiefs and rival families of Modh Ruadh's race took surnames. In course of time, the territory was divided between them. The senior took the name of O'Conchobhair or O'Conor, and he was chieftain over the western or southern division, Corcomroe proper; while, the eastern or northern portion, Burren, was ruled by O'Lochlainn or O'Loughlin.

<sup>76</sup> See the *Metrical Life of St. Senan*, chap. vii. The circumstances of this narrative are almost identical, in the *Second or Prose Life of St. Senan*, chap. viii. See,



injured any wanderer, or had denied hospitality to any poor person. At once, they recollected their uncharitable behaviour, towards that destitute young man, whom they had driven away with blows. They related these circumstances to their master. The compassionate chieftain then desired them to go forth, to seek this young man, and to bring him back when found, whether he felt willing or not to come, that thus he might partake of food with them, and pardon the rude treatment, he had already received, at their hands. These orders were obeyed. The young man was found, and brought back to the chieftain, who treated him with marked respect. Senan readily forgave the insolent servants; and, having poured forth his prayers, an abundance of food appeared on the table. Of this, all partook; and, thus finding the miraculous powers, possessed by this young man, the chieftain offered him perpetual possession of a farm, attached to his mansion.<sup>77</sup> At the time, when the author of St. Senan's Metrical Life lived, this very farm was regarded as a possession, belonging to Iniscatthy See.<sup>78</sup>

At one time, while Senan was conducting a herd of cattle, belonging to his parents, from a place, called Irros, lying towards the west, to Magh-lacha,<sup>79</sup> bearing eastward from it; the ocean tide flowed into an estuary, which separated both places. Evening coming on, at the same time, he found himself unable to pass over that night. Hence, he was compelled to return to a neighbouring castle, at a place called Dun-mechair,<sup>80</sup> to require shelter until the following day. The owner of this castle, who was called Macharius, being absent at the time, his servants refused the belated wanderer's application. The latter, having no other place of refuge near him, went back to the sea-shore, to wait the ebbing tide. To his surprise, the shore was perfectly dry, and with his oxen preceding him, Senan passed over to the opposite bank. When he reached it, on looking back, he found the waves rising to their former level, until they had come up to high water mark. Then our holy youth, admiring God's wonderful goodness towards him, resolved, as he had formerly borne arms under a temporal chief, that for the future, he would become a soldier of Christ. Presently, having struck a spear, which he then carried, in the ground, he fashioned it, so as to represent a cross. He made three several genuflexions before it, and a vow, offering himself and all he possessed to God, whom he resolved on serving for the future. After this had occurred, the enemies of Macharius beset his castle

also, "The Legend of Iniscatthy," in Duffy's "Hibernian Magazine," vol. i., No. 1, p. 37.

<sup>77</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Metrica S. Senani, cap. viii., p. 515. The circumstances of this miracle are differently, and more succinctly, related, in St. Senan's Second Life, chap. ix., p. 527.

<sup>78</sup> From what is mentioned, of this farm having been a possession belonging to Iniscatthy See, Colgan infers, that the writer of St. Senan's Metrical Life must have lived, before that see had lost its episcopal title, and dignity. This, however, will not prove the writer to have lived, at a very remote period. Although, in the "Annals of the Four Masters," we find, that Aedhan, who died A.D. 861, is called simply Abbot, and not Bishop, of Iniscatthy, and although the decease of many successors is likewise noticed; yet, we find from this same authority, that Ædus O'Beachain, Bishop

of Iniscatthy, died, A.D. 1188. Besides this, it must be known, that the offices of bishop and abbot, are very frequently found united in the same ruler, over a particular church and monastery. These offices, again, are oftentimes found, to have been held at the same time, but by distinct persons. See, *ibid.*, n. 6, pp. 524, 525.

<sup>79</sup> This Magh-lacha was perhaps identical with the *magh-lacha*, marked on Mr. O'Donovan's Ancient Map of Clare County, now preserved, with the Records of the Irish Ordnance Survey Office in the Royal Irish Academy. This district is located, in the western part of the present Kilrush parish, in Moyarta barony, and county of Clare. But, no place, lying west of it, is marked Irros.

<sup>80</sup> The name of this place now appears to be obsolete.

<sup>81</sup> In "The Legend of Iniscatthy," it is said, our saint "saw in the distance, an enemy approaching the inhospitable dwelling of Dun-maghair, where he had asked in vain

and took possession of it.<sup>81</sup> Having killed his son, and taken his wife away, as a captive, they plundered it, and seized all the valuables it contained.<sup>82</sup>

Distinguished by the performance of such miracles, while retaining the habit of a secular, and finding himself thus wondrously moved by God's grace, Senan resolved on entering a religious enclosure, where he might avoid all intercourse with the world. Having taken leave of his parents and friends, he placed himself under the direction of a holy man, named Cassidus or Cassidanus.<sup>83</sup> Senan desired to assume the religious habit, that thus he might resign himself wholly to God's work. Finding, in this young postulant, all the marks of a divine vocation, the saintly abbot<sup>84</sup> at once invested Senan, with the distinctive badges of a religious life. Having retained him under his own rule, the mind of this young religious was imbued, with a knowledge of letters, and he was trained to monastic discipline. So great were the natural talents of Senan, that, in a short time, he made vast proficiency in liberal sciences, and in ecclesiastical learning, necessary either for an accomplished laic, or for a doctor of the Church. Like an industrious bee, our saint stored within his mind those sweet treasures, which were afterwards to be expended, in furnishing mental entertainment and instruction, for the benefit of others. But, Senan was careful to practise humility and charity, in such a high degree, that his learning might not degenerate into that vain and ostentatious pedantry, which too often accompanies its profession. Whatever he heard or read was converted into a treasure, from which he drew forth virtues, that sanctified his state. When using his natural and acquired gifts, by conveying words of heavenly wisdom to others, he laboured at all times to put in practice those devout exercises, which were calculated to ensure his own sanctification.<sup>85</sup>

## CHAPTER II.

ST. SENAN STUDIES AT KIL-NA-MANAGH, IN OSSORY—MIRACULOUS GIFTS WHILE THERE—HE REMOVES TO INISCONIRTHE, OR INISCOIRTHE, NOW ENNISCORTHY, ON THE RIVER SLANEY—IT IS SAID, HE AFTERWARDS WENT TO ROME, GAUL, AND BRITAIN—SENAN RETURNS TO IRELAND, AND LANDS AT ARDMENEDH ISLAND—HE GOES TO THE ISLAND OF INISCARA—HE REMOVES FROM IT TO INIS-LUINGE, AND THERE HE BUILDS A CHURCH—HE FOUNDS ANOTHER AT INIS-TUAISCHERT—HE VISITS INISMORE, AND THERE FOUNDS A MONASTERY—HE BUILDS AN ORATORY ON INIS-CAORACH—AGAIN, ON INIS-CUNLA HE CONSTRUCTS A CELL FOR HIS DISCIPLES, FINAN AND FINNIAN.

THE Abbot Cassidus had a vision, in which he received a Divine mandate, to send his novice Senan to a holy man named Natalus, or Nattal,<sup>1</sup> who was

for lodging, and despoil it before his eyes."—Duffy's "Hibernian Magazine," vol. i., No. 1, p. 37.

<sup>82</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Secunda S. Senani, cap. x., p. 527. After this account, the writer adds, that the place remained without an inhabitant, in his day, and, it was thought, must so remain for ever.

<sup>83</sup> He is called indifferently, Cassidus and Cassidius, in the Metrical Life, and in the Prose Life, he is named Cassidanus. In this latter Life, he is said to have been "Abbatem qui oriundus erat de regione Kierraighe Chuirke et tunc habitabat in regione Irras." This saint is thought to have been a native of Kerry-cuirke, the

present barony of Kerricurichy, between the mouth of Cork harbour and Kinsale. See, Duffy's "Hibernian Magazine," vol. i., No. 1, p. 37.

<sup>84</sup> Amongst Irish saints, Colgan was unable to discover, in our domestic Martyrologies, the festival of any saint, named Cassidus or Cassidanus, but many who were called Cassan. Marianus O'Gorman and the Martyrology of Tallagh mention saints, bearing this latter name, at the 28th of March, at the 4th and 20th of June, and at the 3rd of December. At the 4th of June, Colgan promised to say more, regarding this Saint Cassidus, or Cassidanus, now under consideration. See, "Acta Sanctorum Hiberniæ," viii. Martii, n. 7, p. 525.

then Abbot of Kilmanagh,<sup>2</sup> or Kil-na-managh, in Ossory; that, under his rule, our saint might be more fully prepared and instructed, in monastic discipline. Senan felt grieved at being obliged to leave his first master, and that place he had chosen as a retreat. Recollecting, however, that obedience is better than sacrifice, and that he must in all things obey the Divine will, he set out for his new habitation, where he was honourably received by Nattal, among his religious band. Under this new director, Senan was distinguished for his obedience, his devout exercises, and his many exalted virtues. According to the instructions of Natalis, while Senan was one day tending a herd, belonging to his master, he endeavoured to prevent the calves from approaching their dams, that thus milk might be preserved, for use of the monastic brethren. But, after many vain efforts, to effect a separation between those cows and calves, which were impatient of restraint, the saint placed his staff in an upright position between them. Afterwards, he returned to finish his prayers, which had been interrupted. The animals found themselves unable to meet, or to pass a boundary thus marked out; so that, on future occasions, when our saint wished to devote himself to prayer or reading, he adopted the same expedient, and, with like success.<sup>3</sup> Having often reflected on those words of the Saviour, "He that is greatest among you shall be your servant;"<sup>4</sup> Senan desired always to obtain, and to be employed in, the most humble offices. Hence, he assumed the care of grinding corn, at a mill, belonging to the monastery. Some robbers, in this neighbourhood, noticing that Senan was often alone, and engaged during night, tending the mill, formed a design of entering it, to take away corn, belonging to the monks. Before putting their intentions into execution, they approached the door, and looking through an opening, they discovered two young men—one was engaged at reading, while the other tended the mill. The robbers doubted if they should enter, as there were two persons within; but, one of the band gave it as his opinion, that they must wait for some time, as those two young men could not be members of the same family, or employed at the same duties. One was supposed to be the miller, and the other, a person who had brought corn to be ground, which, when ready, he would take away. It was proposed, by the robbers, to await the presumed egress of this latter person, whom they intended to deprive of the corn, and whatever else he might possess. Having accomplished these objects, they were afterwards to attack that man, who remained alone in the mill, and thus take all they might be able there to procure. This counsel was generally approved, by the others; but, whilst expecting the egress of one or other of those young men, they waited in vain, and for a long time. They observed, likewise, that neither of them slept until morning, when Senan came forth, with an intention of returning to the monastery. On opening the mill-door, those robbers rushed forward and entered it. They asked, at the same time, where and who was that other young man, who assisted in working the mill, during night. Senan replied, "What if it were he, of whom it is said, he sleeps not, nor shall he sleep, who watches over Israel?"<sup>5</sup> They insisted on finding out, where his companion should be found, when the saint replied:

See, also, Bishop Challoner's "*Britannia Sancta*," part i., March viii., pp. 163, 164.

<sup>2</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. *Vita Metrica S. Senani*, cap. viii., ix., pp. 515, 516, and *Vita Secunda S. Senani*, cap. xi., p. 527.

CHAPTER II.—<sup>1</sup> See his Life, at the 31st of July.

This parish is in the barony of Cranagh, and it is described on the "Ordnance

Survey Townland Maps for the County of Kilkenny," Sheets 18, 22. The town and townland proper are on Sheet 18.

<sup>3</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. *Vita Metrica S. Senani*, cap. x., p. 516, and *Vita Secunda S. Senani*, cap. xii., pp. 527, 528.

<sup>4</sup> Matt. xxiii., 11.

<sup>5</sup> See Psalms cxx., 4.

<sup>6</sup> See "The Legend of Iniscathy," in



"He is near to all who invoke him." At these words, the robbers were touched with sorrow, and bursting into tears, they promised to repent and to amend their lives. At the same time, they asked to be received among the brethren. Full of joy, our saint promised that their request should be attended to, and he led them to St. Natalis.<sup>6</sup> Having received the monastic habit, they continued with him, in a holy course of living, to the end of their mortal pilgrimage.<sup>7</sup> At another time, St. Senan asked the monastic cook for some candles, which should be necessary for him, while prosecuting his labours at the mill.<sup>8</sup> The cook answered, in a short time, he expected to have some ready, but he had none, at that present moment. Senan went to the mill, at the same instant, and he did not return for a week, to repeat his demand, on the cook. Wondering how Senan had obtained light, to prosecute his labours, during this lengthened period, the cook resolved to see, if he had been engaged at work, during all this time, or how he had procured light. At nightfall, going to the mill, and on looking through a crevice in the door, he saw a candle placed in a candlestick, while Senan was engaged reading; and, the millstones continued grinding without cessation, no person being required to supply the grain, nor to furnish any human assistance. Astonished at such a wonderful spectacle, the cook returned to his cell; and, on a second and third visit, he witnessed a repetition of what had at first occurred: moreover, he observed, that it was the same candle, which he had given many days before, and which yet remained miraculously unconsumed. The cook related this whole affair to St. Natalis, who extolled the virtues of our saint. At the same time, he predicted, that God would afterwards work many and great miracles through him.<sup>9</sup>

After relating an occurrence, which will be found in the Acts of St. Natalis,<sup>10</sup> and referring to a miracle wrought at a place called Killmor-aradh-thire<sup>11</sup>—the Metrical Life of our Saint is defective; but, it is to be presumed, that this deficiency, in a great measure, is supplied by the Second Life. After stating the circumstances of the miracle alluded to, it proceeds with a narrative of events, in the following order. We are told, that this wonder and other miracles, wrought by St. Senan, spread the fame of his sanctity, far and wide, through all the adjoining regions. Numbers of people resorted to him—some, that they might be relieved from pains and infirmity—others, that they might be instructed by him, in the practice of a spiritual life—many, to ask

Duffy's "Hibernian Magazine," vol. i., No. 1, p. 37.

<sup>7</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Secunda S. Senani, cap. xiii., p. 528. The author of this Life adds, regarding those converts, "et ipsi sunt qui de se hanc historiam narraverunt." The foregoing circumstances are almost similarly related, in the Vita Metrica S. Senani, cap. xii., pp. 517, 518; but, in the latter, we are told, the number and names of those robbers, as follows:—

"Per idem tempus Conmacus,  
Cyrillus et Hilarius,  
Tres fratres pares opere,  
Prædas solebant agere,  
Et sub noctis silentio  
Intrare latrocinio."

Colgan gives a note, on this passage, in which he confesses himself at a loss to find, who were those brothers, who from having

been robbers became holy monks. Having discovered some names, in the Irish Calendars, which seem to correspond with those of Conmacus, Cyrillus and Hilarius, and whose festivals are assigned to different days of the year; he would not undertake to assert, nevertheless, that these were to be confounded with the monks, who lived under St. Natalis' rule. See, *ibid.*, n. 9, p. 525.

<sup>8</sup> Another story is to the effect, that he read at night, using the fingers of his left hand as candles. See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March viii., p. 160.

<sup>9</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Secunda S. Senani, cap. xiv., p. 528. The circumstances of this miracle are related differently, and much more extravagantly, in Vita Metrica S. Senani, cap. xi., pp. 516, 517.

<sup>10</sup> At the 31st of July.

<sup>11</sup> The situation of this place is not known, at present.

the benefit of his prayers—some, with donations and offerings made to him for religious purposes, and others again, to put themselves under his direction, as their spiritual adviser and father. Seeing and hearing miracles wrought by our saint, through the grace of God, and learning his fame for sanctity, diffused among the people, the holy Abbot Natalis at once came to the conclusion, that his disciple was more worthy to rule over others, than to continue longer the subject of any religious superior. Hereupon, he commanded Senan's retirement to another place, where, with more advantage, he might betake himself to the instruction of others. He was recommended to undertake the direction of a monastic institute, where he might train religious men, in the virtues of their state. With great reluctance, on his part, and after remonstrance with the abbot; at length, our saint humbly acquiesced in his superior's views, and asked advice, as to the place he should select, for this new establishment. Natalis answered, that such direction should be asked, and expected from him, by whom he had been called to a high office. Wherefore, obeying the orders of his abbot, Senan took leave of him, and the rest of his brethren. Having received his superior's blessing, our saint directed his course towards eastern Leinster. Being admonished by an angel, he came to an island, lying in the River Slaney, called *Inis-conirthe*,<sup>12</sup> in the territory of Hy-Kinsellagh. It is probable, that this place, so written, in St. Senan's Second Life, was identical with the present Enniscorthy,<sup>13</sup> a market town situated on the River Slaney, in the barony of Scarawalshe, in Wexford County. This town was formerly called *Inis-Corthadh*,<sup>14</sup> and even to this day, the inhabitants of Kilkenny County call it *Inis-Cortha*.<sup>15</sup> While Senan remained in this place, it is said, he contracted a friendship and familiarity with Blessed Maidoc,<sup>16</sup> Archbishop of Ferns.<sup>17</sup> Dr. Lanigan however maintains, that St. Maidoc was not born at this time; but, he allows, that at a subsequent period, when young, he might have formed an acquaintance with St. Senan.<sup>18</sup>

<sup>12</sup> Dr. O'Donovan states, that this is a misprint for *inis Córthe*.

<sup>13</sup> The town and townland of Enniscorthy, in the parishes of St. Mary's, Enniscorthy, and Templeshannon, are in the baronies of Scarawalshe and Ballaghkeen, and are shown on the "Ordnance Survey Townland Maps for the County of Wexford," Sheets 20, 26.

<sup>14</sup> In Irish, *inis Córtharo*, is also the name given for it in the "Annals of the Four Masters," at the year 1460.

<sup>15</sup> Speaking of this town, Enniscorthy, Mr. John O'Donovan, in the Antiquarian Letters of the Irish Ordnance Survey for Wexford, says: "Gough, in his foolish additions to Camden, supposes this town to have been the capital of the Coriondi of Ptolemy; and the Chevalier de Montmorency, in his communications to Mr. Brewer, observes, that the name may be also derived from *Enis-scor-teach*, the stud house pastureage." Mr. O'Donovan adds, that the gentlemen just mentioned are no authorities, and their conclusions are merely unlearned conjectures. There is no evidence whatever, to show that Enniscorthy was a town, a village, or even a rath, before the arrival of the English, nor anything but a green island, formed by the River Slaney, near which there was a primitive little church, built by St. Senan, and this shows, that it could not

have been the capital of the Coriondi. As to the Chevalier de Montmorency's conjecture, that the name is compounded of *Enis-scor-teach*, "the stud house pastureage," it is false; for, it appears from the Irish authorities, that it is not the original form of the name. The name is really compounded of *inis*, "an island," and *Corthadh*, a man's name. Mr. O'Donovan then refers, in proof, to his observations, on the name of Enniskillen, in the county of Fermanagh. See "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey," vol. ii., pp. 228, 229. These notices are signed "J. O'D." They appear to have been written, in the summer of 1840. Notices regarding this place, taken from the "Annals of the Four Masters," Colgan, Gough's Camden, Archdall, Mason, Brewer, follow the foregoing account.

<sup>16</sup> See his Life, at the 31st of January.

<sup>17</sup> The parish, bearing this name, is in the baronies of Gorey and Scarawalshe, and is shown on the "Ordnance Survey Maps for the County of Wexford," Sheets 10, 11, 15, 16, 20. The town itself is on Sheet 15.

<sup>18</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. i., n. 5, p. 4.

<sup>19</sup> The Second Life of St. Senan has it,

After some time, our saint had a desire of visiting Rome, on a pilgrimage to the Apostolic shrines. It was said, having satisfied his devotions in that city, he returned through Gaul, and visited the city of Tours,<sup>19</sup> where he remained for some time. Before he set out for Ireland, he went to Britain, and lived some time with St. David,<sup>20</sup> Archbishop of Menevia, according to the Second Life. But, it is an opinion, that St. Senan's visit to David must have occurred, before the latter became Bishop over Menevia; for, his accession to that see was not prior to the year 540, in all probability, and at this time, Senan was established at Iniscathay. While, however, Dr. Lanigan allows, that a friendship had subsisted between David and Senan; yet, he thinks it probable, that St. Senan never left Ireland, as nothing is found in his Metrical Life, regarding a visit to St. David in Britain. Besides, no mention is made of Senan, in the Life of St. David, published by Colgan and others; although, certain Irish saints are spoken of, as having formed a personal acquaintance and friendship, with the Bishop of Menevia. However, it has been supposed, that an intimacy and correspondence might have existed between Saints David and Senan, even without their having seen each other.<sup>21</sup> It must be observed, besides positive evidence we possess from tradition and writing, that Senan visited St. David, and remained with him; the probability is, that this presumed intimacy, between both saints, was the result of a personal familiarity, established between them. The fact, that no mention has been made of Senan, in St. David's Life, should not prevent us from supposing it possible, that our saint visited the holy Bishop of Menevia; for, it would appear, from our saint's Second Life, that little worthy of especial notice occurred, at that time, more than Senan's interview and departure. We must not too hastily conclude, from the circumstance of nothing having been mentioned, in St. Senan's Metrical Life, regarding his having left Ireland, and his visit to St. David, that neither of these events took place. On the contrary, when giving an account of our saint's death, his Metrical Life remarks, that Senan had been allied in friendship with St. David, during the lifetime of this latter holy man; and, it alludes to a previous account, confirmatory of such statement. It would appear, that both saints had mutually expressed a wish, to be removed from this life, and at the same time, one being unwilling to survive the other; while, we are told, that their wishes were granted, in a miraculous manner.<sup>22</sup> From this account alone, it is quite evident, a friendship and conversation between both saints must have been previously related, in that part of the Metrical Life, which is now left defective; and, this omission most probably occurred, through some negligence of a transcriber.<sup>23</sup> Hence, all indications left us warrant the supposition, that a personal interview took place between both saints. As in the Life of St. David, we do not read that he ever visited Ireland, another infer-

"Visit et S. Martinum Turonensem;" yet, this only means, that he visited the church and relics of St. Martin, who died, not only before St. Senan's birth, but even before the preaching of St. Patrick, in Ireland. His death is usually referred, to the close of the fourth century; while, his chief festival is held, on the 11th of November.

<sup>19</sup> See his Life, at the 1st of March.

<sup>21</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. i., n. 6, p. 4.

<sup>22</sup> St. Senan's departure is thus alluded to, in his Metrical Life :-

Obiisse David inclytum  
Menevensen Episcopum,  
Cui vivent, ut diximus  
Suus adhæsit spiritus.  
Res autem mira contigit,  
Ut hoc Senanus comperit;  
Nam ut sibi condixerant  
Dum simul ambo vixerant,  
Nolebant ultra vivere  
Collega non superstiti,  
Sed mox carne exiit,  
Sicut qui somno solvitur."

"In eodem ergo loco  
Recognovit ab Angelo

<sup>23</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Metrica S. Senani, cap. xxv., p. 523, and n. 20, p. 525.



ence to be drawn is, that Senan must have been with him in Wales, or perhaps in some more distant country.<sup>24</sup> In St. Senan's Second Life, we are told, that on taking leave of St. David, this latter holy man presented him with the staff used by himself, as a token of his friendship.<sup>25</sup> This gift was brought to Ireland, by our saint. Having received the kiss of peace from St. David, Senan sailed over to his own country, with favouring winds. He landed on Ardmenedh Island,<sup>26</sup> which lay off that part of the Munster coast,<sup>27</sup> which is called Iliatham;<sup>28</sup> and, here he remained, during forty days, to recover from the fatigues of his voyage. An angel was sent to warn him, that this was not the place, designed by the Almighty, for his rest and sepulture, but another which was more distant. It was intimated to him, likewise, that before he could occupy that spot, ultimately designed for him by Providence, he should first build many cells and churches to God's greater glory, and to promote the increase of monastic discipline in Ireland.<sup>29</sup>

Having left some disciples, in the place already mentioned, St. Senan went to an island, called Inniscarra,<sup>30</sup> where he erected a church. While dwelling in this place, a ship touched at the island, having fifty monks, who were foreigners, carried on board. These religious were Romans by birth,<sup>31</sup> or persons subject to Roman laws. They desired to perfect themselves in Scriptural knowledge, or to lead lives of more strict observance; for these objects, at that time, Ireland furnished ample opportunities.<sup>32</sup> They had

<sup>24</sup> The Bollandists remark, that before A.D. 519, it is not pretended that St. David was Archbishop, and St. Senan's Acts seem to indicate, that when he visited the former, such a dignity had been obtained. See "*Acta Sanctorum*," tomos i., Martii viii. Secunda Vita S. Senani, n. (d), p. 773.

<sup>25</sup> This, in all probability, was not a staff, which the Patriarch of Jerusalem is said to have bestowed on St. David, and which was regarded in Wales as a valuable relic; but, probably, it was a different one, which the holy Bishop of Menevia used on ordinary occasions.

<sup>26</sup> This island is said to have been situated, on the coast of Waterford County, south of Ardmore; and to have formed part of the ancient diocese of Lismore. In the Book of Litanies of Tamlacht, the author invokes the prayers of 150 saints, who were patrons over this island, and who were there buried. See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. Vita Secunda S. Senani, n. 9, p. 525.

<sup>27</sup> In "The Legend of Iniscathy," Ardne-meth—as it is written—has been identified as, "now the Great Island, near Cork." See Duffy's "*Hibernian Magazine*," vol. I, No. 1, p. 38.

<sup>28</sup> By this we are probably to understand Ui-Liathain, who as a tribe derived name and origin from Eochaidh Liathanach, the son of Daire Cearba. When surnames were established, the chief families of this tribe were O'h-Anmchadhan and O'Liathain. They were located on the west side of the Blackwater River. After the English invasion, Henry II. granted Ui-Liathain, called Olethan, with Muscherie-Dunegan and Killede, to Robert Fitzstephen, who

passed this grant to Philip de Barry; and, it was confirmed to William, son and heir of this latter, in the eighth year of King John's reign. The three cantreds, already named, are included in the baronies of Barrymore, Kinatalloon, and Imokilly, in the county of Cork, and of Coshmore and Coshbride, in the county of Waterford. These three cantreds were to the east of the city of Cork. From Irish history, we know, likewise, that the present village of Castle-Lyons, or Caislean Ui Liathain, and the island, called Oilean Mor Arda Neimhidh, now the Great Island, near Cork, were in Ui Liathain. This gives us a good idea of its position, and even of its extent. See Dr. O'Donovan's "*Leabhar na g-Geart, or Book of Rights*," n. (s), pp. 72, 73.

<sup>29</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. Vita Secunda S. Senani, cap. xviii., xix., pp. 528, 529.

<sup>30</sup> This island is about five miles distant from Cork, near the River Lee, and in Barret's barony. Its site is indicated, in the Life of St. Senan, as being "*juxta Lua*." See, likewise, "*The Legend of Iniscathy*," in Duffy's "*Hibernian Magazine*," vol. I., No. 1, p. 38.

<sup>31</sup> Colgan calls our attention to this circumstance, as illustrating the reputation enjoyed by our island for learning and sanctity, among the Romans, and other nations of Europe. During the age, in which St. Senan lived, and subsequent to it, Ireland is compared to another Thebais, and to a literary gymnasium, to preserve ecclesiastical studies, for the benefit of various nations in Europe, which sent students over to it, in great numbers.

<sup>32</sup> In another account, it is said, these

previously learned the fame of certain holy fathers, in our island, under whom they might find themselves exercised in rigorous discipline, and in practices of most exalted sanctity. These religious strangers, we are told, were divided into five bands, each one of which comprised ten persons. Of these bands, one was destined for the magistracy of St. Finnian;<sup>33</sup> another for that of St. Brendan; a third for St. Barreus; a fourth for St. Kieran; while, the fifth, was a band of persons, who intended to place themselves under the training of St. Senan. During their voyage, it would appear, they had agreed among themselves, that each band should assume in turn the direction of their vessel. During that time, the ship was placed under the protection of its working crew's special patron. It happened one day; while St. Senan's band had the direction, a violent head-wind arose, against which their bark laboured with such difficulty, that the destruction of those on board seemed imminent. The pilot warned them, that they must have recourse to prayer. Then, a certain holy bishop, named Mola,<sup>34</sup> who was found among the passengers, arose from a table, at which he had been seated, as it was about the time for dining. Having invoked St. Senan's intercession, he made a sign of the cross, towards the opposing winds. Immediately, this great tempest ceased, and the winds, which had been adverse, changed their direction. Favourable breezes bore their vessel safely to Cork. Here, ten disciples remained, who placed themselves under the direction of St. Barreus: the remaining forty sailed to Iniscarra, where St. Senan hospitably received them, and retained with himself, the bishops, John<sup>35</sup> and Mota,<sup>36</sup> with eight other companions. St. Senan then sent those disciples, who had chosen Finnian, Brendan, and Kieran, as their masters, to the respective homes assigned them, and to the directors of their choice. Afterwards, Lugadius, son to Kicheth, who was King of Rathlendra territory, in which this monastery of Iniscarra had been located, sent messengers to St. Senan, demanding tribute from the abbot, as a mark of subjection to his dynastic power. The saint refused, saying he would not recognise any secular master, to whom he owed fealty or tribute. Then, this king ordered one of his best horses to be brought to the monastery, where it was to be

Romans landed at Iniscattery or Cathay. See Ferrar's "History of Limerick," part iii., chap. iii., p. 185.

<sup>33</sup> In the Life of our saint, this name is by mistake first set down as Tinnians, but the correction is supplied subsequently, and in a note, where we are referred to St. Barreus' Acts, at the 25th of September, to those of Finnen, at the 23rd of February; to those of Brendan, at the 16th of May; and to those of St. Kieran, at the 9th of September. See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. *Secunda Vita S. Senani*, n. 11, p. 535.

<sup>34</sup> Colgan says, that he cannot find any name, thus written, among the saints of our country. He hazards a supposition, that the name might have been Molua; and, he refers us to Marianus, who mentions this name, at the 25th of June, at the 15th and 20th of October, and at the 21st of December. See *ibid.*, n. 12, p. 535. However, it is a great mistake to suppose, that we must so constantly refer to the Calendars, for the identification of persons named in the Acts of our Irish Saints.

<sup>35</sup> The John here named is not known,

unless, as Colgan observes, he be Bishop of Kill-airthirensis, bearing that name. The Martyrology of Tallagh, Marianus and other writers, treat of him, at the 24th of October; or, perchance, he was John, Bishop of Lismore, who is named, in our Calendars, at the 13th of November. See *ibid.*, n. 13, p. 535. It must be remarked, that those called bishops, at this time, might not have received episcopal consecration, until a subsequent period. A very general practice of ancient writers, in recording honours and titles conferred upon saints, often anticipated only the after course of their lives. It is probable, the bishop, who is called Mota, in the latter part of the chapter, was no other than he, who is named Mola, on that occasion, when he wrought a miracle, during the voyage. He might have been called Mola, or Mota; but, it seems likely, that the latter spelling is one of the numerous typographical errors, to be found in Colgan's works.

<sup>36</sup> The Bollandists call him Mola, and consider him to have been the spiritual father of St. Maidoc. See "*Acta Sanctorum*," toms i., Martii viii. "*Secunda Vita S. Senani*, cap. iii., num. 21, n. (i.), p. 773.

fed on corn, belonging to the monks. But, this horse, having been conducted thither, and washed in an adjoining river, was immediately suffocated in the water; and, after plunging about for some time, he disappeared beneath its surface.<sup>37</sup> When the dynast heard what had occurred, being moved with indignation, he went to St. Senan; and, after having loaded him with injuries, the chief threatened death. But, the servant of God, in turn, declared to Lugadius, that if he would not cease to persecute those, who had devoted themselves to a religious life, this prince should experience Divine displeasure, in being deprived of heavenly joys, and the possession of his temporal honours, so that after himself, none of his posterity should enjoy his principality. As members of his family, this dynast had two youths, named Aidus and Lugadius,<sup>38</sup> who were much loved by him; and, these young persons grieving for the treatment exhibited towards our saint, by their chieftain, endeavoured to persuade the latter, that he should abandon such course of conduct, lest he might draw down the vengeance of heaven on his family. They advised him to confess his faults, to repair the injuries he had so wantonly inflicted, and to endeavour, by such means, to effect a reconciliation with our saint. Their representations had due weight, on the chieftain's mind, for he changed that course of conduct. Lugadius and Aidus hastened to the abbot, whom they approached with great reverence and humility, as well to show their profound respect, as to obtain his pardon, for what already had occurred. They asked his blessing, and promised they would become his faithful and devoted clients. Senan gave them his benediction, predicting, at the same time, that the posterity of Lugadius should possess the principality of Rathlindia, and that the posterity of Aidus and Luogarius should succeed, and enjoy the territories of Ivechia.<sup>39</sup> Leaving eight of his disciples in this place,<sup>40</sup> among whom were St. Fechin,<sup>41</sup> son to the Dynast of Muschragia, and St. Chillin,<sup>42</sup> St. Senan went thence to another island,

<sup>37</sup> It seems the island there had previously been called Tuam-nava; but, after this occurrence, it was denominated Inis-cara; which means in Latin, *insula armi*, as *cara* in Irish bears the signification of *armus*. In O'Reilly's "Irish-English Dictionary," the word *cara* has the meaning of "a leg," or "haunch."

<sup>38</sup> It would seem, that the youth here called Lugadius, is called Luogarius a little lower down, in St. Senan's Prose Life. In one instance or other, there is probably a typographical error; but, without access to MSS., it would not be an easy matter to determine the correct reading.

<sup>39</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Secunda Vita S. Senani, cap. xxii., p. 529. The author of St. Senan's Prose Life adds to this account: "uti in sua de his historia conscripta Sanctus Colmanus filius Lenine testatur." From these words, Colgan appears to have come to the conclusion, that St. Colman wrote a Life of our saint. But, unless he derived his knowledge from other sources, it will not follow from this passage, that Colman composed a Life of St. Senan. Without doing so, and whilst treating on a subject, having reference to the circumstances related, the narrative might have been introduced. Dr. Lanigan, when treating on this part of St. Senan's Life, and after mentioning, Aidus and Luga-

dus, tells us, that their history was written in verse by Colman, son of Lenine, who died in the year 601. Aidus, it is said, was father to Cathald, King of Munster, who died in 625. "Hence, we may suppose, that Senan was at Inniscarra, about A.D. 532; whereas, Aidus was young at that time." "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. i., n. 10, p. 5.

<sup>40</sup> Colgan says, this island, called Inniscarra, there is reason to suppose, was the same as that denominated Cuil-ochtair, which means, the "Cell of the eight brethren;" and which is mentioned in the book of St. Ængus' Litanies, and more especially, as the brethren there are said to have been strangers.

<sup>41</sup> Colgan states, that although the names, St. Fechin and St. Chillin, are Irish, the denomination of the island may have been assumed, from this fact, that the greater part of those living there had been foreigners. This St. Fechin named, he thinks, must have been either, Fechin, son to Vacaieche, whose feast is kept on the 16th of February, at Lemmaigh; or, perhaps, Fechin Valughba, who is venerated on the 28th of December, according to Marianus and others.

<sup>42</sup> The St. Chillin here mentioned, in the opinion of Colgan, seems to have been Killen, son to Tolodran, whose feast is kept on the 26th of March, in the Decies Country, or Killin Brehghda, whose feast is kept, ac-



which was called Inis-luinge,<sup>43</sup> where he built a church.<sup>44</sup> While dwelling at this place,<sup>45</sup> the daughters of Brendad, Dynast of Y-figinte, came to him, and having consecrated themselves to God, by religious vows, they lived under the direction of St. Senan. These holy virgins became the first fruits of Eoganacht Gabhra region, and were consecrated to God, through the ministry of his favoured servant. After our saint had veiled them, in this place,<sup>46</sup> and had instructed them in the principles of a spiritual life, and in monastic discipline; he set out for a certain island, which was called Inismore,<sup>47</sup> and which was situated in a region, called Irros-deschert. But, contrary to his intention, through the dispositions of Divine Providence, he was driven by contrary winds, to another island, called Inis-tuaischert,<sup>48</sup> and here he began to build a church. Leaving some of his disciples there, when it had been completed, Senan resumed his journey. He came to Inismore, where he founded a monastery, and dwelt there for some time, with his disciples. Having left some of these latter, in this place, among whom are specially named, St. Liberius,<sup>49</sup> with three bishops, named Dalan, Sedonius, and Erc, our saint betook himself to another island, called Iniscaorach;<sup>50</sup> where, having built an oratory,<sup>51</sup> he left there, in like manner, some of his

cording to Marianus, on the 29th of December. See "Acta Sanctorum Hiberniæ," n. 14, p. 535.

<sup>43</sup> We are told, that this was either an island in the Shannon, or a place near that river, along which lies the country, anciently called Hyfiginte. In the Second Life of St. Senan, chap. 43, is mentioned Inisluidhe, now Inisula, where it appears there was some religious establishment. It is one of the islands of the Shannon, between Limerick and Iniscatthy.

<sup>44</sup> "Whether Inisluinge and Inisluidhe were the same place or not, I will not stop to enquire."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. i., n. 12, p. 5.

<sup>45</sup> Following the authority of O'Halloran, Archdall says (at Inisula), that Senan founded a monastery there, before St. Patrick's arrival in Munster. See "Monasticon Hibernicum," p. 48.

<sup>46</sup> Harris assigns the foundation of Inislua, an island in the Shannon, among the Irish monasteries under Clare county, to the fifth century. See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 267. It was founded, however, in the sixth century; since this was the period, when the missionary career of St. Senan was in course of prosecution.

<sup>47</sup> In "The Legend of Iniscatthy," we read the following identification: "supposed by some to be Deer Island, at the mouth of the Fergus." See Duffy's "Hibernian Magazine," vol. i., No. 1, p. 38.

<sup>48</sup> Dr. Lanigan puts a query, "Could this be Inistuskaran Island off the coast of Kerry, barony of Corcaguinny?"—"Ecclesiastical History of Ireland," vol. ii., chap. x., sect. i., n. 13, p. 5.

<sup>49</sup> He is supposed to have been venerated on the 1st of August, being called, with his brothers Failbhe and Oilbhe, the sons of

Luissen.

<sup>50</sup> Or Inis-keeragh. This was one of the Enniskerry Islands, in the barony of Ibrickan, and on the coast of Clare County. The denomination has been vulgarized by receiving a different name. It is now called Mutton Island, according to Mr. Dutton. See his "Statistical Survey of the County of Clare," p. 329.

<sup>51</sup> "Belonging to this parish (Kilmurry, barony of Ibrickan, and county of Clare), and lying in the Atlantic opposite the townland of Tromra, is the island of Inis Caerach, or Mutton Island, on which the great St. Senanus founded an oratory, as Colgan gathers from the Lives of that saint. The site of St. Senan's Church, on this island, is still pointed out, but, no part of it remains. \* \* \*

The following passage in the 'Annals of the Four Masters,' at the year 799, is believed to have reference to this island and two others in its vicinity. \* \* \*  
'A.D. 799. A great storm of wind, thunder and lightning happened the day before St. Patrick's festival this year, and it killed ten and one thousand persons, in the territory of Corca-Baskin, and the sea divided the island of Inis Fithæ into three parts.' The more intelligent of the natives are acquainted with this passage, and believe, that it could have reference to no other place than Mutton Island. If I am not mistaken, Connell Mageoghegan, in his translation of the 'Annals of Clonmacnoise,' points out the very situation of this island, which was divided into three parts by an earthquake. I hope Mr. Smyth of College-green, who has a copy of Mageoghegan's translation of the 'Annals of Clonmacnoise,' will send me this passage." Thus writes John O'Donovan from Kildysart, on the 8th of November, 1839. This is to be found among the Antiquarian Letters, relating to the County Clare, vol. i., pp. 348, 349.

disciples. After this, our saint went to another island,<sup>52</sup> named Inis-cunla,<sup>53</sup> situated in Y-Sedna district. On this, he also constructed a cell,<sup>54</sup> which he designed for the habitation of his disciples,<sup>55</sup> Finan and the Bishop Finnian.<sup>56</sup> It will be observed, in the foregoing and succeeding accounts, as found in St. Senan's Acts, that his love of retirement, in selecting sites for all his religious establishments, led him to choose those positions, where he could be most perfectly insulated, or removed from all commerce with men of the world.

### CHAPTER III.

ST. SENAN IS MIRACULOUSLY SHOWN BY AN ANGEL THE PLACE FOR HIS FUTURE HABITATION—HE EXPELS THE MONSTER CATHACH—DESCRIPTION OF AND ANTIQUITIES ON SCATTERY ISLAND—MACTAIL'S OPPOSITION TO ST. SENAN, AND HIS SUDDEN DEATH—THE DRUID'S DISCOMFITURE—TWO BOYS, WHO WERE DROWNED RESTORED TO LIFE—ST. SENAN IS VISITED BY SAINTS KIERAN AND BRENDAN—THE MIRACULOUS BELL SENT TO ST. SENAN—THE HOLY ABBOT PRODUCES THE WELL, AFTERWARDS KNOWN AS TOBER SHEANAIN.

AT length, having built so many cells and monasteries, after having instructed so many disciples—having allowed them to exercise those virtues they had acquired, in different institutions—after having done so much for religion, in his own, and in distant lands, St. Senan was warned by an angel, that the time had now arrived, according to the designs of Providence, when he should seek a place of retreat, where he must rest from his labours, and find a tomb. The Angel of God then led him to the summit of a mountain, called Tese. Thence, an island was seen lying on the bosom of the Shannon, within that expanse of its waters, where they are discharged into the Western Ocean.<sup>1</sup> This he said, should be the place of St. Senan's sepulture and resurrection, and also that of many other saints; while no homicide or nefarious crime had yet been committed there; for, as the local tradition holds, it remained in possession of a horrible monster,<sup>2</sup> which was inimical to man and beast. Through the assistance of God, it was said, that Senan should expel this monster, which had hitherto precluded the approach of any colonists. Afterwards, a promise was given, that he and his monks should peacefully possess this island, together with a succession of other holy men. Being then borne, by the ministering aid of this angel, from the mountain top, our saint was brought to another elevated spot, which was situated in an island. This was afterwards called, Ard-na-naingel, which means, "the hill of the Angels." Then the servant of God, relying on the power of his great

<sup>52</sup> This island is said by Colgan, to have been situated in that part of Thomond, called Hy-Breain, or Ibrickan. See "*Acta Sanctorum Hiberniæ*," viii. Martii, n. 20, p. 536.

<sup>53</sup> "Iniscunla, in the Fergus," as "The Legend of Iniscathy" has it. See Duffy's "*Hibernian Magazine*," vol. i., No. 1, p. 38.

<sup>54</sup> Dr. Lanigan thinks it "probable that some of these religious houses and churches were of later institution, and branches from the great monastery of Iniscathy."—"Ecclesiastical History of Ireland," vol. ii., chap. x., sect. i., n. 16, p. 6.

<sup>55</sup> "Traces of those old foundations are to be found, in most of these places." See

"The Legend of Iniscathy," in Duffy's "*Hibernian Magazine*," vol. i., No. 1, p. 38.

<sup>56</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. *Secunda Vita* S. Senani, cap. xxiii., xxiv., xxvii., pp. 529, 530. Also, the Bollandists' "*Acta Sanctorum*," toms i., Martii viii. *Second Life*, chap. iv., pp. 773, 774, with notes.

CHAPTER III.—It lay within "view of his own native Mullagha." See "The Legend of Iniscathy," in Duffy's "*Hibernian Magazine*," vol. i., No. 1, p. 38.

<sup>2</sup> "Possibly one of the great antedeluvian reptiles, as has been suggested, in relation to these traditional monsters of Irish story." *Ibid.* The period of St. Senan was compa-

Creator, went to that island, where the monster was to be found; and, on his approach, this beast assumed a fearful appearance, his eyes and breath emitting flame, his mouth exuding poison, while his terrible jaws extending threatened death to our saint. But, being under Divine protection, and like a true soldier of Christ, being armed with a breastplate of faith and a shield of hope, St. Senan advanced undismayed towards the monster. He formed the sign of the cross against him, when instantly the beast was rendered motionless. Then God's holy servant, by the power of Him, who bruised the first dragon's head, and in the name of the Most Holy Trinity, ordered this fierce monster to depart from the island,<sup>3</sup> and never to harm any person there, or elsewhere, for the future. In obedience to this mandate of our saint, and by virtue of that Superior Power, whose will effects all things, the monster was transferred from that island, into a certain deep lake,<sup>4</sup> presenting a gloomy appearance,<sup>5</sup> near Collain,<sup>6</sup> a mountain of Thomond. It was never known to have inflicted future injury.<sup>7</sup>

The island of Inis-Cathaigh, now generally called Scattery Island,<sup>8</sup> is situated, on the River Shannon, about two miles the south of Kilrush quay. Originally, eleven churches are said to have been on this island;<sup>9</sup> but, it has not apparently much more than half that number in ruins at present. Here do we find the following group of most interesting antiquities. The Round Tower,<sup>10</sup> which has been called in Irish, Clogas Inse Cathaigh.<sup>11</sup> It stands,<sup>12</sup>

ratively modern, however, as relating to the time before the deluge. Perhaps, it might be a safer conjecture, that whales, or other great monsters of the deep, were frequently seen about Iniscattery, in the earlier times, and that they disappeared after St. Senan's settlement there.

<sup>3</sup> Alluding to the omission of this account from the Metrical Life, Colgan says, that it must have been excluded, not through any mistake of the author, but through one of a transcriber; he therefore restores it from the Irish Life. See "Acta Sanctorum Hiberniæ," Martii viii., n. 11, p. 522.

<sup>4</sup> In the parish of Kilmurry, Ibrickan barony and county of Clare, in a townland of the same name is this lough, still called Dubh-loch. Here, the monster banished by St. Senan lies buried, according to local tradition.

<sup>5</sup> See, a curious Breton legend of a serpent, told in a manner very similar, and referring to a spot called *P'Abîme du serpent*, on the coast of Cornouaille, in Montalembert's "Les Moines d'Occident," tome ii., livre viii., chap. ii., p. 424.

<sup>6</sup> Perhaps Callan Mountain, lying east of Miltown Malbay, and rising high over the Atlantic Ocean.

<sup>7</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Secunda S. Senani, cap. xxviii., xxix., p. 530. The O'Clerys state, it was Senan, that blessed Inis-Cathaigh, and expelled from it a monster, from which the island was named, *i.e.*, Cathach. This monster used to injure people and cattle, so that the island durst not be inhabited or occupied until Senan came. See "The Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 68, 69.

<sup>8</sup> Its superficial area is 179 acres 19

perches. It is surrounded with a shingle strand, and it has a singularly imposing appearance, as seen by the tourist, almost from any point of view.

<sup>9</sup> This we learn, from Michael O'Brannon's Irish poem, "On the Shannon," in which he recites traditions, relating to the tower of Scattery.

<sup>10</sup> Mr. John O'Donovan has given a detailed description and dimensions. It is 52 feet 4 inches in circumference, at the base, as measured on the outside. The wall is 4 feet 6 inches in thickness; its internal diameter is 7 feet 11 inches—and its entire diameter 16 feet 11 inches. Its doorway is placed on the east side, and it is now level with the surface of the field, which is not much raised, and facing the north-west corner of the Damh-liag. This doorway is not the original one, as it cannot rationally be supposed coeval with the opposite doorway of the Damhliag. It is very rudely constructed of small rough stones, and it inclines to a point. It measures, in height, 4 feet 8½ inches; and, in breadth, at top, 2 feet; at bottom, 2 feet 3 inches. Mr. O'Donovan could not believe, that this doorway is more than four or five centuries old, although, he saw no place, in the side of the tower, exhibiting any appearance of a more ancient one built up or destroyed.

<sup>11</sup> Thus run the lines in Michael O'Brannon's Irish Poem:—

1ᵀ 1omᵀa oileán fᵀarᵀmar, fᵀarᵀring,  
A fᵀ-compár folurach a péime  
O cᵀatᵀar lummige go Cean leime.  
ᵀS o'á nuimᵀir oileán inre Cathaig  
Aᵀr aᵀ'cᵀur an naom ba glóimᵀar beata  
Seanán den cᵀean véas ve theamplurib  
aᵀ clogár alain, aᵀo 'na o-teanta.



at the distance of 71 feet 7 inches, to the west of the Damliag, with parts of which it seems coeval. The local tradition is,<sup>13</sup> that this clogas was built by St. Senan, the patron saint of the island.<sup>14</sup> Mr. O'Donovan is of opinion, that the greater part of the side of this tower was rebuilt, or, at least, that



Round Tower and Ruins on Scatterly Island.

breaches made in it by lightning had been patched up.<sup>15</sup> The cap has suffered considerably, from the shock of elements, but enough of it remains for ascertaining the original height.<sup>16</sup> The Cathedral or Damliag<sup>17</sup> lies to the

The following is Mr. O'Donovan's English translation:—

“Many a grassy extensive island  
In the bright compass of its course  
From Limerick City to Leap (now Loop)  
Head,  
Of the number is the isle of Inis Cathy,  
On which a saint of glorious life,  
Senan, placed eleven churches  
And a beautiful high Clogas beside them.”

<sup>12</sup> About six perches, to the west of the Clogas, there is a large square well, called Tobar Sheanain, or “The well of Senan,” and near it there is a stone, ornamented with a cross.

<sup>13</sup> It also existed, in the year 1794, when O’Brannon wrote his poem, and before any of the theories, about the Fire-worshippers and Budhists, were published.

<sup>14</sup> Though the Danes were in possession of the island, in the year 975, no one ever heard it was at any time a tradition, that the Clogas was built by them. According to a wild and unintelligible legend, about St.

Senan and a woman, the cap of this tower was never finished.

<sup>15</sup> At present, there is a large breach in the north side apparently made by lightning, and a rent extends from bottom to top. It is also split on the west side, from within a few feet of the bottom to the top-window. But, the original doorway could not have been placed, where the present breach is. This seems evident, from the position of the first window. The first story, over the original doorway, wherever placed, was lighted up by a small square window, in the north side; the second, by a rude little window, now much disfigured, placed on the south side; the third, by a small quadrangular window, on the east side, nearly over the present doorway; the fourth, by a similar one, but more ancient, on the west side; the fifth, by a similar one, on the north side; and these are four windows of good size, exactly facing the cardinal points, under the Ben-cover or conical cap.

<sup>16</sup> According to Archdall—who follows the authority of Smith, in his “Natural and Civil History of Kerry,” p. 227—this Round

east of the tower. In its present form, it is not divided into nave and choir ; but, by comparing it with other cathedrals of the primitive Irish Church, one may come to the conclusion, that it was originally so divided.<sup>18</sup> The ground is considerably raised, on the outside, so that its height there cannot be easily ascertained ; but, on the inside, its original height and characteristics appear. The south wall contains a pointed doorway, placed at the distance of over 12 feet, from the west gable ; but, it is so broken, that its dimensions cannot be accurately given.<sup>19</sup> The east gable was all rebuilt, except a few feet of the lower part, and it contains a high Gothic window.<sup>20</sup> The north wall of this church contains a modern pointed doorway, daubed with fresh-looking mortar, and constructed of small rude stones. It is placed opposite the doorway, in the south wall, already described, and, perhaps, it is about three centuries old.<sup>21</sup> The entire of the north wall, to the height of 10 feet 6 inches, is built of very large stones, not laid in regular courses, not hammered, nor even quarried, which is the surest criterion of the primitive style of masonry in Ireland.<sup>22</sup> The south wall is also of the primitive style, to the height of about 10 feet, excepting the breaches which were made in it, when the pointed windows were inserted. These breaches are built up with stones, which appear remarkably small, in comparison with those in the primitive part of the work outside them.<sup>23</sup> To the north of the Damliag,

Tower is 120 feet, in height. See "*Monasticon Hibernicum*," pp. 51, 52.

<sup>17</sup> It measures, on the inside, 68 feet 4 inches, and, in breadth, 27 feet 7 inches. Its original doorway remains in the west gable ; and, it is a beautiful specimen of the semi-cyclopean style. It is 6 feet 6 inches, in height, and, in breadth, 2 feet 10 inches, at top ; while, it is 3 feet 1½ inch, at bottom. Its lintel is 5 feet 8 inches, in length, and 12 inches, in height ; it extends the entire thickness of the wall—that is 3 feet 5 inches. It projects, on the inside, 4 inches ; and, in this projecting part, there are 2 square mortices, one at each side of the doorway, to fasten the door ; and, a part of the iron gudgeon, on which the door hung, exists at the north side.

<sup>18</sup> The reader is referred to the Life of St. Cannara, at the 28th of January, for an engraving of the Round Tower and Damliag, on Scattery Island ; at another point of view, the annexed illustration, furnished from a photograph, taken by Frederick H. Mares, Dublin, is submitted. It has been drawn on the wood, by William F. Wake-man, and engraved by George A. Hanlon.

<sup>19</sup> It measures 3 feet 3 inches, in width, at the sping of the arch. This doorway was inserted, about five centuries since, when the primitive doorway, in the west gable, as usual, had been stopped up. At the distance of 12 feet 6 inches, from the east side of this doorway, there is a high narrow window ; and, 10 feet 10 inches further, to the east, there is another high narrow sham-rock-headed window ; and, 10 feet 1 inch east of this, there is a narrow curvilinearly pointed window—all modern and inserted into the original wall, as the character of the masonry immediately around will prove to a demonstration.

<sup>20</sup> It measures, on the outside, 3 feet 5 inches, in width ; and, about 12 feet in height. In the stone, which closes the top of this window, on the outside, is the head of a bishop, with his mitre, badly executed, but in very good preservation, yet not older, than the period of rebuilding this gable. This head is held in high estimation by the islanders, as being the supposed effigy or representation of the face of their great patron Senan.

<sup>21</sup> The stone wall has a square doorway, placed at the distance of 10 feet 5 inches, from the east gable. This doorway leads into an Iardom, or sacristy, which measures 26 feet 6 inches, from east to west, and 10 feet, from north to south. The north wall of this Iardom contains two modern windows, not worth description, and its east wall has a neat pointed window, measuring, on the outside, 7 feet 1 inch in height, and one foot in breadth. This Iardom is built up against the north wall of the Damliag, but its stones are not dove-tailed or inserted into it, which proves that it is an after erection.

<sup>22</sup> The west gable, to the height of 10 feet 6 inches, is exactly in the same style ; but, from that upwards, it is decidedly more modern, this part having been erected when the Gothic windows were inserted. The resemblance, which this west gable bears to that of the Cathedral of Glendalough, is striking, in the present instance, the gable having at each corner a rectangular pillar, projecting 2 feet, and measuring, in breadth, 3 feet 5 inches.

<sup>23</sup> This church affords a very satisfactory elucidation of the manner, in which the primitive Irish Damliags were remodelled, after the introduction of the pointed style by the Anglo-Normans, and it is therefore

4 feet 11 inches from its north wall, there is a remarkable little oratory, or *ernaighie*, of great antiquity, but obviously remodelled. It measures, in length, 23 feet 6 inches, and, in breadth, 12 feet 10 inches.<sup>24</sup> The foregoing three buildings are enclosed by a rude wall, built of large stones, and looking very ancient.

About twenty perches, to the north of the Round Tower, there is a small church, called Teampull Sheanain, *i.e.*, "the church of St. Senan." In its present form, it does not look old, at first sight; but, on a close examination, it will be found to be an ancient church remodelled.<sup>25</sup> It consists of a nave and choir.<sup>26</sup> Immediately to the west of this, there is a small building,<sup>27</sup> built of thin slates of nearly equal size, and altogether looking very modern.<sup>28</sup> About forty perches, to the south-west of the Round Tower, and on the hill, called in the Life of St. Senan, Ard na n-aingéal, *i.e.*, "the hill of the Angels," there is another church, in ruins. It is called after the hill, Teampull Cnuic na n-aingéal.<sup>29</sup> All its features are destroyed, and, the greater part of the fragments of the walls remaining are modern.<sup>30</sup> There is another building joined to the south-east side of this church.<sup>31</sup> About fifty perches to the south-east of the Damliag, there is a large church, now called Teampull na Marbh, in Latin, *ecclesia mortuorum*.<sup>32</sup> It is the only one, on the island, in which people bury the dead, as the name indicates;<sup>33</sup> although, in all proba-

worthy the attention of the architectural antiquarian.

<sup>24</sup> It had a small choir, now almost destroyed, measuring 8 feet 9 inches, from east to west, and 10 feet 4 inches, from north to south—thickness of its walls, 2 feet 3 inches—thickness of walls of nave, 2 feet 8 inches—height of walls of nave, 7 feet 9 inches. The doorway was placed in the south wall, but it is nearly destroyed. A quadrangular window, 2 feet 3 inches, by 11 inches, is in the west gable, placed a few feet from the ground, and all this gable, from that window upwards, is modern.

<sup>25</sup> John O'Donovan states, that it was patched up at various periods—*Feib bhríte Sheam Scuirne*.

<sup>26</sup> Its measurements are as follows:—length of the nave, 23 feet 10 inches; breadth, 16 feet 9 inches; length of choir, 10 feet 10 inches; breadth, 10 feet 9 inches; thickness of walls of nave, 2 feet 8 inches, and of choir, 2 feet 3 inches. The west gable is featureless, and it seems to have been all rebuilt. The south wall contains a pointed doorway, built of small stones, and evidently not of any great antiquity. A few feet to the east of it, there is a window, broad inside, and narrow outside, but so curtained with ivy on the outside, that it is difficult to obtain its dimension. All the choir arch is destroyed, except a small part of the north side, which looks very primitive. The south wall of the choir contains a small quadrangular window, but very modern, and not worth description. The only part, which looks ancient, is a small window, in the east gable, measuring 5 feet, in height, and 3 feet 8 inches, in width, on the inside, and, on the outside, 2 feet 11 inches, in height, and 8 inches, in width.

<sup>27</sup> It is 21 feet 8 inches, in length, and 11

feet 2 inches, in breadth. Its doorway was in the south wall, measuring 3 feet 3 inches, in breadth; but, its height cannot be ascertained, as it is broken.

<sup>28</sup> It contained two small windows, one in the east gable, and the other in the south wall, but both are now nearly destroyed.

<sup>29</sup> It measures 40 feet 6 inches, in length, and 16 feet 8 inches, in breadth.

<sup>30</sup> The south wall is 10 feet, in height; and, about 2 feet 7 inches, in thickness. The north wall is nearly all destroyed, as are also the two gables, except a small part of the west gable, which looks very ancient. The south wall contained a pointed doorway constructed of rude stones, and evidently modern. The south wall contained two windows, which are now mere breaches.

<sup>31</sup> It measures 35 feet 10 inches, from north to south; and, 15 feet, from east to west. A part of the west wall, 14 feet long, and 5 feet high, joined to the church, remains, and a small part of the middle of the east wall, 2 feet 9 inches in thickness. A legend, about the selection, by St. Senan, of this spot, for a church, is related.

<sup>32</sup> It is 67 feet 10 inches long, and 18 feet 6 inches broad, as measured on the inside.

<sup>33</sup> About 150 yards, to the north of this church, are the vaults of a castle. We learn the date for the erection of this castle, from an Inquisition, taken in the 18th year of the reign of Elizabeth, which states that the *Converb* (Coarb) "hath in his possession a new castle partly builded, a small stone house, and three cottages, annual value 10s. 8d." The same Inquisition finds, that "in the island are two chapels in ruins, the Abbey of St. Synan, with a small cemetery, annual value 2s., Irish, also a parish church." The two chapels here mentioned, are the churches, Teampull Sheanain, and



bility, this was not the original denomination. Its west gable is featureless,<sup>34</sup> The southern point of this island is called Rinn Eanaigh.<sup>35</sup> The nearest point to Inisbeg or Hog Island<sup>36</sup> is called Pointe an mheill, and the north-west point is called Pointe an Chroisin.<sup>37</sup> Such is the modern topographical description, applying to the spot,<sup>38</sup> with which St. Senan resolved to connect the remaining days of his life.

Giving thanks to the great Author of all things, and being accompanied by the angel, who was his assistant, St. Senan began to take a circuit round this island, which he blessed. When, however, he beheld the swelling billows, dashing against its shores, he said to the angel: "This island seems exposed to many dangers, and not very suitable for a monastic establishment, on account of the rough tempests and waves, that break over its surrounding waters." The angel exhorted him to be of good cheer, promising in God's name, that none of his monks should be drowned, when, crossing the water, in obedience to commands of their superior; and, moreover, that no person, buried in this place, who had been penitent before death, should forfeit the rewards of eternal life.<sup>39</sup> After a report had been spread abroad, through the adjoining country, that the monster had been expelled, and that St. Senan had taken possession of the island, which was called Iniscathaigh, or Iniscathach, from the word Cathach, applied to this monster; Mactail, the ruler of Y-figinte district,<sup>40</sup> was moved with indignation against our saint, because he had dared to inhabit an island, then subject to his rule. Not having obtained permission from the lord of its soil, Mactail gave orders, that St. Senan should be immediately and ignominiously expelled, from that place. The execution of such mandate had been committed to Coelius and Lieth,

Teampull Cnuic na n-aingéal, already described. The Abbey of St. Synan is the one, now called Teampull na-marbh, and the parish church is certainly the Damliag.

<sup>34</sup> The south wall contains a doorway, placed at the distance of 21 feet from the west gable, but now reduced to a formless breach. East of this, in the same wall, there are three windows, all decidedly modern, and not worth particular description. There is, in the east gable, a large pointed window, measuring on the inside, 8 feet 8 inches, in width, and 7 feet, in height. The lower part of it is built up, with modern mason work. The north wall, at the distance of 7 feet 8 inches in width from the west gable, has a round-headed but very modern doorway; and, 18 feet to the east of it, there is a ruder pointed arch, 9 feet 6 inches high, and 8 feet 4 inches wide; while, 3 feet 10 inches, to the east of it, another arch has similar characteristics and dimensions. At the distance of 5 feet 4 inches, to the east of this, there is a quadrangular doorway, 5 feet 4 inches high, and 2 feet 11 inches wide, at the lintel, and 3 feet 2 inches at the bottom. Its lintel is a thin flag, 4 feet 6 inches long, 1 foot 8 inches broad, and only 3 inches thick. Over this doorway, there is a small rectilinearly pointed window, which looks very like a primitive one, but this is hardly to be depended upon. There seem to have been lateral *Iardoms*, into which these arches and doorway led; but, they are all destroyed,

with the exception of one fragment of a wall, projecting from the north-east corner. The walls of this church are 2 feet 6 inches thick, and the side walls are about 17 feet high.

<sup>35</sup> Outside Rinn Eanaigh point, there is a rock, called Carraig a Draoi, the remains of an island, called Dair-inis, which is mentioned in St. Senan's Life. A subsequent narrative explains the popular tradition regarding the name for Carraig a Draoi.

<sup>36</sup> There is a rock in the channel, between Scatterry Island and Hog Island, denominated Carraig Dhonain, and called after Donan, one of St. Senan's monks.

<sup>37</sup> On Henry Pelham's old Map of Clare County, Scatterry Island is represented, with its Round Tower, and churches. It is also called Innuskattre. The southern point is called Rinana and Shoal.

<sup>38</sup> See "Letters containing Information relating to the Antiquities of the County of Clare, collected during the Progress of the Ordnance Survey, A.D. 1840," vol. ii. Mr. John O'Donovan's Letter, dated Kildysart, December 24th, 1840, pp. 13 to 30.

<sup>39</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Secunda S. Senani, cap. xxx., p. 530.

<sup>40</sup> The people of this territory lived, in that portion of the county of Limerick, lying west of the River Maigh, or Maigne, and in the barony of Coshma, in Limerick County. See Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (g), p. 67.

brothers to St. Senan, and who served as soldiers under Mactail. Obeying those orders of their chieftain, they went with his mandate to their brother, who refused to comply with it. Then, moved by human rather than by Divine fear, his brothers endeavoured to put in execution the commands of their prince, by laying violent hands on the saint. They dragged him hurriedly by the arms, from the top of a certain eminence, and against his consent. But, Coelius, more hardened in evil, saw Lieth co-operating in this act, yet, in a remiss and half-willing manner, he began to reproach his brother and to say: "Is it better, that we should be expelled from our lands and possessions, than that Senan should be removed from a place not his own?" Being interiorly moved, Lieth declared, that he felt sorrow for his attempted violence, and would not longer persist in evil; and, that he should abandon all his possessions, and Ireland itself, rather than offer injury to his holy brother. Senan then said to him: "Thou shalt not leave Ireland, nor the land of thy patrimony, but thy children shall possess it after thee; yet, he who adheres with too great fondness to his land, neither he, nor any of his posterity, shall possess it." This prophecy was exactly fulfilled; for, the impious Coelius, returning towards his home after this act of violence, suddenly expired, before he had entered his own door. When Lieth petitioned, that the body might be interred with St. Senan, this latter refused his request, saying, it was not meet, that the body of a man should be honoured with ecclesiastical sepulture, whose soul was buried in hell. When the account of such a tragedy had been brought to Mactail, this prince, not instructed by the misfortune of his satellite, was kindled to wrath and frenzy. He began to meditate vengeance on our saint. Seeing him thus disturbed and anxious, a magus said: "Let not my lord be uneasy, for, I will certainly expel this imposter, from his territories." At these words, the prince felt somewhat appeased, and the magus, taking with him two of the dynast's chariot horses, went to the island. Here, he left the horses in the monastery pastures, and went to St. Senan, whom he commanded to leave the island instantly, or that otherwise, he should cause the holy man to depart with confusion, through his incantations and the power of his deities. Senan replied, he neither feared his power, nor that of his master, the Devil; and, that the assistance of the only true Divinity, the Saviour of the world, Jesus Christ, would not be wanting to him, in protecting and putting to flight the demon's illusions. Then, the magus, by his diabolic arts, caused such a darkness to surround those, who were present, that they could not recognise each other. Notwithstanding, this was dissipated by St. Senan, on invoking the true God. The magus afterwards produced thunder, lightening, and meteors; but, these were put an end to, in like manner. When the magus saw all his incantations and arts ineffectual, he meditated departure, for a time, warning Senan, that he might expect certain destruction, on his returning to the island. The saint asked him, whither he would go; but, the Druid answered, "Thou shalt not know whither I go, or when I shall return." "I well know, it shall not profit thee to go to thy destined place," said Senan, "and thence, thou shalt never return to this spot." The event proved the truth of his prophecy; for, the Druid, wishing to practise his magic arts, and to consult the demon, for a time, directed his course to a certain small and desert island, called Dairinis, not far from Iniscathay, and on the southern side of the Shannon. While here, a violent influx of the ocean came upon the island, and it drowned the magus, with his confederates. In memory of this miraculous event, the place was afterwards called, Carrac an Druadh, which signifies, "the rock of the Druid;" for, by this name was it known, at the time, when St. Senan's Prose Life had been written,<sup>41</sup> and the people, no doubt, regarded it, as a memorial of his punishment.

After these things occurred, returning from an assembly of the chieftains, which had been held in Corcomroe, Mactail learned the death of his magus. He hastened immediately to Iniscatthy, where, in a frenzy of rage and impatience, he said to Senan: "Art thou the man, who hath possessed my lands, I being opposed to thy desires? art thou the person, who caused the death of my magus and servant? Know for certain, that thou shalt die the same kind of death; for, a stone being tied to thy neck, in punishment for thy crimes, thou shalt be thrown into the sea." St. Senan replied, that the chief had not power to execute this threat; when, as if forgetful of himself, Mactail ordered the saint to feed and attend to the horses, committed to his charge. The saint returned for answer, that he was neither a stall-keeper nor a groom; but, Mactalius—as his name is Latinized—replied, that whether he would or not, he must take charge of the horses, until Mactail returned from a journey he was about to undertake. Senan said, "The power of God is able to prevent you from returning hither." While Mactalius and the saint were engaged in this controversy, and while the former urged Senan with threats and insults; those two horses, which had been the cause of litigation, by a decree of heaven, are said to have been swallowed up in the earth, at a place afterwards called, Fan-na-neach,<sup>42</sup> which signifies, "the trench of the horses." When word of this event had been brought by a messenger, the dynast felt more enraged, although his son endeavoured to appease him, and to advise, that he should act more respectfully towards God's holy servant, and, fear Divine punishment, by the example of those things, which he had hitherto seen. The inexorable and impious Mactalius replied, that he no more feared Senan and God, than he did a shorn sheep. "Then," said Senan, "through the disposition of the Almighty, in my regard, this inoffensive animal can be the cause and instrument of thy death."<sup>43</sup> After many insults, threats and blasphemies, the obstinate tyrant took his departure, full of pride and anger, resuming his journey. While near a certain wood, in Corcobaskind territory, he saw a shorn sheep running with great speed, until it rushed under the feet of the horses, yoked to his chariot. Being affrighted, these horses reared and broke their yokes, when the chariot was overturned. Mactalius fell headlong upon a rock, and was instantly killed, on the spot.<sup>44</sup> Thus, his wicked soul was sent unprepared and suddenly, to meet the judgment which awaited him.<sup>45</sup>

One day, St. Donnan,<sup>46</sup> the son of Lieth, and a disciple to St. Senan,<sup>47</sup>

<sup>42</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. *Vita S. Senani*, cap. xxxi., xxxii., pp. 530, 531.

<sup>43</sup> The tradition of this place is still preserved, and it is shown in a diagram, prepared by Mr. O'Donovan, to illustrate his description. Fan-na-neach is shown, west of some effaced churches, on Scatter Island.

<sup>44</sup> See "The Legend of Iniscatthy" in Duffy's "*Hibernian Magazine*," vol. i., No. 1, p. 38.

<sup>45</sup> The foregoing account of Mactalius' punishment and tyranny is to be found, in Colgan's "*Acta Sanctorum Hiberniæ*," Martii viii. *Vita Metrica S. Senani*, cap. xiv., xv., pp. 519, 520. Some of those circumstances, as found in St. Senan's *Prose Life*, are not given in his *Metrical Acts*; and, in the latter, this chief's proper name is not noted. Also, through the carelessness of a transcriber, many particulars appear to have been omitted, which immediately pre-

ceded the present narrative.

<sup>46</sup> See the Bollandists' "*Acta Sanctorum*," tomus i., Martii viii. *Vita Secunda S. Senani*, cap. v., num. 30 to 38, pp. 774, 775.

<sup>47</sup> Colgan supposes this saint to have been a nephew to Senan, and son to that compassionate brother, Lieth, already mentioned in our Saint's Acts. There are at least three saints, bearing this name, mentioned in the Irish Calendars; viz., St. Donnan, Martyr, whose feast is kept on the 17th of April; St. Donnan, Confessor, whose feast is assigned to the 11th of August; and St. Donnan, Priest, whose festival is held on the 26th of April. The saint, mentioned in the text, is supposed to have been either of the two latter. See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii, n. 23, p. 536.

<sup>48</sup> In the *Metrical Life*, St. Donnan seems to have been alluded to, as "*Sancti Senani patruus*," where the relation of an incident,



being accompanied by two boys, who were engaged in study with him, went to a certain rock, which was out in the sea, and for the purpose of collecting shell-fish. Having left those boys there, he returned to the island; meantime, the ocean-tide had taken away an only boat, which remained to remove them. The boys were drowned, on the rising of the waves; but, their bodies, together with the boat, were afterwards washed ashore, on the island. When the parents and friends of those boys heard what had occurred, they ran to the spot. With tears and wailing, they demanded of the saint, that their lost children should be restored to them alive. Then St. Senan said to Donnan: "Command the deceased boys, in the name of the Saviour, that they may immediately come to me." When he had done, as directed, the boys were immediately restored to life and strength. Running towards St. Senan, and to the embrace of their parents, these they reproached, for having been the cause of their withdrawal from a happy state, in which lately they had been. Their mothers then said: "Had you rather live in these regions, than upon earth, with your friends and kindred?" To these queries, their children replied, that if they possessed the whole world, with all its pleasures and luxuries, they would only consider it as a prison, in which they were confined, while reflecting on the loss of those delights they had already experienced. Wherefore, they earnestly requested, that it might be permitted them, to repossess their former state of felicity. They promised their parents, likewise, that through God's goodness, these should sorrow no more, on their account. The parents, on their part, assenting to those wishes, in the name of the Lord, St. Senan ratified the promise of their children. Those were brought to his monastery, where they received Holy Communion. In a short time, afterwards, with acts of thanksgiving and of holy joy, those boys slept in the Lord, and their bodies were buried in the cemetery, near the monastery. They were the first deposed within that graveyard, and they were interred in a conspicuous place, before the entrance.<sup>48</sup>

Saints Kieran and Brendan,<sup>49</sup> being admonished by an angel, had also visited St. Senan, whom they chose as their spiritual director.<sup>50</sup> The abbot of Iniscathly received them with due honour; but, after they had been to

given in the text, is almost similar.

<sup>48</sup> See *ibid.* Vita Secunda S. Senani, cap. xxxv., p. 531, and Vita Metrica S. Senani, cap. xii., pp. 522, 523.

<sup>49</sup> These saints are supposed to have been St. Kieran of Clonmacnoise, whose feast is kept on the 9th of September, and St. Brendan of Birr, whose festival is observed on the 29th of November. However, Colgan thinks, that Brendan of Clonfert, whose feast is kept on the 16th of May, was the saint here mentioned, because of allusion to a custom, peculiar to saints of this age; each one of whom desired to select a certain spiritual director, and confessor, "a quo agnita culpa, et confessis suis excessibus, negligentis et peccatis recipiebat penitentiam: et hunc Scotice vocabunt *anamchara*, i.e., sinedrum, spiritualem amicum, seu Patrem." *Ibid.*, viii. Martii, n. 12, p. 535.

<sup>50</sup> Dr. Lanigan remarks, that if the Brendan, who on another occasion waited, together with Kieran, on Senan, was Brendan of Clonfert, it should follow, that Senan was born prior to 484, being represented as older than Brendan of Birr; whereas, from the manner, in which Kieran and Brendan are

spoken of, it would appear, that they were both abbots, and lived not very far from each other. This, he thinks, will not answer for Brendan of Clonfert, who was not abbot there, until after Kieran's death. Nor is there any account of his having been, prior to his settling at Clonfert, abbot anywhere else in Ireland, at least in those parts, which were not far distant from Kieran's establishments of Inisaingin and Clonmacnois. Brendan of Clonfert was probably in Brittany, at the time of this visit to Senan. Now, every circumstance accords with the supposition, that Brendan of Birr was the person, who then accompanied Kieran. He was, in all probability, an abbot before Kieran died. Birr is within a few miles from Clonmacnois, and if we should suppose that Kieran was still abbot of Inisaingin, when he set out for Iniscathly, Birr lies not much out of the road, by which he must have passed, so that he and Brendan might, with little inconvenience, have met for the purpose of travelling together. See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. iv., n. 28, pp. 91, 92.

<sup>51</sup> See Colgan's "Acta Sanctorum Hiber.

confession with him, the monastic steward came to announce, that no provisions were to be found in the cellar, for the refreshment of their guests and brethren. Senan replied, that nothing should be wanting, for those who feared God. He exhorted the holy strangers to hope in the Lord, and to be of good cheer, since, provisions should be procured for them and for his brethren, through the bounty of Providence. It chanced, that Nectan Kernnfhoda, Prince of Y-finginte, miraculously admonished of this exigency, ordered his steward to bestow on Senan and the other servants of God, in Iniscathay, stores of food and drink, which had been prepared for his own table. The steward executed these commands, and the prince himself proceeded to the island port, in a boat, which contained his offerings. The saintly abbot and his guests went out to meet him, while the former returned most grateful thanks, for this gift. The chieftain placed himself under the prayers and protection of those holy men, asking their benediction for himself and on his posterity. Filled with the spirit of prophecy, St. Senan predicted, that to him and to his seed, the Almighty had decreed the government of a province. He also dismissed this prince with his blessing. St. Senan and his guests then sat down to dinner. During the time of this meal, a bell miraculously descended from heaven. It was the subject of great astonishment, to all who were present; and, the disciples of those three saints, Senan, Kieran, and Brendan, raised a question among themselves, as to which of their masters that gift belonged. Each of the disciples supposed this bell had been intended for his own superior. To end this doubt, St. Senan said to his guests: "Let us arise and depart, and let the bell belong to whomsoever its sound shall follow." They obeyed, when the sound of this bell was found only to follow St. Senan, to whom it was then adjudged, as the proper owner. Those three saints then embraced each other, Kieran and Brendan having formed a firm alliance of friendship with St. Senan. His guests then took leave of him, much edified with what they had seen and heard.<sup>51</sup>

At one time, Iniscathay Island and the adjoining country suffered much, owing to a want of fresh water; and this complaint was one of daily occurrence to the saint, on the part of his monks. The angel of the Lord appeared to our abbot, during sleep, and directed, that he should go to a certain place, in that neighbourhood, where God's bounty would furnish a well of pure water. Our holy abbot obeyed, and according to the angel's mandate, he rooted up the earth there, with the end of his staff. Immediately, a stream of limpid water began to flow.<sup>52</sup> The angel declared, moreover, that so long as they should persevere in penance and true compunction of heart, on Iniscathay Island, this fountain could not be exhausted. On its brink, St. Senan set down the staff, with which it had been dug. This staff afterwards grew into a hazel-tree, which was pointed out, at that time, when the author of St. Senan's Prose Life wrote his account of the transaction.<sup>53</sup>

nixæ," viii. Martii. Vita Secunda S. Senani, cap. xxxvi., pp. 531, 532, and Vita Metrica S. Senani, cap. xvii., p. 520. Both accounts are essentially the same, as to the former part of those various incidents related. The name of Prince Nectan Kenn-fhoda is alone mentioned, in the Prose Life. The miracle, referring to the bell, however, is only to be found, in St. Senan's Metrical Life.

<sup>52</sup> It must have been intended, by this account, to designate the well on Iniscathay Island, called "Tober Sheanain," which is yet to be seen there. Among the sketches of Antiquities, illustrating the county of

Clare, by W. F. Wakeman, and now preserved in the Royal Irish Academy, the following five subjects refer to Iniscathay. 1. The Round Tower of Scatterry Island. 2. The large church of Scatterry. 3. St. Cinan's Church, Scatterry. 4. The doorway of the Round Tower of Scatterry. 5. The door-way of the great church on Scatterry Island. These sketches, like all others by the same artist, are exceeding beautiful; but, nevertheless, the present ones, although very carefully outlined, are not highly finished.

<sup>53</sup> See Colgan's "Acta Sanctorum Hiber-

## CHAPTER IV.

THE QUESTION OF ST. SENAN'S EPISCOPACY, AND HIS OFFICE OF ABBOT, AT INISCATTERY—ENQUIRY AS TO WHETHER HE HAD BEEN ARCHBISHOP OF ARMAGH—HIS STRICT MONASTIC DISCIPLINE—HIS MIRACULOUS POWERS—ANTIQUITIES ON BISHOP'S ISLAND.

IT is supposed, by Dr. Lanigan, that Senan became a bishop, when his establishment was founded at Iniscatthy; and, most probably, even some time before it, owing to the circumstance of his having previously given the veil to the dynast Brendan's daughters, while he was living at Inisluinge. We are not informed, regarding the time when, or the bishop by whom, he had been consecrated.<sup>1</sup> According to some historians,<sup>2</sup> St. Senan founded Iniscatthy monastery, before St. Patrick's arrival in Munster; but, it is easy to discover, how incorrect such a conclusion must be. The opinion of Dr. Lanigan is, that Senan had been rather advanced in life, when he settled on Iniscatthy; a supposition even is entertained of his being not less than fifty years of age, at that time.<sup>3</sup>

After dwelling on circumstances, connected with the baptism of the Thomond people by St. Patrick, and on his prediction regarding a successor, it is clear, in certain passages of St. Senan's Acts,<sup>4</sup> no more is meant, than that instead of St. Patrick, who acted then as universal bishop over all Ireland, and accordingly over Thomond, this district should have, after some years, a bishop of its own, and who might very justly be styled a successor to the Irish Apostle.<sup>5</sup> Yet, it has been understood, by some writers,<sup>6</sup> as if Senan had succeeded St. Patrick, at Armagh. While he rejected this fable, Ussher fell into a mistake, almost equally unfounded. He supposed, that Senan having been spoken of as a successor to St. Patrick, the latter had been at Iniscatthy, and must have acted there as bishop, for a considerable time.<sup>7</sup> Yet, from the Tripartite Life of St. Patrick,<sup>8</sup> and from the Second Life of St. Senan, it is evident, that St. Patrick did not visit the country about Iniscatthy, although he took care to supply the inhabitants with religious teachers.<sup>9</sup>

Certain writers conform to an opinion, that St. Patrick predicted Senan should succeed him in the episcopacy,<sup>10</sup> and that his prophecy was accordingly fulfilled.<sup>11</sup> Among these are Richard Whitford,<sup>12</sup> the Carthusian Martyrology of Newport, in England, and Albert le Grand.<sup>13</sup> Moreover, it is thought to

nixæ," viii. Martii. Vita Secunda S. Senani, cap. xxxvii., p. 532, and Vita Metrica S. Senani, cap. xxv., p. 523.

CHAPTER IV.—<sup>1</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. i., pp. 3, 4, and n. 20, p. 7.

<sup>2</sup> See Dr. Sylvester O'Halloran's "History of Ireland," vol. iii., book vii., chap. vi., p. 44.

<sup>3</sup> In the Life of Kieran of Clonmacnois, Senan is spoken of as old as the time of his receiving a visit, when he supplied Kieran with a cloak. It could not have taken place later than the early part of 549, the year in which Kieran died. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. iv., n. 28, p. 91.

<sup>4</sup> See especially the Prose Life, chapters iii., iv.

<sup>5</sup> Dr. Lanigan remarks, in connexion with this enquiry, that episcopal unity is well expressed by St. Cyprian: "Episcopatus unus est, enjus a singulis in solidum pars tene-

tur;" and, according to this, a bishop could be said to succeed other bishops, although not attached to the same See.

<sup>6</sup> See "De Primordiis Ecclesiarum Britannicarum," cap. xvii., p. 873.

<sup>7</sup> See "Acta Sanctorum Hiberniæ," Martii viii., p. 542.

<sup>8</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. xlvii., p. 158.

<sup>9</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. i., p. 374, and chap. ix., sect. iv., n. 57, pp. 448, 449.

<sup>10</sup> Colgan has a chapter of his Appendix to St. Senan's Life, devoted to an enquiry whether or not our saint had been Archbishop of Armagh.

<sup>11</sup> St. Senan is called Archipontifex, in his Metrical Life, chapter xxiii.

<sup>12</sup> In the "Martyrology of Salisbury," at the 8th of March.

<sup>13</sup> See "Les Vies des Saints de la Bretagne Armorique," &c. In the account of St.



have been our saint, who is found in a list of the Armagh Archbishops, under these names, Senchonan,<sup>14</sup> Senior,<sup>15</sup> or Senach. These three names have a similar meaning, and they denote seniority. They have a like derivation and significancy, also, with the name Senan, which bears the Latin interpretation, "Seniculus." However, in two lists of Armagh Archbishops, which Colgan had seen, he found nothing of Senchonan, Senior, or Senan; unless it be, that Senior or Senan must be regarded as the same Senach, who stood there fifteenth in order.<sup>16</sup> Granting that Senchonanus and Senior were incorrectly omitted, and that they should have been included, in this list of bishops; yet, neither of them can be confounded with our saint, if what is already written regarding both be true.<sup>17</sup> Senchonan is said to have succeeded St. Secundin.<sup>18</sup> Whether it be the Senan, who is called Senach, in those lists already named, was a matter of doubt to Colgan; since he read an account of him, contained in the "Annals of the Four Masters," at A.D. 609.<sup>19</sup> An event in his life, of so very important a character, as having been over the church of Armagh, could not have been omitted by his biographers; yet, they are quite silent, on such a subject. There can be no doubt whatever, that Senan was the first founder of Iniscatthy Monastery; and, Dr. Lanigan's opinion is, that Senan's establishment there cannot be placed earlier, than about A.D. 534.<sup>20</sup>

By one of the rules of St. Senan's monastic institute, females were excluded, not only from its enclosure, but even from landing on the island. St. Senan's monks were so chaste, that they never looked at a woman.<sup>21</sup> This regulation was observed, even with regard to the most holy virgins; as we are given to understand, in the case of St. Cannera,<sup>22</sup> who died, soon after she landed on the island, and she was buried in the "Lady's Grave."<sup>23</sup>

Senan, it is here remarked, in the fourth chapter, that he was unanimously elected a bishop, and the successor of St. Patrick.

<sup>14</sup> St. Senchonan is numbered amongst the Armagh Archbishops, in a Life of St. Benignus, chap. viii., in these words, "Sanctus autem Sechnaldus, sive Secundinus, immediatus S. Patricii successor, sedit in Pontificatu et Hiberniæ primatu annis sedecim: et post Secundinum, S. Senchonanus annis decim, et post hunc, S. Benignus aliis decim."

<sup>15</sup> At the 11th of April, Marianus mentions, "Senior filius Maldaluaini Primas Ardmachanus." The Martyrology of Donegal commemorates him, also, on the same day. Still, our St. Senan was not the son of Maldaluan, but son to Ercan or Erchin, according to the account, contained in his Acts.

<sup>16</sup> On a list of Armagh Archbishops, in the Calendar of Cashel.

<sup>17</sup> The time, in which our St. Senan lived, distinguishes him from the first; while, the name of his parent, precludes him from being the second.

<sup>18</sup> According to Jocelyn, he died, during St. Patrick's lifetime. According to the Four Masters, in their Annals, the Annals of Clonmacnoise and of Senatenses, he died A.D. 447. St. Senan of Iniscatthy could not have been born, at this time; since, according to the Salisbury Martyrology, St. Patrick

predicted, that he should be born 120 years after the time of his prophecy, or according to an anonymous author of St. Patrick's Life, after a term of 40 years. Wherefore, he who is there named Senchonan seems to have been the person, called by others, Senpatruic, or Patrick Senior, for these reasons, that what is already said of Senchonan immediately succeeding St. Secundin, and preceding St. Benignus, is written regarding St. Patrick Senior, in the two lists already referred to; and because, this appellation of Senior, prefixed to either name, seems to insinuate as much. Senchonan is the same as Conan Senior, and Senpatruic means Patrick Senior.

<sup>19</sup> His death is there recorded, as having been Abbot of Ardmacha, and as being of Cluain-Ua-nGrici. Dr. O'Donovan does not know, where the latter place had been situated. See vol. i., pp. 234, 235, and n. (n), *ibid.*

<sup>20</sup> See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. iv., p. 446.

<sup>21</sup> See Ferrar's "History of Limerick," part iii., chap. iii., p. 185.

<sup>22</sup> Her Life, containing a well-known incident, will be found at the 28th of January.

<sup>23</sup> It is yet shown, on the south strand of the island.

"Nec mora, reddit spiritum  
Diemque clausit ultimum.

It is greatly to be lamented, that tourists should have their prejudices and ignorance, regarding the religion and history of Ireland, unremoved, if not strengthened by the statements of a widely-circulated Guide-book.<sup>24</sup> In reference to Scattery Island, and to St. Senan, it is most incorrectly stated, that he built a church there, and established a religious retreat, long previous to the mission of St. Patrick.

The Iniscattery establishment must have existed about the year 540, and most certainly before that time, at which Kieran of Clonmacnoise is said to have visited Senan, to engage him as a spiritual director.<sup>25</sup> But, it can hardly be allowed a much earlier date. The learned Sir James Ware is even mistaken, in assigning the foundation of this abbey, to the end of the fifth century.<sup>26</sup> Again, Ussher most certainly was quite astray, when he supposed, that St. Patrick must have spent some time on Iniscatthy Island, as bishop, and predecessor of St. Senan, over that see. He would seem to have fallen into such an error, so that he might account for our saint being considered Patrick's successor in the episcopacy. However, the opinion, that our saint was Archbishop of Armagh, is a supposition which Ussher rejects.<sup>27</sup>

To resume the narrative of our Saint's Acts, we are told, that being one day on a journey to our saint, Kieran met a mendicant on the way, who was ragged and almost naked, and who was very importunate for alms. Having nothing else to give, Kieran took off a cloak or monastic habit he wore, and thus deprived of covering he proceeded to the island. In spirit, knowing what had occurred, St. Senan ordered his monks to take a boat, which was broken, and out of repair,<sup>28</sup> yet the only one moored on their island, so that they might bring over St. Kieran, who stood on the opposite shore. When they had obeyed his order, Senan himself, bearing a cloak, ran to meet his holy visitor. On being covered, the charitable Kieran was joyfully conducted to the monastery.<sup>29</sup>

By their many magical incantations, the Druids had wished to pervert God's servant, from the true faith; but, he overcame all their efforts, through the assistance of heaven. Having disturbed the air, through means of the powers of darkness, these magi caused rain to follow; and, then they challenged our saint to prevent this shower, if he were able, through his

A fratribus insolite  
Celebrantur exequiæ."

On the west side of Rinn Eanaigh point, there is a flag, said to cover the body of the lady, who desired to obtain admission to the island, but, who was repulsed by St. Senan. See "Antiquarian Letters relating to the County of Clare." Irish Ordnance Survey, vol. ii., pp. 13 to 30. Mr. O'Donovan's Letter, dated Kildysart, December 24th, 1840.

<sup>24</sup> See "The Tourists' Illustrated Handbook for Ireland," p. 134. It also tells them, with a characteristic elegance of expression: "It was here that Senan, a woman-hating hunk of the St. Kevin (Wicklow) genus" lived. It is deplorable, that the use and possession of flippant and ill-compiled books, like this, circulate in thousands; and, still worse, that implicit reliance is too often placed on their statements, by visitors. Yet, how untrue is the history and the character given, regarding the venerable Senan, who cultivated

simply the practice of holy purity, in his life and institute, by the careful exclusion of females; and, how injurious to historical accuracy, when a glaring anachronism is thus palmed off, on the unsuspecting traveller.

<sup>25</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. i., p. 3, and sect. xi., n. 175, pp. 56, 57.

<sup>26</sup> See "De Hibernia et Antiquitatibus ejus," cap. xxvi.

<sup>27</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 454.

<sup>28</sup> In St. Senan's Metrical Life, this boat is described, as being woven together with oziers. Probably, it was covered with skins.

"Cui nullam esse aliam  
Navem, nisi vimineam  
Scapham, nec aptam usibus," &c.

<sup>29</sup> This circumstance is related, almost in a similar manner, in the Vita Metrica S. Senani, cap. xxi., p. 522. Also, see Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Secunda S. Senani, cap. xxxviii., p. 532.

faith in Christ. Betaking himself to prayer, for a short time, Senan repressed the rain caused by those Druids; and, it was followed by rain, procured from heaven, through his prayers. Still, relying on their evil arts, the magi dared to enter upon another trial, with God's holy servant; and, through unworthy means, they caused snow to descend, and to cover the earth. Confident in the protection and power of Almighty God, our holy bishop caused this snow to disappear; and, afterwards, he procured another fall of snow, through his prayers and merits. Seeing themselves vanquished, in this contest, by the power of God; the magi would not presume to contend further, but, betook themselves to flight; however, whilst sailing from his island, they were drowned in the river. Thus, as in the case of many vain attempts, made by the magicians of Egypt, to rival the miracles of Moses and of Aaron, death followed, as a consequence of their impious proceedings.<sup>30</sup> And, as Simon Magus, in the reign of Nero, was overcome by the Apostles, being taken away from this world in an untimely manner; so did these magicians find an unprovided death, while the servant of God was preparing to enjoy the rewards of the saints.<sup>31</sup>

The author of St. Senan's Prose Life tells us, that he has only related a few of many actions, relating to the illustrious subject of his memoir; and, that a large book could not contain a full serial narrative of his acts and virtues, which were of an exalted character. St. Senan was constant in prayer—assiduous in fasting—unworn in performing works of charity—frequently absorbed in heavenly contemplation—vigilant in exercising the care of a director. No one was superior to him, in the love of holy things, nor was he inferior to any, in his desire for heavenly enjoyments. He was rather to be admired than imitated, in his exercises of penance. In the opinion of all others, he had attained the highest degree of excellence in merits and in virtue, whilst in his own estimation, he was the most lowly and humble of mankind.<sup>32</sup>

A barren and precipitous rock, environed with perpendicular or overhanging cliffs, about 250 feet over the sea-level, contains about three-quarters of an acre on the surface. Access to it is most difficult, and only to be effected, by a skilful climber, after a long continuance of fair weather. On the top of this ocean rock, known as Bishop's Island,<sup>33</sup> near Kilkee,<sup>34</sup> off the coast of Clare, is a curious bee-hive house,<sup>35</sup> with the oratory of St. Senan adjoining—the erection of which is traditionally ascribed to himself.<sup>36</sup> It measures 18 feet by 12; the walls are 2 feet 7 inches in thickness.<sup>37</sup> The clear wood-cut<sup>38</sup> represents it, as of a very antique type, stone-roofed, with a doorway,<sup>39</sup> in the south side, and immediately adjoining the west-end wall.<sup>40</sup>

<sup>30</sup> Exodus, chap. vii., viii., ix., x., xi., xii.

<sup>31</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. *Vita Metrica S. Senani*, cap. xxiv., xxv., p. 523.

<sup>32</sup> See *ibid.* *Vita Secunda S. Senani*, cap. xli., p. 532.

<sup>33</sup> In Irish, it is styled, *Oileán-an-Easpoig-gortaigh*, or "the island of the starving bishop."

<sup>34</sup> Both of these townland denominations are to be found in the parish of Kilfearagh, barony of Moyarta, defined on the "Ordnance Survey Maps for the County of Clare." Sheets 46, 55, 56, 57, 66. Bishop's Island is shown on Sheet 55, and Kilkee on Sheet 56.

<sup>35</sup> It measures in circumference 115 feet. The exterior face of the wall, at four different heights, recedes to the depth of about one

foot, a peculiarity not found in any other structure of the kind, and which was probably introduced with a view of lessening the weight of the dome-shaped roof. This was formed, not on the principal of the arch, but, as usual, by the gradual approximation of the stones, as the wall ascended.

<sup>36</sup> See "*Proceedings of the Society of the Antiquaries of Scotland*," vol. ii., p. 516.

<sup>37</sup> See William F. Wakeman's "*Archæologia Hibernica*," part ii., chap. i., pp. 59, 60.

<sup>38</sup> Engraved by George A. Hanlon, and drawn on the spot by Mr. Wakeman, for his interesting work.

<sup>39</sup> It is six feet in height, one foot ten inches wide, at the top, and two feet four inches, at the bottom.

<sup>40</sup> Several large monumental pillar-stones



The east window splays externally, and in this respect, it is probably unique in Ireland. This interesting group of ruins presents an exceedingly antique appearance, and its insulated position renders it a lonely and deserted spot.

## CHAPTER V.

ST. SENAN'S GIFTS OF PROPHECY—HIS LATEST RECORDED ACTIONS—HIS DORMITION AND SUBSEQUENT RESTORATION TO LIFE—DATE FOR HIS DEPARTURE—HIS OBSEQUIES—HIS BURIAL IN INISCATTERY.

THE gifts of prophecy have been assigned to St. Senan.<sup>1</sup> Cuimin of Coindeire states, that a Senan loved to have sickness upon him, so that there were no less than thirty different diseases, infecting his body.<sup>2</sup> But, it is not certain, what Senan he means, from among the two-and-twenty,<sup>3</sup> who have festivals,<sup>4</sup> and who are found recorded in our Calendars. Perceiving that his end was approaching, in order to leave this earth of exile with even more perfect dispositions, the holy Senan proposed to visit the cell of his first teacher and master, St. Cassidian, who, in all probability, was not then living. But, it was only natural, that Senan should wish to see once more the loved retreat, in which he had first learned the practices of a spiritual life. He also desired, to visit the cell of his paternal aunt, St. Scota,<sup>5</sup> daughter to Cobh-tach, that he might devote himself to absorbing prayer, and to prepare more fully for the expected hour of his departure. On the way, he turned from his course, to see the daughters of Næreus, virgins, whom he had veiled, and installed, at the church of Killeochaille;<sup>6</sup> and, by these ladies was he most kindly received.<sup>7</sup> They requested him to procure for them the relics of some holy monk, who might become titular patron of their church. Aware of his own approaching dissolution, and through Divine inspiration, the servant of God replied, that a Patron's and a Protector's relics should not be wanting to them. His words were verified, for his dormition took place a few days subsequently to this announcement. After he had taken leave of them, he proceeded towards the church of St. Cassidan. Having satisfied his devotions there, he returned through a certain plain, near Killeochaille.<sup>8</sup> Here, he heard a voice from on high saying: "O Senan, servant of God, thou art called to Heaven!" On receiving this announcement, the holy man thither-

stand at a short distance from the church, in an easterly direction, but they bear no inscriptions or symbols.

CHAPTER V.—<sup>1</sup> The vi. vol. of O'Longan MSS., in the R.I.A., contains a quatrain, on the prophecies of Saints Sedna and Senan, p. 189.

<sup>2</sup> This, however, is what Cuimin says:—

"Senan noble invalid loved,  
Good was every answer of his answers;  
To have thirty diseases in his body,  
Which was enough of evil to this sage."

<sup>3</sup> In a note Dr. Todd here says:—"Colgan enumerates two-and-twenty saints of this name, with their festivals Actt. SS. Append. ad Vitam S. Senani, chap. i., p. 537."

<sup>4</sup> See "The Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 68 to 71, and n. 1.

<sup>5</sup> See notices of her, at the 16th of July,

where she is noticed as St. Scoth. There is also a holy virgin, bearing the same name, in our Calendars, at the 18th of January.

<sup>6</sup> "Colgan thought that Killeochaille might have been the same as Kill-mac-caillech, 'cell of the nuns,' in the county of Clare, not far from Iniscattery; and, that the daughters of Næreus were perhaps those of Nateus, mentioned by Aengus Kelideus. These conjectures, particularly the former, are very probable; but, Archdall had no right (at Kilnagallegh) to change them into positive facts."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. iv., n. 31, p. 92.

<sup>7</sup> In the "Legend of Iniscattery," it is said, the church of Killeochaille has not been identified. See Duffy's "Hibernian Magazine," vol. i., No. 1, p. 39.

<sup>8</sup> The ancient name of Youghal, in the county of Cork, was Eochaille, *i.e.*, "the Yew Wood." It might have had Kill, *i.e.*, a church, formerly in conjunction, as a local

wards elevated his hands and eyes. With expressions of thanksgiving to God, his disciples were told, that the hour for his rest was at hand, that on this same day, he should die, and that on the following, they should bear his body to the monastery. Wherefore, with his mind fixed on that heavenly habitation, so long desired by him, the holy Senan restored his spirit into the hands of his Creator.

This dormition of St. Senan took place, on the 1st day of March, and about the twelfth hour of the day.<sup>9</sup> The year in which he died is unknown; but, it must have been later than 544—a date, assigned by some writers,<sup>10</sup> for that event,<sup>11</sup> in consequence of calculations and coincidences, which are thought to accord. The year mentioned, is thought by Archbishop Ussher to have been that when St. David of Wales died. Yet, he seems to have lived for many years after that date. Dr. Lanigan was inclined to think, that Senan died some years earlier than David, nor did he find any reason for what is said about their having died in the same year, except that they both happened to die on a first of March. Hence, it was supposed, that they died on the same day; and, instead of being understood relatively to corresponding days of different years, this diurnal coincidence was easily mistaken for one day of one and the same year.<sup>12</sup>

It is probable, in Dr. Lanigan's opinion, that Senan died about the year 560; whereas, we do not find, that he is said to have lived to a very great age, and it is stated, that he was of a sickly constitution.<sup>13</sup> Nor is he mentioned, as having had transactions with any of the eminent saints, who flourished in the south of Ireland, after or about that time, except Brendan of Birr, who died in 571, and whose visit to Senan could not have been later than 549. On the other hand, it is difficult to suppose, that he died much sooner than 560. From the respectability, to which he raised the monastery of Iniscatthy, it is fair to conclude, that he governed it, at least, for about twenty years after its foundation, about or somewhat prior to A.D. 540.<sup>14</sup> Upon the same principle, which urged Ussher to his conclusion, Colgan maintains, that Senan must have lived to, at least, the year 580,<sup>15</sup> whereas David did not die, it has been assumed, until about that date. If it were true, that Senan had been for some time with St. Maidoc of Ferns, as stated in the Second Life,<sup>16</sup> he should have lived until the latter end of the sixth century. But, in this, there is a huge anachronism; since, his being with Maidoc<sup>17</sup> is placed long before the foundation of Iniscatthy, at which time the latter was not yet born.

The body of St. Senan was conveyed to the nunnery of the holy virgins,

designation. Although not far from St. Cassidian's native place, we cannot even safely conjecture, that Killeochaille may be identical with the present Youghal.

<sup>9</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii, Vita Secunda S. Senani, cap. xlii., p. 533.

<sup>10</sup> Among these are Ussher, Harris and Archdall.

<sup>11</sup> Having read in the Metrical Life of St. Senan, that he died on the same day that David did, Ussher very naturally placed his death in 544. See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., pp. 454, 488, and *Index Chronologicus*, at A.D. DXLIV., p. 530.

<sup>12</sup> The Life, in which alone this identity of day is mentioned, has a story about David's death having been revealed to

Senan, at the very moment it happened, and his then lying down to die, where as they had agreed not to survive each other. This is a strange and an incredible story, as if indeed it depended upon them to leave this world whenever they pleased; nor, is there a word about it, in the Second Life, or in the accounts of Senan, given in the Calendars.

<sup>13</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," Martii viii. Appendix ad Acta S. Senani, cap. vi., pp. 543, 544.

<sup>14</sup> See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. xi., sect. iv., n. 34, pp. 93, 94.

<sup>15</sup> See "*Acta Sanctorum Hiberniæ*," Martii viii., n. 19, p. 525.

<sup>16</sup> Chapter xviii.

<sup>17</sup> See his Life, at the 31st of January.

already mentioned. Here it remained, until the following day. The monks of Iniscathay, being informed of their beloved abbot's death, set out for that place, where his body lay; and, among those, who proceeded thither, Odran,<sup>18</sup> Macinnil, the Bishops Erc and Mola,<sup>19</sup> with Segarius, son to Blathius,<sup>20</sup> are named.<sup>21</sup> While they were about to bear their abbot's corpse towards his monastery, they placed it in a coffin. Meantime, it is related, that they beheld the thumb of Senan's right hand lying on the ground. All who were present agreed, that this separation of the joint must have been miraculous. Yet, a still greater wonder appeared, for they found that the saint's hands were entire, wanting neither of the thumbs, nor any of the fingers. With joy of heart and signal encomiums, they celebrated this miracle. A promise and prophecy of the saint, made to the holy virgins who resided there, were in their recollections. These virgins had desired the relics of some saint, belonging to Iniscathay, to be given them, as a precious treasure. St. Senan declared, that their request should be complied with, in a short time, through the mercy of God. Thus, his promise had been miraculously fulfilled. Hence, the thumb was preserved with much veneration, in their nunnery. It was retained, as one of the most esteemed relics, in possession of its religious.<sup>22</sup> Afterwards, the body of St. Senan having been brought to Iniscathay monastery, it was unanimously resolved, that it should not be committed to the earth, until the clergy of Limerick,<sup>23</sup> the prelates of the neighbouring churches, and the chiefs of all that surrounding country, had assembled, for the obsequies of this holy man. While waiting, until these preparations should have been completed, the days and nights were spent, in chanting sacred canticles, and in the performance of holy rites. The heavens themselves were seen to glow with meteoric coruscations, exhibiting remarkable brightness, and angelic apparitions were frequently observed, from the 1st to the 8th of March—this whole interval appearing like one uninterrupted day.<sup>24</sup> We are then told, in the Second Life of our saint, that the clergy of Limerick, Deron, the Bishop,<sup>25</sup> Móronoc,<sup>26</sup> penitentiary of Inis-Luaidhe,<sup>27</sup> Cuta or Ceta, a Priest,<sup>28</sup> Molocus, surnamed the Devout, of Inis-tiprad,<sup>29</sup> with many

<sup>18</sup> After saying, that Odran cannot have been St. Patrick's disciple, who died before his master, nor Odran of Letter Odhrain, who died about the year 548, then Colgan adds, that he may have been a saint, so called, mentioned by Marianus O'Gorman, at the 16th of May, or one noticed at the 19th of February, or 6th of March, by the Martyrology of Tallagh, by the Commentator on Ængus, and by Marianus himself.

<sup>19</sup> The reader is referred to what has been said of Mota or Mola, in a preceding chapter.

<sup>20</sup> St. Ængus states, that a certain Blatius had several sons, in a Tract, lib. iii., cap. iii. Whether Segarius was one of these or not, has yet to be determined.

<sup>21</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii, n. 29, p. 536.

<sup>22</sup> See *ibid.* Vita Secunda S. Senani, cap. xlii., p. 533.

<sup>23</sup> It is doubtful, however, if Limerick could have had this early origin.

<sup>24</sup> A like miracle is recorded of St. Patrick, by Jocelyn, in his Life of that saint, chapter 193, as also in the Tripartite Life, part iii., chapters 104, 105, 106. See Col-

gan's "*Trias Thaumaturga*," Sexta Vita S. Patricii, cap. cxciil., p. 108, and Septima Vita S. Patricii, cap. civ., cv., cvi., p. 168.

<sup>25</sup> See notices of a St. Diuren, at the 6th of October.

<sup>26</sup> At the 27th of July, see some notices of a saint so called.

<sup>27</sup> In his account of Kildysart parish, Clonderalaw barony, county of Clare, Mr. O'Donovan says, "To the east of Canon Island, at no great distance is Inis-luaidhe (Inishloe), which is mentioned in St. Senan's Life as containing a church. But there is no ruin on it at present, nor even a graveyard, nor anything but an old tree, which is believed to have been blessed by St. Senan. To this parish also belongs Inis-tubrid, which is mentioned in St. Senan's Life, but there is no ruin on it at present." See County of Clare Antiquarian Letters of the Irish Ordnance Survey, vol. ii., p. 59. Mr. O'Donovan's Letter, dated Kildysart, 9th November, 1839.

<sup>28</sup> Colgan could find nothing regarding this priest, unless he was Cetheus, denominated the Traveller, Bishop and Martyr in the city of Aternensis, in the time of Pope Gregory, and who is set down, in the Car-



other holy men, assembled to assist at the burial of St. Senan.<sup>30</sup> Those, who were present, complained much of the loss religion had sustained, owing to our saint's death; and, the more so, as he had not designated his successor, nor signified his dying wishes, regarding the affairs of his church nor the state of his monastery.<sup>31</sup> Nor did he make any will, whereby all things might have been arranged, with satisfaction and permanency. While these remarks were circulating, to the great surprise of all, St. Senan arose in his coffin, as if awaking from a profound sleep. He saluted all those, who were standing around, and he requested them to lay aside their pious solicitude; saying, that whilst in the Kingdom of Heaven, through Divine clemency, he should not have less care and protection for his church, than if he were yet living among men. He then told his monks to elect Odran, as their abbot; and, afterwards, to choose his successors, according to their exalted virtues and merits, and not on account of race or family, nor through considerations of flesh or blood. He recommended his successors, to be mild towards their subjects, to be hospitable to strangers and to poor persons; to their subjects he recommended obedience, and the austerities of exact observance; whilst he exhorted both to shun faults, and to practise charity, piety and all other virtues. After a long discourse to multitudes there assembled, who were transported beyond themselves, with what they had heard and seen, and who were giving vent to their admiration by proclaiming the Divine praises, the period for his true release from earthly bonds had come, and, in fine, St. Senan reposed in the Lord. His body was buried in the church, with great honour; and, to the time when the author of his *Prose Life* wrote, frequent miracles were wrought, through this holy patron's merits and intercession.<sup>32</sup>

## CHAPTER VI.

POSTHUMOUS RENOWN OF ST. SENAN—MONUMENTS AND MEMORIALS RECORDING HIM—  
MIRACLES OCCURRING AFTER HIS DEATH, AND ATTRIBUTED TO HIS INFLUENCE—  
LOCAL AND CALENDAR COMMEMORATIONS—CONCLUSION.

WHEN the Almighty had summoned his great servant, to everlasting rest, fame spread abroad his wonderful miracles and virtues. Especially in the

thusian Martyrology, at the 13th of June. His era, about the year 600, favours this supposition. He might be called the Traveller, in all probability, because he left his own country. Colgan thinks it still more probable, he was identical with St. Caiteus, in whose name the Church of Kill-chaide in the adjoining diocese of Tuam had been dedicated.

<sup>29</sup> Colgan thinks his festival may be assigned, either to the 20th of January or to the 13th of August.

<sup>30</sup> See "*Acta Sanctorum Hiberniæ*," viii. Martii, nn. 31, 32, 33, 34, p. 536.

<sup>31</sup> Dr. Lanigan remarks, regarding Deron, Bishop of Limerick, who is named in the foregoing account, that neither was there a bishop nor a city of Limerick, in those days. As to the city, Ferrar could not find any thing authentic concerning it, until the middle of the 9th century. See his "*History of Limerick*," part i., chap. i., p. 3. Neither Ware nor Harris were able to dis-

cover any undoubted bishop in its see, before Gillebert, who lived in the eleventh century; as to St. Munchin or Manchan—whose Life is at the 2nd of January—Dr. Lanigan thinks it is more probable, that he was not Bishop of Limerick. Even if he were, as some say, its first bishop, it is argued, that see was not yet formed in Senan's time, whereas Munchin lived in the seventh century. It is to be observed, that the author of the *Second Life* lived at a very late period, and after the arrival of the English in Ireland, when Limerick had become a respectable city. In the *First or Metrical Life*, which is more ancient, the names of the bishops and abbots, who were at Senan's funeral, are not given. See "*Ecclesiastical History of Ireland*," vol. ii., chap. xi., sect. iv., n. 33, pp. 92, 93.

<sup>32</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. *Vita Secunda S. Senani*, cap. xliii., p. 533, and *Vita Metrica S. Senani*, cap. xxv., xxvi., pp. 523, 524.

south-western parts of Ireland, his memory was held in the highest respect. Thus, St. Senan and St. Ita<sup>1</sup> were popularly assumed, as the great saints of Hy-Connail-Gaura—represented by the baronies of Upper and Lower Conniloe. From such circumstance, it has been inferred, that Senan's jurisdiction, besides including some parts on the northern bank of the Shannon, comprised districts lying to the south, and to the south-east side of that river.<sup>2</sup> He was regarded, as particular patron of the ancient territory of Thomond. This is said, to have been originally set apart for the Firbolgs, and for other races, conquered by the Milesians. It is embraced, south and east, by the River Shannon; its westerly bound extends a long distance, by the sea, into the bay of Galway.<sup>3</sup>

St. Senan died, in all probability, either about, or shortly after, the middle of the sixth century. Most likely, his remains were enshrined on Scatterry Island; but, the Danish incursions of after times caused his monastery there to be profaned and despoiled.<sup>4</sup> Although, it had been formerly defaced,<sup>5</sup> by those barbarians, the monument of holy Senan is said to have been seen, on Iniscathy Island, towards the close of last century. The saint's head, covered with a mitre, according to a local tradition, had been fixed in a stone, that closed the top of an altar window, in the great church. This image was boldly executed, and, in the last century, but very little defaced. Several cells were to be seen.<sup>6</sup> On certain festivals, likewise, numerous pilgrims repaired to this island.<sup>7</sup> A learned writer remarks,<sup>8</sup> that notwithstanding the great fame of St. Senan, and the many monuments still recording his name and transactions, in connection with Iniscathy Island, a modern pseudo-antiquary has had the effrontery to write, that he was no other than the River Shannon personified.<sup>9</sup> By Ptolemy this river is called Senus,<sup>10</sup> and by Irish writers, it is designated Sionna,<sup>11</sup> or Seinnon, and Latinized, Sinnanus, or Sinennus.<sup>12</sup> It is not necessary, of course, to notice seriously such an extravagant conjecture; but, an allusion to it, in the subjoined note,<sup>13</sup> will give the reader of our saint's Life some idea of the manner, in which the Rev. Dr. Ledwich deals with Irish history and antiquities, in his pedantic, prejudiced, and very worthless compilation. We can scarcely wonder, that the learned Dr. Lanigan should give vent to his honest indignation, by indulging in remarks, manifesting an acerbity of tone and feeling, towards this ignorant writer; and, that he should sometimes employ expressions, beneath historic

CHAPTER VI.—<sup>1</sup> See her Life, at the 15th of January.

<sup>2</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. iv., p. 90, and nn. 26, 27, 28, pp. 11, 12.

<sup>3</sup> See that most readable and thoughtful work, which does equal justice to the scholarship and learning of the distinguished American writer, Thomas C. Amory, "Transfer of Erin; or the Acquisition of Ireland by England," chap. xiii., p. 62.

<sup>4</sup> See Archdall's "Monasticon Hibernicum," pp. 49 to 52.

<sup>5</sup> See Dr. Sylvester O'Halloran's "History of Ireland," vol. ii., p. 236.

<sup>6</sup> See Charles Smith's "Ancient and Present State of the County of Kerry," chap. viii., p. 227.

<sup>7</sup> See Ferrar's "History of Limerick." Appendix, No. xv., p. 378.

<sup>8</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. iv., p. 91.

<sup>9</sup> See Rev. Dr. Ledwich's "Antiquities of Ireland," p. 32.

<sup>10</sup> Thus it is marked, on his ancient Map of Ireland.

<sup>11</sup> See the Vita S. Fintani, Cluain Ednach, cap. iii.

<sup>12</sup> So is it written, in the Life of St. Senan himself, in which he is constantly called Senanus.

<sup>13</sup> Dr. Lanigan pertinently remarks, in this connexion, and in reference to Ledwich: "Does he mean to drive out of existence hundreds of Irish families, that bear the name of Shannon? According to his mode of treating antiquities, many persons should be changed into rivers. The celebrated St. Nilus, with whom Senan was nearly contemporary, would have been a phantom, and nothing more than the River Nile personified."—"Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. iv., n. 38, p. 99.

<sup>14</sup> In justice to Dr. Lanigan, it must be

dignity, when referring to such absurd statements.<sup>14</sup> By all Irish historical writers and students, the character of Ledwich's so-called "Antiquities of Ireland" is now understood. The work itself has long since fallen into deserved contempt and neglect. In addition to what has been already stated, it must be observed, that the gift of poesy, as of prophecy, was attributed to the holy Patron of Iniscathay.<sup>15</sup>

The author of St. Senan's Prose Life gives us an account, regarding some of those miracles, said to have been wrought through his merits, and, which took place, previous to that time when he wrote. An account of these may prove interesting to the reader, and may furnish a clue to the comparatively recent period of the composition. On the authority of this biography, many statements, contained in preceding chapters, rest. During a time, that Theodoric,<sup>16</sup> son to Thadeus O'Brien,<sup>17</sup> ruled over the principality of Thomond,<sup>18</sup> a certain man, subject to his rule, being accused of having committed homicide in a brawl, fled to the monastery of St. Senan. Its church had always been considered, a place of refuge and a safe asylum, in these parts. The chieftain's satellites were sent, to apprehend the author of this crime; but, when they had discovered his place of retreat, not daring to violate a recognised sanctuary, they returned to Theodoric, with an account of what had occurred; and, stating their own scruples, in prosecuting further proceedings. On hearing this, the chief was excited to anger. Accompanied by a great band of soldiers, he proceeded to St. Senan's Monastery. Here, he quartered himself and his troops, for that night, to the great inconvenience of the monks, belonging to this house, who, as being subject to his rule, were also subjected to his exactions. On the following night, he stopped at the church of Kill-mic an dubhain<sup>19</sup>—now called Kilmacduane<sup>20</sup>—which was an appendage to the Monastery of Iniscathay. While Theodoric remained there, St. Senan appeared to the Prior of Iniscathay Monastery, as if preparing for a journey. Being asked who he was, or whether he was bound, the apparition answered, he was Senan, and that he wished to proceed to inflict punish-

remarked, that these expressions are not found in the body of his history, but, rather, in its notes.

<sup>15</sup> In a MS. Codex, classed Vol. iv., Part ii., there is an Irish Life of St. Senan, at p. 118; an account of the miracles, wrought after death, through St. Senan, at p. 233; and different Poems attributed to St. Senan, to St. Brendan and to others, in Irish, at p. 142. These were transcribed, by Michael O'Clery, from older MSS., and they are now preserved in the Burgundian Library, at Bruxelles. It is to be regretted, that some efforts have not been made, to procure copies of those valuable Codices.

<sup>16</sup> This was not the celebrated King of Munster, Toirdhealbhach O'Brian, who afterwards became Monarch over all Ireland, and who died at Kincoradh, A.D. 1086, in the seventy-seventh year of his age. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 926, 927.

<sup>17</sup> Said to have been son to Donat Carbrech, by some authorities, or rather, perhaps, as Colgan seems to think, grandson of the same, by his son Cornelius, according to the opinion of certain historians. See "Acta Sanctorum Hiberniæ," Martii viii., n. 35, p. 536.

<sup>18</sup> "The principality of Thomond, generally called the country of the Dal-Cais, comprised the entire of the present county of Clare; the parishes of Iniscaltra and Clonrush, in the county of Galway; the entire of Ely O'Carroll; the baronies of Ikerrin, Upper and Lower Ormond, Ownney and Arra, and somewhat more than the western half of the barony of Clanwilliam, in the county of Tipperary; the baronies of Ownneybeg, Coonagh and Clanwilliam, and the eastern halves of the baronies of Small and Coshlea, in the county of Limerick."—County of Clare Antiquarian Letters of the Irish Ordnance Survey. Mr. O'Donovan's Ancient Territories in Thomond, as compiled or signed, by "J. O'D., February 13th, 1841," p. 9.

<sup>19</sup> This is now a parish church, in the ancient territory of Corcobaschin, near Iniscathay, and belonging to the diocese of Killaloe.

<sup>20</sup> This parish, situated in the baronies of Ibrickan and Moyarta, is described, on the "Ordnance Survey Townland Maps for the County of Clare," Sheets 38, 39, 47, 48, 57, 58. The Townland proper, divided into East and West, is in the barony of Moyarta alone, and shown on Sheets 47, 48, 57, 58.



ment on the chief, for his temerity. A short time afterwards, and, on the same night, he appeared to Theodoric, whom he transfixes with the end of his staff. This stroke inflicted a wound, in the leg, which caused the chief-tain much torture. While this latter asked, why he had become thus wounded; the saint answered, that it was on account of violence and injury inflicted on his church, and on his subjects. Saying these words, the apparition instantly vanished. On awaking, Theodoric found himself in a state, from which he could obtain no relief, through his medical attendants, until he died, after having suffered most extreme torture.<sup>21</sup>

At another time, a certain insolent noble, named Murchad O'Brien, who was accompanied by a band, subject to him, came to Iniscatthy. They wished to take from it, by violence, a vessel, the property of its monks. The prior and clergy, belonging to the monastery, met them, and earnestly besought the troop, not to act sacrilegiously upon a spot, always regarded as a place of asylum. But, this rapacious band still persisting in such purpose, some members of the congregation, belonging to the monastery, hastened to assist the monks. At length, this affair proceeded to blows, and the impiety of Murchad went so far, as to cause his striking one of the clergy present, with his hand, and, in such a manner, as to cause a severe wound. Afterwards, the chief and his band fled from that place; but, God's judgments followed him, in punishment for his sacrilegious conduct. On that very night, while he was asleep, St. Senan appeared to him, and threatened punishment for his crimes. When the culprit learned this, he endeavoured to obtain the saint's pardon by prayers, and by any satisfaction he might impose—but, in vain; for, presently, he felt a great pain, in the left side, and he then awoke, crying out, that it had been transfixed by God's holy servant. While his wife and family ask the cause for his outcries and pain, the chief said, that on account of injuries inflicted on the clergy, their Patron, St. Senan, had given a wound, which must shortly result in his death. Immediately afterwards, he expressed a desire to make his will, that thus his affairs might be arranged, previous to his departure.<sup>22</sup> At another time, having violently invaded Corcobaschind territory, Richard de Clare<sup>23</sup> devastated every place with fire and sword, making no distinction between lay and ecclesiastical property. Among his other acts of rapine, he spoiled St. Senan's church; when the clergy and people of the territory, moved by this sacrilegious act, poured forth a petition to their patron, that he would procure the infliction of merited punishment, on this impious invader. Their prayers were heard, and on the night after, Senan appeared to the monastery sacristan, who was told, that in consequence of petitions, offered to the patron, he would inflict chastisement on Richard de Clare, for the rapine and outrages visited on the saint's church and territory. Immediately afterwards, the saint appeared in person, to this chief, whom he struck with his staff; and, in consequence thereof, De Clare became imbecile and his head was rendered delirious. Three days after, this offender fell, by the hands of his enemies, in a hostile encounter.<sup>24</sup>

Among the many churches, dedicated to St. Senan, was one named Kill-challige.<sup>25</sup> It was revered by the people, and with a veneration, second

<sup>21</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. Vita Secunda S. Senani, cap. xlv., p. 533.

<sup>22</sup> See the Bollandists' "*Acta Sanctorum*," tomus i., viii. Martii. Vita Secunda S. Senani, cap. vii., num. 53, pp. 777, 778.

<sup>23</sup> On the authority of Camden, the Bollandists place his death, at A.D. 1262. See *ibid.*, num. 54, note (i).

<sup>24</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. Vita Secunda S. Senani, cap. xlv., p. 534.

<sup>25</sup> This church was situated within the present parish of Kilfearagh, barony of Moyarta, and county of Clare. There was a burying-ground, called Cill-na-g-Caileach, *i.e.*, "the Church of the Nuns." It lies in the townland, to which it has given name.

only to that entertained for Iniscatthy. By degrees, however, respect for it began to languish, until, in course of time, this edifice was converted into a barn. Such an irreverent use of the building was thought to have called forth our saint's displeasure, and, through a very humble instrument; for, a sparrow having taken a burning brand, from some neighbouring fire, communicated it to heaps of straw, which, with the house, perished, in a conflagration, that immediately followed. The people, however, prepared materials to restore this building. Whilst in need of lime and mortar, for such a purpose, St. Senan appeared to a villager, named Senanin O'Hettromain,<sup>26</sup> telling him, that he must dig to some depth, near the house of a daughter of Y-bhmachain, where he should find so much lime, as ought to suffice, for rebuilding the church. These orders were obeyed, and, according to the promise given, so much lime was found, as served their purpose; while the heap did not seem at all diminished in the trench, during the progress of this building.<sup>27</sup> What is further remarkable, in connexion with this lime, there was a curative property, it was popularly supposed to possess, in reference both to men and cattle.<sup>28</sup> Donatus, son to Donald, who ruled over Corcobaschind territory, had violated the churches of St. Senan, through Satan's instigation; and, he had even violently driven away herds, belonging to the neighbouring tenants. Having plundered the churches<sup>29</sup> of Kill-nacallige,<sup>30</sup> Kill-charitain, and Ros-anaircheil, the Vicar of St. Senan, the vicars of other churches, with the clergy of this region, arranged themselves in a solemn procession. Bringing forth the various relics in their custody, they proceeded to Donatus, and on representing the immunity due to property, belonging to their respective churches, they asked him to restore what he had taken. They threatened those unjust invaders with the malediction of God, of St. Senan, and of other saints, connected with those churches, rendered holy by being their burial places, and by the possession of their relics. The heart of Donatus, however, proving obdurate, he disregarded these warnings. Wherefore, the clergy had recourse to the spiritual arms of the Church; and, they fulminated a sentence of excommunication against him, with the sounding of bells. Although, at first, disposed to show some signs of penitence, yet, the unjust invader relapsed again into a state of more obstinate impiety. This chief, having supported a large band of soldiers, was obliged at great expense to procure them sustenance and largesses, for half of the year. At the end of this time, when he led them to the field, Donatus, his brothers, and his paid satellites, who were accomplices in the sacrilege perpetuated on the churches of God and of St. Senan, all miserably perished. His brother,

Part of the church walls were standing here, within the recollection of Eugene O'Curry, but now there is not a vestige visible. See County of Clare Antiquarian Letters of the Irish Ordnance Survey, vol. i., p. 356. Mr. Eugene Curry's Letter, dated Kildisert, 8th November, 1839. In his identification of this place with Kill-Challige, Mr. O'Curry refers to the present and to a subsequent passage, taken from the Life of St. Senan, cap. xlvii., xlviii.

<sup>26</sup> "The O'Hedromans are still numerous, in the parish of Moyarta adjoining, and are traditionally remembered as the ferrymen and fishermen of St. Senan, who, it is said, left them the privilege that none of the name should ever be drowned between Inis Cathaigh and Kilcardain; nor was any of them remembered to have been drowned within

that limit, though they were almost all boatmen."—*Ibid.*, p. 357.

<sup>27</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Secunda S. Senani, cap. xlvii., p. 534.

<sup>28</sup> See *ibid.*, cap. xlviii.

<sup>29</sup> These were situated, not far from Scattery Island, in the territory of Corcobaschinn, and in the diocese of Killaloe, as Colgan states, in n. 37, p. 536.

<sup>30</sup> This church has been identified, in a note to the foregoing paragraph. But, I am unable to identify the other two places, after a careful examination of the MS. Index to the Townland and Parishes of Clare County, as preserved in the Irish Ordnance Survey Office, Phoenix Park. Hence, I suppose, the names have become obsolete, in that part of the country.

Bernard, who, in no manner had been connected with those outrages, alone escaped.<sup>31</sup>

Another time, Mathgamanius, or Matthew, son to Domnald, son to Murchertach, wished to take away by violence certain herds, which were kept in a place of refuge, sacred to St. Senan. When his vicar, and the people of this place, wished to prevent that violence, Matthew shot two arrows at the vicar, intending to deprive him of life; however, these arrows did not even penetrate his garments, against which they lightly glanced. On seeing this, the chief was enraged, and leaping in among the cattle, he killed an ox; but, before himself or his companions could remove the quarters, Matthew was seized with a sudden illness, and he immediately expired.<sup>32</sup> On a certain occasion, some wicked depredators, entering the lands dedicated to St. Senan, took away a cow, from the herd of a venerable priest, named O'Regan. This animal was butchered at a pond, some distance from that place, where the theft had been committed; and, afterwards, a calf belonging to this cow, was covered with its hide, and sunk in the bottom of a pit near the pool. A public search was instituted, for recovery of the missing cow; during which, it was believed, that the authors of this robbery must incur St. Senan's displeasure. After a month had elapsed, the robbers returned to the pit, whence they drew forth the skin-covered calf; when, to their surprise, this animal was alive, and signified the fact, by bleating aloud three different times. Being seized with astonishment, at what they looked upon as a miraculous occurrence, those thieves returned to the priest. To him they confessed, what had taken place; whilst, at the same time, they promised him restitution for the injustice committed. They likewise engaged the future amendment of their lives.<sup>33</sup>

A clerical Synod being at one time convened, in St. Senan's church; amongst other decrees, one was passed, for the erection of a chapel, in honour of the Blessed Virgin. But, a difficulty was presented, in the way of obtaining stones, which could easily be dressed, or which might serve for the purpose of being converted into lime. While in such state of perplexity, the clergy retired on this day; but, on the following, when going out, one of these clerics found near the church the very stones required, and, sufficient in quantity, to build the whole sacred edifice.<sup>34</sup>

Iniscattery was the see of a bishop, before the English invasion, and until united with Limerick, about the beginning of the twelfth century.<sup>35</sup> Long after the death of St. Senan, the O'Brians held Iniscathay, to repel the Danish invaders of their territories. It was long an object for contention, between both parties, and our Annals<sup>36</sup> abound with notices of their quarrels. This island contains nearly 180 acres; and about 20 of these were under wood, previous to the dissolution of monasteries,<sup>37</sup> but, not a shrub now remains.<sup>38</sup>

<sup>31</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. Vita Secunda S. Senani, cap. xlix., p. 534.

<sup>32</sup> See *ibid.*, cap. i., p. 534.

<sup>33</sup> See the Bollandists' "*Acta Sanctorum*," tomus i., viii. Martii. Vita Secunda S. Senani, cap. vii., num. 59, p. 778. Albert le Grand relates this incident, in a different manner. See n. (k), p. 779.

<sup>34</sup> After relating this incident, the author of the *Prose Life* adds: "*Hoc ex multis pauca per S. Senanum post mortem patrata miracula sufficient.*"—Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. Vita Secunda S. Senani, cap. lii, p. 534.

<sup>35</sup> See Ferrar's "*History of Limerick*," part iii., chap. iii., pp. 185, 186.

<sup>36</sup> See Duffy's "*Hibernian Magazine*," vol. i., n. i., p. 39. At the conclusion, in the admirable article, "*The Legend of Iniscathy*," will be found the Annals of this island, with a correct topographical description of the place, and of its venerable group of ecclesiastical ruins.

<sup>37</sup> See Archdall's "*Monasticon Hibernicum*," p. 51.

<sup>38</sup> See Mr. and Mrs. Hall's "*Ireland: its Scenery, Character*," &c., vol. iii., p. 434.

<sup>39</sup> See an Article, in the "*Gentleman's*



On this island, Mr. Hills only found the remains of six churches, and probably of a seventh;<sup>39</sup> although, as we have stated, at no very remote period, the ruins of eleven old buildings had been shown. The people, about here, have a great devotion towards their patron saint, and they believe that any irreverence or acts of irreligious Vandalism, committed on the Island of Iniscattery, will meet with condign punishment. Various exemplary instances are popularly remembered.<sup>40</sup>

In addition to the foregoing instances, it is stated by Albert le Grand, that during the reign of Queen Elizabeth,<sup>41</sup> daughter to King Henry VIII.,<sup>42</sup> one Bernardulus<sup>43</sup> was destined for the Bishopric of Limerick, when it had been resolved to effect the overthrow of the Catholic Church, in Ireland. During his visitation of this diocese, Bernardulus<sup>44</sup> had heard of the judgments, visited on those, who dared to violate the possessions of St. Senan, on Scattery Island; but, in order to carry out a decree, which obliged Catholics to forswear the Pope's primacy, and to affirm the Queen's supremacy, even in matters ecclesiastical, he had despatched two of his ministers, with a company of soldiers, to proclaim, that the inhabitants should assemble in St. Mary's Church, to hear the royal commands. All were most reluctantly obliged to attend there; but, meantime, their secret prayers were fervently offered to the Immaculate Mother of God, and to their holy Patron, St. Senan. The chief minister having retired to rest, on that night, fell asleep; yet, soon he awoke the guard with outcries, stating, that he had seen St. Senan, and that he had felt blows on his body, from the saint's pastoral staff, which left him so disabled, that for a day he could not rise from bed. However, this did not alter his purpose, nor did the prayers or warnings of the islanders move him;

Magazine," Vol. i., A.D. 1864. "Notes on the Architecture of Ireland," v., pp. 549, 550.

<sup>40</sup> Even a local paper, the "Clare Advertiser," of July 4th, 1857, relates an anecdote, regarding a melancholy accident, which happened to the chief Engineer of her Majesty's ship, Hawke, in the old church ruins of Iniscattery, on Saturday, the 27th of June, 1857. Having landed there, with some friends, to spend a festive day, after dinner, the engineer and his friends walked over the "sainted isle of old." They viewed the fine old tower, and holy well, and the chapel of St. Sinan, in which there was an alder tree, older than the oldest inhabitant on the island. Visitors at all times have held the antiquities of the island, in respect, if not in veneration. The engineer was desirous to possess some curiosity from the island, so remarkable in Irish history; he used a little chopper, on the tree, when a poor man present requested him to desist, saying such things were never done by visitors. This warning had not the desired effect. Not finding the branch to yield, the engineer handed the little hatchet to his companion, while he made an effort to swing out of the tree, in order to break it, where it was notched. Then the branch gave way, almost without a pull. The engineer fell with a terrible scream—the alder branch fell on him—the tree broke, not at the place where it was notched, but much higher up, and where it was not expected to break. There he lay,

in great pain. His wife, with tears, regretted that the poor man's advice had not been taken. The sailors were called, and a litter was prepared. Gently as the men could carry him, they conveyed him to the boat, and thence to his ship, where he suffered the greatest agony.

<sup>41</sup> This reign is calculated, from November the 17th, A.D. 1558, to her death, which occurred, March 24th, 1603.

<sup>42</sup> He ascended the throne, April 22nd, A.D. 1509, and died on the 28th of January, A.D. 1547. See Sir Harris Nicolas' "Chronology of History," pp. 333, 344, 338, 339.

<sup>43</sup> So called, because he was remarkably diminutive in stature.

<sup>44</sup> This must have been Bernard Adams, who succeeded John Thornburgh, who was appointed Protestant Bishop of Limerick, by Queen Elizabeth, towards the close of A.D. 1593, and who is said to have resigned this see July 4th, A.D. 1603, having then been translated to the Bishopric of Bristol, whence he was translated to the see of Worcester, on the 17th of February, A.D. 1616. According to Harris' Ware, Bernard Adams had been appointed by King James I. to succeed John Thornburgh, and he was consecrated in April, A.D. 1604. From A.D. 1606 to A.D. 1617, together with the see of Limerick, he held that of Kilfenora. He died in Limerick, on the 22nd of March, A.D. 1625, English style, and he was buried in St. Mary's Cathedral. See Vol. i., "Bishops of Limerick," pp. 511 to 513.

for, he swore, that neither the saint, nor any other person, should prevent him from executing the queen's wishes, and from driving the abominations of Roman idolatry out of the island. The night following, this minister and his assistant lay, in the same chamber, but in two different beds; when, once more, during the night, St. Senan appeared, in pontifical garments, and surrounded with a great light, while carrying an episcopal crozier in his hand. Drawing the bed-curtain aside, the apparition again struck the sleeping minister, until blood flowed from his wounds. His cries were ineffectual, to bring the servants in the house to his aid, for the chamber door had been firmly fastened; while, his room-mate looked on with terror, and fearing a like chastisement for himself. The avenging spirit departed, and opening the door, the servants found access to their suffering master, who desired, at once, to be conveyed with his companions, on board a ship, which sailed from Iniscattery to Limerick. Four days after his arrival here, the miserable man died impenitent; while, those who accompanied him to the island were so much afraid of future disagreeable consequences, that they refused to have anything more to do, in molesting the islanders on Iniscathay.<sup>45</sup>

In the county of Wexford, the old parish of Templeshannon bears our saint's name, even at the present day.<sup>46</sup> It contains that portion of Enniscorthy town, eastwards from the River Slaney. An ancient church is here to be seen. It is on the outskirts of the town, and it consisted of a nave<sup>47</sup> and choir.<sup>48</sup> A choir-arch, much disfigured, connects them; while, the middle gable rises a little above the side walls, the upper part being removed. The choir-arch appears to have been pointed, and its gable is covered with ivy. Although burials are still continued, in the graveyard, attached to that church, no patron saint or day is now remembered by the people.<sup>49</sup> It is said, a parish and church of Kilshenane,<sup>50</sup> in the barony of Clanmaurice, and diocese of Ardfer, has St. Senan as the patron.<sup>51</sup>

There are two chief festivals, occurring in the Irish Calendars, in honour of this great saint. One of these takes place, on the 1st day of March, as we have already noticed it. Thus, too, Ussher remarks,<sup>52</sup> that in the Killenensen Martyrology, at the Kalends, or 1st of March, he found the festival of St.

<sup>45</sup> See the Bollandists' "Acta Sanctorum," tomus i., Martii viii. De Sancto Senano. Appendix ex Alberto le Grand de SS. Armoris, num. 63, 64, 65, p. 779.

<sup>46</sup> It is compounded of Teampull, "a church," and Seanain, the genetive form of Seanán—the name of the famous Irish saint, whose principal establishment was on Scattery Island, in the Shannon. Thus, Teampull Seanain is Latinized "ecclesia Senani." See County of Wexford Antiquarian Letters of the Irish Ordnance Survey, vol. ii., p. 251, Signed, "J. O'D.," the initials of Mr. O'Donovan's name. The foregoing remarks are without date; but, probably, they were written in the summer of 1840.

<sup>47</sup> The nave is about 30 feet, in length, by 19½ feet, in breadth. The side walls, which appear to retain the original height, and extend the entire length of this portion of the church, are about 18 feet high. Only the northern portion of the gable remains; and, at the southern extremity of the part remaining, there is a large stone, which seems to have been the lower stone of a doorway.

The walls of the nave are about 3 feet thick, and they are covered with ivy. See *ibid.*, pp. 252, 253.

<sup>48</sup> The choir was about 12½ paces long, and it appears to have been of the same breadth with the nave; but, as its side walls are now level with the ground, it is impossible to measure the breadth with accuracy. The east gable is almost perfect, being slightly injured, however, at the top. On this gable, there is a square window, formed of granite, on the outside, where it is about 3 feet high, by 2½ feet—it widens considerably on the inside. This gable is built of small and very thin stones, and it is about 2½ feet in thickness. The nave is built of large and small stones. See *ibid.*

<sup>49</sup> See *ibid.*

<sup>50</sup> See it described on the "Ordnance Survey Townland Maps for the County of Kerry," Sheets 10, 16, 17, 22, 23, 30, 31. The townland proper is on Sheet 16.

<sup>51</sup> See the Bollandists' previous commentary to his Life, num. 10, p. 761.

<sup>52</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 454.

Senan, Confessor, in Hibernia, noted. As also noticed, at the previous day, March the 7th is marked for St. Senan's festival. The 8th of March, however, is the feast, which was most solemnly commemorated. At this date, St. Senan has been entered, in the "Feilire" of St. Ænguss.<sup>53</sup> The Calendar of Cashel, Cathal Maguire, and the Martyrology of Donegal<sup>54</sup> have their respective accounts of him, on this day.<sup>55</sup> Likewise, the Martyrology of Salisbury,<sup>56</sup> and the English Carthusian Martyrology of Newport, record his feast, substituting, however, "Fenani" for "Senani," at this date.<sup>57</sup> Besides, the Kalendar of Drummond states, at the viii. Idus: In Ireland, the Holy Confessors Senan, Aed, and Conna, on this day, went to Christ.<sup>58</sup> The mediæval Antiphonaries<sup>59</sup> of our Irish Churches furnish conclusive proof, that formerly the Office of St. Senan, Bishop and Confessor, contained nine lessons, as recited by the clergy, in different dioceses.

The people of Thomond and of Munster hold the well of St. Senan, on Scatterry Island, in the greatest veneration. In former times, the sailors on merchant vessels, sailing from Limerick out to the Atlantic, if detained by contrary winds, at the mouth of the Shannon, usually went, in a religious manner, and drew water from it, invoking the patron's intercession. This supply was brought on board their ships, and within twenty-four hours, their expectation of favouring winds was never known to be disappointed. From the sepulchre of St. Senan, also, the people were accustomed to take small olive-coloured stones, which were regarded as relics. These, when put into what they drank, were supposed to effect a cure, or a prevention from plague, or from any kind of contagious disease. The seamen were in the habit of wearing them as amulets, about their persons, when out at sea, and believed that so they should not be drowned, while devoutly invoking the holy name of Senan. On one occasion, a shipwrecked merchant, thus furnished, and praying to the patron, found when his vessel disappeared, that some invisible force impelled him safely towards the shore. The brother of this merchant, being furnished, likewise, with similar relics, survived, and escaped from this accident; while, it was remarked, that nine other mariners, not having them, perished in the raging sea.<sup>60</sup> Besides, the celebrated well, on Scatterry Island, in Killshinane parish, county of Kerry, there is a well, also dedicated to St. Senan. A patron is held there annually, on the 8th day of March. Again, there is a remarkable well of a St. Senan at Dumass, on the western bank of the Shannon, and in the county of Clare.<sup>61</sup> In addition to the foregoing, there is an object, marked as St. Senan's altar, on Henry Pelham's old

<sup>53</sup> The following Irish stanza, and its English translation, have been furnished by Professor O'Looney, from the "Leabhar Breac":—

O. 1111. 10. Senan iníre cathaig  
Cpochair ecpait napach  
Conanuil clíi buaoach  
Eppuc beoaeo bagach.

Senan of Innis Catha  
Who strangled the hideous  
Narach  
Conandil the triumphant hero  
The bishop Beoaeo the war-  
like.

<sup>54</sup> Edited by Rev. Drs. Todd and Reeves, pp. 68 to 71.

<sup>55</sup> See the Bollandists' "Acta Sanctorum," tomus i., Martii viii. De Sancto

Senano. Previous Commentary, num. 9, p. 761.

<sup>56</sup> Edited by Richard Whitford, A.D. 1526.

<sup>57</sup> See Colgan's "Acta Sanctorum Hiberniae," Martii viii. Appendix ad Vitam S. Senani, cap. vi., p. 539.

<sup>58</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 7.

<sup>59</sup> Thus, in these Manuscripts, belonging to the Library of Trinity College, Dublin, and classed B. 1. 3., and B. 3. 12., at the 8th of March, the respective Calendars note ix. lect.

<sup>60</sup> See the Bollandists' "Acta Sanctorum," tomus i., Martii viii. De Sancto Senano. The foregoing account will be found in Appendix ex Alberto le Grand de SS. Armoriciis, num. 61, 62, p. 779.

<sup>61</sup> See "The Illustrated Dublin Journal," vol. i., No. 4, p. 52.



Map of the County Clare. It is within the bounds of Killard parish,<sup>62</sup> in the barony of Ibrickan. During the last century, the Bell of St. Senan was religiously preserved, by the people, living near Scatterry Island; and, it was used by them, for the purpose of giving evidence. Many believed, that to swear falsely on it was to ensure immediately the taking of convulsions, to be followed by a speedy death.<sup>63</sup>

The hermit and the cœnobite of our early Irish and Christian Church were moulded on the same framework of society, as fashions the religious of this nineteenth century.<sup>64</sup> Still must it be regretted, that the history of the Irish cœnobic life and Monastic Orders is as yet comparatively unwritten; no man of this generation has dared to grapple with this vast subject, the materials for elucidating which are not yet stored up fully in printed books. They lie scattered, through the public libraries and record rooms, not alone of Ireland, but of half the cities of Europe; they are locked up in the charter chests of great landowners, or in the still less accessible bookcases of wealthy and ignorant collectors. It is true, that even in a divisional sense, the task must prove a life-long labour, and much reading, during the most active period of life, must be directed to kindred subjects; but, had such a work come to partial perfection, until of late years, it should have been written, on the authority of printed documents only, for facilities were but grudgingly afforded, by public authorities, for researchful acquaintance with muniments under their custody. Private and unaided effort could therefore have given but a very imperfect outline of the subject. Let us hope, however, that the glimpses, so imperfectly revealed in sacred biography, may urge others to deal more completely with a grand historical picture.

ARTICLE II.—ST. LIBER, OR LIBERIUS, ABBOT OF AGHABOE, QUEEN'S COUNTY. [*Sixth and Seventh Centuries.*] Some doubtful notices of this holy man are to be found in Colgan,<sup>1</sup> and the Bollandists<sup>2</sup> place him, among their pretermitted saints, at this date. Little is known regarding him; but, it is stated, this saint was the son of a nobleman, called Aradius. It has been inferred, that Liber must have been born, about, or after, the middle of the sixth century, and that he flourished, towards the year 580. Then, it is said, that in his youth, the name he bore indicated his morals, until converted by a miracle of St. Canice,<sup>3</sup> to a life of grace. He then became a model of virtue, and he is conjecturally thought, to have placed himself, as a disciple, under such holy guidance, as his great spiritual director afforded. Simply the name of Liber, with the letter S. appended, is seen in the Martyrology of Tallagh,<sup>4</sup> at the 8th of March. This saint is regarded, as the immediate successor of the founder of Aghaboe,<sup>5</sup> Blessed Canice. This place is situated in the southern part of the Queen's County. In treating of Aghaboe and about its former history, the Rev. Edward Ledwich undertakes to give an exact description of the old ruins,<sup>6</sup> near which he lived as a rector, for over twenty years.<sup>7</sup> His antiquarian knowledge, however, is

<sup>62</sup> It is shown on the "Ordnance Survey Townland Maps for the County of Clare," Sheets 38, 46, 47, 56, 57.

<sup>63</sup> See Dr. Sylvester O'Halloran's "General History of Ireland," vol. ii., p. 188.

<sup>64</sup> See "Monastic Legends." A paper, read by Edward George Kirwan Browne, before the Academia, at Hackney, p. 7. London, 8vo.

ARTICLE II.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," viii. Martii. Vita S. Liberi or Liberii, p. 566.

<sup>2</sup> See "Acta Sanctorum," toms i., Martii viii., p. 749.

<sup>3</sup> See his Life, at the 11th of October.

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>5</sup> It is now a parish, within the baronies of Clandonagh, and of Clarmallagh, and it is shown on the "Ordnance Survey Townland Maps for the Queen's County," Sheets 21, 22, 23, 28, 29, 34. The townland proper is on Sheet 22.

<sup>6</sup> From a sketch, taken by Daniel Grose in 1792, a copperplate engraving has been

singularly at fault, in reference to various places and particulars. He has also contributed the historical article, on this place, published by Archdall.<sup>8</sup> A much more complete account he has given, in the work or collection of William Shaw Mason.<sup>9</sup> This is accompanied by a map of the parish,<sup>10</sup> together with some interesting engravings of Antiquities.<sup>11</sup> The old Cathedral here stood, on the site of the modern Protestant church, and some vestiges of the more ancient building are traceable, in the walls and about the founda-



The Dominican Abbey Church, Aghaboe, Queen's County.

tions. A much frequented graveyard surrounds it, and cut-stone pieces, rudely torn from the mullions and carvings of the ruined Dominican Abbey, which is near, now are to be found, at the heads of humble graves. A predecessor of the Rev. Edward Ledwich in the living is charged by him, with having demolished most of the venerable pile, to inclose a demesne.<sup>12</sup> The Abbey is said, in one account, to have been built, A.D. 1052, in another, A.D. 1250, and, again, A.D. 1382, by the Fitzpatricks. St. Canice having died, A.D. 598, or 599, it is thought, St. Liberius immediately succeeded him, as Abbot of Aghaboe. Here, he probably lived, for the rest of his life; and, he died, in the year 618, according to the Annals of Ulster, and of the Four Masters; but, in 619, according to those of Clonmacnois.<sup>13</sup> Marianus, his Scholiast,

introduced into Grose's "Antiquities of Ireland," vol. ii., pp. 39, 40.

<sup>7</sup> The house in which Rev. Edward Ledwich lived, and the glebe lands, have been sold to the tenant, Jeremiah Dunne, Esq., who had been in possession, and who purchased them, under provisions of the late Irish Church Disestablishment Act.

<sup>8</sup> See his "Monasticon Hibernicum," pp. 588 to 590.

<sup>9</sup> See "A Statistical Account, or Parochial Survey of Ireland, drawn up from the Communications of the Clergy," vol. i., No. ii. Parish of Aghaboe, Queen's County

and diocese of Ossory. By the Rev. Edward Ledwich, LL.D., Member of many learned Societies, author of the Antiquities of Ireland, and editor of Grose, on the same subject, pp. 13 to 78.

<sup>10</sup> Copied from the Down Survey.

<sup>11</sup> These are, exterior views of the Abbey and Church of Aghaboe, as also a view and ground plan of the Mote of Monacoghlan.

<sup>12</sup> The accompanying interior view of the ruins was sketched by the writer, in the summer of 1856. It has been transferred to the wood, by William F. Wakeman, and engraved by Mrs. Millard.

Maguire, and the Martyrology of Donegal,<sup>14</sup> register Liber, as having had a festival, on this day, and they assert, that he was Abbot of Achadh-bo-Cain-nigh; for, such was the denomination, bestowed on this place, ever held sacred to the memory of the glorious Patron.

ARTICLE III.—ST. DUTHAC OR DUBTHAC, PATRON AND BISHOP OF ROSS, SCOTLAND. [*Eleventh Century.*] Despising alike the applause of princes and of people, this holy man avoided company, banqueting, and all worldly comforts. Yet, by this course of life, he acquired a just meed of fame, among the people of Britain and Ireland, where his travels produced grace.<sup>1</sup> A Life of St. Duthac was written by Father Patrick Anderson,<sup>2</sup> a Scotch Jesuit, who compiled Lives of the Scottish Saints, which manuscript had been preserved, in the Scotch College, at Paris. He flourished, in the beginning of the seventeenth century.<sup>3</sup> The Rt. Rev. Bishop Challenor,<sup>4</sup> the "Memorial of British Piety,"<sup>5</sup> Rev. Alban Butler<sup>6</sup> and Rev. S. Baring-Gould<sup>7</sup> have their respective notices of Duthac. Also, the Bollandists,<sup>8</sup> and Bishop Forbes,<sup>9</sup> who give an account of this saint, tell us, that he sprung from no ignoble family of the Scoti, and that his wise instructors early imbued him with a knowledge of the Christian Faith. While engaged at his youthful studies, it pleased God to perform a wonderful miracle. His preceptor having sent him for fire to a workshop, snatching up with a tongs some burning thorns, the workman there cast them into the youth's bosom. His clothes even remained unsinged and unscathed, while Duthac carried the burning thorns safely to his master. By Divine direction, it is stated, that Dubthac crossed over to Hibernia.<sup>10</sup> There, he applied to study the precepts and laws of the Old and New Testament, and on his return to Scotland, he taught these publicly with all gentleness. Shortly after, he was consecrated by his co-bishops, as universal and chief pastor.<sup>11</sup> He was remarkable, for his gift of miracles. One of these throws a picturesque light, on the manners of his time. Duthac had been invited to a feast, where one of the company, after drinking, had a sick headache. He had sent a portion of swine's flesh, with a gold ring, by one of Duthac's disciples; but, the latter, on passing a cemetery, laid down the flesh and ring there, desiring to offer prayers, for the souls departed. Meantime, a hungry kite snatched them up and flew away across a river, towards a dense wood. Fearing the anger, both of the donor and of his master, the disciple straightway returned, with an account of what had happened. Whereupon, St. Duthac retired for a few minutes, and he prayed;

<sup>13</sup> See Dr. O'Donovan's Edition, vol. i., pp. 240 to 243, and n. (q). *Ibid.*

<sup>14</sup> Edited by Drs. Todd and Reeves, pp. 70, 71.

ARTICLE III.—<sup>1</sup> See the "Martyrology for the use of the Church of Aberdeen," in "Proceedings of the Society of Antiquaries of Scotland," vol. ii. Sessions MDCCCLIV-V.—MDCCCLVI.—VII., p. 262.

<sup>2</sup> He was nephew to John Lesley, the pious Bishop of Ross, who died at Bruxelles, A.D. 1591, and who had an extraordinary devotion towards St. Duthac, as chief patron of his diocese.

<sup>3</sup> See Dr. Oliver's "Collections towards illustrating the Biography of the Scots, English, and Irish Members of the Society of Jesus," p. 17.

<sup>4</sup> See "Britannia Sancta," part i., p. 163.

<sup>5</sup> See p. 48.

<sup>6</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March viii.

<sup>7</sup> See "Lives of the Saints," vol. iii., pp. 164, 165.

<sup>8</sup> See "Acta Sanctorum," toms i., Martii viii. De S. Duthaco Episcopo Rossensi in Scotia. A previous Commentary, in three sections, to a Vitæ Compendium ex Breviario Aberdonensi, in six paragraphs, pp. 799, 800.

<sup>9</sup> See "Kalendars of Scottish Saints," pp. 328, 329.

<sup>10</sup> Dempster writes thus: "Unum scio, in Hibernia diu illum versatum: vidi in Malisio episcopo Sanctandreo Catalogo de illa ecclesia."—"Historia Ecclesiastica Gentis Scotorum," toms i., lib. iv., num. 378, pp. 207, 208.

<sup>11</sup> The words in his Office are "universalis et praecepius pastor."



when the kite soon returned, and laid what he had taken, at the saint's feet. Blessed Duthac accepted the ring, but he restored the flesh to that kite, which anon flew away. Again, in the case of a cake, made with honey and butter, food was miraculously increased, and the remains worked cures. While celebrating the feast of St. Finbarr<sup>12</sup> of Cork, a canon of Dornoch Church caused a fat ox to be killed for the poor. Determining to carry a portion of it himself to St. Duthac, during a dark and stormy night; the spit, on which this food was carried, gave a light both coming and going. According to Dempster,<sup>13</sup> he wrote a Book, "*Meditationes solitariae*," a Book "*De Vanitate Philosophorum*," and a Book, "*De Dei Nominibus ex S. Dionysio*." While some state, he flourished A.D. 807, others have it at A.D. 1249. The Office and Lessons of St. Duthac or Dubthac occur in the Breviary of Aberdeen,<sup>14</sup> on the 8th of the March Ides, when his death occurred, and when his festival is celebrated. The date for his demise, given by Bishop Forbes, is A.D. 1068. If the supplement to Fordun may be trusted, St. Duthac had another tie to Scotland, in his disciple Malisius or Macliosa, who, he prophesied, should become Episcopus Scotorum.<sup>15</sup> The Annals of Ulster enter his decease, at A.D. 1065;<sup>16</sup> and, while calling him Albanach, the principal Confessor of Erin and Alban, they state, that he rested at Armagh. He was venerated in Ross, and indeed throughout all Scotland, by princes and people. He flourished during the time of Vilhelmus, or Gulielmus,<sup>17</sup> the ninety-third King of Scotland, according to Lesley.<sup>18</sup> This should bring him into the twelfth century. Again, Hector Boece states the report, that St. Duthac lived, during the reign of Alexander II., and, it is said, he was preceptor to Blessed Gilbert, Bishop of Cathanensis.<sup>19</sup> He is greatly honoured, in the Church of Tayne, in the diocese of Ross, and to this place, great numbers of pilgrims resorted.<sup>20</sup> Seven years after death, his body was found incorrupt, and his relics were translated to a grander shrine.<sup>21</sup> His shirt, his stock, and his bell, were preserved.<sup>22</sup> The following places in Scotland are named after him: Kilduich, at the head of Loch Duich;<sup>23</sup> Kilduthie, near the Loch of Leys; Arduthie close to Stonehaven, and the Chapel of the Blessed Virgin Mary and of St. Dupthac, at Arbroath.<sup>24</sup> He is reputed to have foretold an invasion of the Danes, which happened A.D. 1263, when they were defeated by Alexander Stuart, the great grandfather to King Robert.<sup>25</sup> In the Kalendar of Hyrdmanstoun, at the viii. Ides, or 8th of March, is entered St. Duthac, Bishop and Confessor. The same entry occurs in the Kalendar of Arbuthnott, and in that of Aberdeen, his feast is similarly noted, with the remark, that he had

<sup>12</sup> His feast and his Acts are at the 25th of September.

<sup>13</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus i., lib. iv., num. 378, pp. 207, 208.

<sup>14</sup> Pars Hyemalis, fol. lxxv.

<sup>15</sup> Malisius is marked in the Catalogue as after Fothad and Kellach. It is true, that the Edinburgh College MS. and the Cupar MS. have not this entry. Fordun's "*Scotichronicon*," vi. 24. ed. Goodall, vol. i., p. 339. See Bishop Forbes' "*Kalendars of Scottish Saints*," pp. 328, 329.

<sup>16</sup> See Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus iv. "*Annales Ultionenses*," p. 342.

<sup>17</sup> According to George Buchanan, he reigned from A.D. 1165 to 1214.

<sup>18</sup> See "*De Origine, Moribus, et Rebus Gestis Scotorum*," lib. vi., p. 228.

<sup>19</sup> See Hector Boece's "*Historie Scotorum*," lib. xiii., p. cclxxxv.

<sup>20</sup> Thus King James IV. made a pilgrimage to St. Duthac's shrine, in 1497, 1504 and 1505. See Dr. John Stuart's "*Records of the Priory of the Isle of May*," Preface, pp. xlvii., lxxix.

<sup>21</sup> In the "*Registrum Episcopatus Aberdonensis*," vol. ii., p. 160-7. Also "*New Statistical Account of Scotland*," Ross, p. 468.

<sup>22</sup> See, regarding them, Mair, "*De Gestis Scotorum*," v. 12. Also "*Origines Parochiales Scotiae*," vol. ii., p. 433.

<sup>23</sup> See "*Origines Parochiales Scotiae*," vol. ii., p. 391. Also "*New Statistical Account of Scotland*," vol. xiv., pp. 2, 181.

<sup>24</sup> See "*Registrum Nigrum de Aberbrothoc*," pp. 438, 442.

<sup>25</sup> See Rev. Alban Butler's "*Lives of the*

a Duplex Office, consisting of Nine Lessons. In Adam King's Kalendar, at the 8th of March, is entered S. Duthake bischope and cōfess. in scot. vnder King Alexander 2. Dempster states, that in the town of Thana, Duthac, Bishop of Ross, whose holiness was proved by frequent miracles, had been venerated, on the 8th of March. Also, David Camerarius, at the same date, has St. Duthac, Confessor and Bishop of Ross, renowned for his sanctity, in the provinces of Ross and Moray, in Scotland.<sup>26</sup> We also find this holy bishop noted, in the "Circle of the Seasons,"<sup>27</sup> and in the Martyrology of Cologne. The poet Wordsworth has expressed his strong faith in that moral temper, which would elevate the present, by doing reverence to the past, and Scottish researches have fostered much this taste and tendency.

ARTICLE IV.—ST. ALGNIED, OR ELGNIED, BISHOP OF ARDBRACCAN, COUNTY OF MEATH. [*Eighth Century.*] We find some brief notices of this holy Prelate, in Colgan<sup>1</sup> and in the Bollandists.<sup>2</sup> Nothing is recorded, however, respecting this saint, but that he was distinguished, for his merits and virtues, having been appointed bishop over the ancient see of Ardbreacanensis,<sup>3</sup> or Ardraccan,<sup>4</sup> in Meath.<sup>5</sup> His memory is revered, on the 8th day of March, as we find, in the simple entry, Ailgniad, which appears in the Martyrology of Tallagh.<sup>6</sup> Again, Marianus O'Gorman, and the Martyrology of Donegal<sup>7</sup> mention, that Elgniad, Saint, was venerated on this day. It was probably that of his decease; and, the year of his departure was 776, according to our chief Annalists, the Four Masters, or 781, according to a correction of Dr. O'Donovan.<sup>8</sup> Cultivating modesty and retirement, his life passed over; and, it has left us no memorials of any great consequence. Yet, like the fabled giant of old, often as he pressed the ground, Antæus received new strength from his mother earth;<sup>9</sup> thus, may we suppose, saints receive increase of spiritual vigour, from their lowliness, nor can they be crushed to death, by their enemy, so long as they are grounded in humility, and become not unduly elevated by pride or ambition.

Fathers, Martyrs and other principal Saints," vol. iii., March viii.

<sup>26</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 7, 38, 97, 113, 146, 194, 235.

<sup>27</sup> See p. 68.

ARTICLE IV.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," viii. Martii. De S. Algniedo Episcopo Ardbreacanensi, p. 568.

<sup>2</sup> See "Acta Sanctorum," toms i., Martii viii. Among the pretermitted saints, p. 749.

<sup>3</sup> See an interesting account, No. iv. Parish of Ardraccan, in the diocese and county of Meath, by the Rev. Richard Moore, Rector, and the Rev. Thomas Toomy, Curate, with a Map of the Parish from the Down Survey, in William Shaw Mason's "Statistical Account, or Parochial Survey of Ireland," vol. i., pp. 84 to 105. The parish is situated, in the barony of Lower Navan, and it is shown on the "Ordnance Survey Townland Maps for the County of Meath," Sheets 24, 25, 30, 31. The townland proper is on Sheets 24, 25.

<sup>4</sup> The derivation of this name, Ardraccan, according to an eccentric writer, is as follows: "The place is this day called Ardraccan: the meaning of the word is 'the heap of the party-coloured,' because, there

were laid beneath it men of all the nations of Eri."—O'Connor's "Chronicles of Eri," vol. ii., chap. xxiv., note (a), p. 337.

<sup>5</sup> "We have accounts of there being, within the limits of Meath alone, no less a number than seven bishoprics, viz. :—Clonard, Duleek, Kells, Trim, Ardraccan, Dunshaughlin, and Slane; all of which (except Kells and Duleek) were, in the year 1152, united by virtue of a Bull from Pope Eugenius III., and sent by Cardinal Paparo, who held his Synod in Kells."—Thompson's "Statistical Survey of the County of Meath." Introduction, pp. ix., x.

<sup>6</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 70, 71.

<sup>8</sup> "The Age of Christ 776 [*recte* 781]. The eleventh year of Donnchadh. Ailgniadh, Bishop of Ard-Breacain [Ardraccan]; &c., died."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 380, 381.

<sup>9</sup> "Hoc quoque tam vastas cumulavit munere vires

Terra sui fetus, quod, cum tetigere parentem,

Jam defecta vigent renovato robore membra."—Lucanus, "Pharsalia,"

lib. iv., ll. 598-600.

ARTICLE V.—FESTIVAL OF A REPUTED ST. DUCATUS, OR DUCHATUS, BISHOP. In the anonymous Catalogue of Irish Saints, as published by O'Sullivan Beare, at the 8th of March, we find Ducatus entered.<sup>1</sup> On the authority of Floratus, Henry Fitzsimons has placed Duchatus, Bishop, at the same date.<sup>2</sup> This is probably the Scottish Bishop of Ross, who went to Ireland, that he might receive instruction in learning and piety.<sup>3</sup>

ARTICLE VI.—ST. CIARAN, OF FOIGHDE. The name, Ciaran, without any further designation, occurs in the Martyrology of Tallagh,<sup>1</sup> at the 8th of March. Colgan appears to think, that the present holy man may be identified with Kieranus Moel, who was visited by St. Berach,<sup>2</sup> Abbot, as related in the supplementary Life of the latter saint.<sup>3</sup> We find, in the Martyrology of Donegal,<sup>4</sup> also, that Ciaran, and he is said to have been of Foighde, was venerated, on this day. The Bollandists simply notice him.<sup>5</sup>

ARTICLE VII.—ST. NEMAN, OR NOEMAN, OF DAIRINIS, PROBABLY, IN THE COUNTY OF WEXFORD. [*Supposed to be in the Seventh Century.*] The name Neman, in Latin rendered *Cælestinus*, or Noemhan, rendered also *Sanctivus*, was most appropriately given to this pious servant of God. The Bollandists<sup>1</sup> have their doubts concerning some conjectures, about his identity, which have been ventured upon by Colgan. The latter maintains, that this saint flourished, in the southern parts of Leinster, and about the middle of the seventh century. Some of his presumed Acts are noticed, at the 8th of March; yet, little of a reliable character seems to have been gleaned, regarding him.<sup>2</sup> It is thought, he had been that companion, mentioned in the Life of St. Fechin<sup>3</sup> of Fore. Elsewhere, Colgan assigns his feast, to the 13th of September, a contradiction not unfrequent in his works. The name of Neman of Duir inse is inserted in the Martyrology of Tallagh,<sup>4</sup> at the 8th of March. Archdall says, that Dairinis, here meant, was an island near the town of Wexford, where a monastery had been erected, probably by this saint. Here, we are informed, he was abbot.<sup>5</sup> According to the Bollandists, Marianus O'Gorman, or his Scholiast, notices this saint as of Dasinisensis, Episcopus; according to Colgan, as Nemanus Darinisensis Episcopus. Maguire has a notice of him, at the 8th of March. Besides, the festival of Neman, Bishop of Dairinis, was celebrated on this day, according to the Martyrology of Donegal.<sup>6</sup>

ARTICLE VIII.—FEAST OF ST. CATHALDUS, BISHOP OF TARENTUM, ITALY. [*Seventh Century.*] The Acts of this illustrious bishop—taken from

ARTICLE V.—<sup>1</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 49.

<sup>2</sup> See "Catalogus Aliquorum Sanctorum Ibernæ." *Ibid.*, cap. xii., p. 53.

<sup>3</sup> See Bishop Challoner's "Britannia Sancta," part i., p. 163.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>2</sup> See his Life, at the 15th of February.

<sup>3</sup> See "Acta Sanctorum Hiberniæ," xv. Februarii. Supplementum Vitæ S. Berachi, ex Codice MS. Hibernico Ecclesiæ ejusdem sancti, cap. viii., and n. 8, pp. 345, 348. There is a Genealogy of Ciaran, son of

Brandub, in the "Leabhar Breac," page 23, col. 2, line 2; but, his identity I have not discovered.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 70, 71.

<sup>5</sup> See "Acta Sanctorum," tomus i., Martii viii. Among the pretermitted saints, p. 749.

ARTICLE VII.—<sup>1</sup> See "Acta Sanctorum," tomus i., Martii viii. Among the pretermitted saints, p. 748.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," viii. Martii. De S. Neman Episcopo Darinisensi, p. 568.

<sup>3</sup> See his Life, at the 20th of January.



various sources—are very fully inserted, by Colgan,<sup>1</sup> with interpretative notes, and an Appendix, at the 8th of March. Some authorities assign the Natalis of St. Cathaldus, to this day.<sup>2</sup> Among these may be enumerated, certain Tablets found at Tarentum, an Office of this saint, printed at Rome, A.D. 1607, Philip Ferrarius,<sup>3</sup> a Florarius Manuscript, Colgan<sup>4</sup> and Dempster. Some suppose this to be the date for his canonization.<sup>5</sup> The weight of testimony, however, is opposed to such opinion, as that it had been the day of his departure, which may be seen, by referring to the Life of this saint. It will be found, at the 10th of May.

ARTICLE IX.—ST. PSALMOD OR SAUMAY, ANCHORET, AT LIMOSIN, FRANCE. [*Sixth Century.*] At the 8th of March, in Rev. Alban Butler's work,<sup>1</sup> as also in the Circle of the Seasons,<sup>2</sup> we find mentioned, St. Psalmod, or Saumay. He was born in Ireland, and he lived as an anchorer at Limousin, after having emigrated to France. He flourished in the sixth century. This holy man had a great repute for sanctity and miracles. He died about 589,<sup>3</sup> but we are not able to find any particulars recorded at length, to satisfy a laudable curiosity regarding his actions.

ARTICLE X.—ST. LIBRAN. Colgan has strung together some inconclusive and merely conjectural remarks, when placing his name, under this same date.<sup>1</sup> According to his opinion, Libran might be identical with a certain Librarian—mentioned in the Acts of St. Sampson<sup>2</sup>—the name Librarian being substituted for Libranus, through mistake of a scribe. This emendation has not the authority of the Bollandists to lend it a sanction.<sup>3</sup> Librain S. is the simple record, in the Martyrology of Tallagh,<sup>4</sup> at the 8th of March. Possibly, the letter S. may serve to designate him, as Sacerdos, or Priest. Besides, we find an entry of Libran, but without time, place or parents specified, in the Martyrologies of Marianus O'Gorman and of Maguire, for the 8th of March. There was a festival, dedicated to Liobran, on this day, as we find recorded, likewise, in the Martyrology of Donegal.<sup>5</sup> His Acts, if such existed, have not been preserved, to solve questions, connected with this saint.

ARTICLE XI.—ST. CONALLUS, BISHOP, AND CONFESSOR. On the authority of the Carthusian Martyrology, Henry Fitzsimons sets down St. Conallus, Bishop, at the 8th day of March, in his list.<sup>1</sup> At the same date, the name Conellus simply occurs, in the anonymous Catalogue of Irish Saints, as pub-

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>5</sup> See Archdall's "*Monasticon Hibernicum*," p. 735.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 70, 71.

ARTICLE VIII.—<sup>1</sup> See "*Acta Sanctorum Hiberniæ*," viii. Martii. Vita S. Cataldi Episcopi et Confessoris, pp. 544 to 562.

<sup>2</sup> See the anonymous Catalogue of Irish Saints, published by O'Sullivan Beare, in his "*Historiæ Catholicæ Ibernæ Compendium*," tomus i., lib. iv., cap. xi., p. 49.

<sup>3</sup> In "*Catalogus Generalis Sanctorum*."

<sup>4</sup> He thinks, it may be the feast, either of his death, or of his burial.

<sup>5</sup> See the Bollandists' "*Acta Sanctorum*," tomus i., Martii viii. Among the pretermitted saints, p. 749.

ARTICLE IX.—<sup>1</sup> See "*Lives of the Fathers, Martyrs and other principal Saints*," vol. iii., March viii.

<sup>2</sup> See, p. 68.

<sup>3</sup> According to the "*Martyrology of Evreux*."

ARTICLE X.—<sup>1</sup> See "*Acta Sanctorum Hiberniæ*," viii. Martii. De S. Librano, pp. 567, 568.

<sup>2</sup> See his Acts, at the 28th of July.

<sup>3</sup> See "*Acta Sanctorum*," tomus i., Martii viii. Among the pretermitted saints, p. 749.

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 70, 71.

ARTICLE XI.—<sup>1</sup> "*Catalogus Aliquorum Sanctorum Ibernæ*."

<sup>2</sup> See "*Historiæ Catholicæ Ibernæ Com-*

lished by O'Sullivan Beare.<sup>2</sup> None of our Irish Calendars notice him, at this date, as Colgan<sup>3</sup> has taken care to observe; although, indeed, from his own showing, Conallus is noted among other Irish Saints.

ARTICLE XII.—ST. CRONAN, OF AIRDNE. On the authority of our Martyrologies, Colgan<sup>1</sup> and the Bollandists<sup>2</sup> have notices of this holy man, at the present date. The name of Cronan, Airdni, is entered in the Martyrology of Tallagh,<sup>3</sup> at the 8th of March. Colgan supposes his place, as Latinized, *Ardnensis*, to be identical with *Araniensis*, an island off the west coast of Connaught and Munster. But, the word Airdne is found in composition with the names of various places, in Ireland. Hence, it would not be easy to identify this saint's place. The Martyrologies of Marianus O'Gorman, of Maguire, of the Carthusians, and of Donegal,<sup>4</sup> register Cronan, of Airdne, as having veneration paid him, at this date. It may be asked, if the denomination, Airdne, can be identical with Urney, or Urny, meaning "an oratory." There is a parish so called in the barony of Raphoe,<sup>5</sup> and in the baronies of Omagh West and of Strabane Lower.<sup>6</sup> Besides the parish, in the county of Cavan, to which allusion has been made at the 11th of February,<sup>7</sup> there is a townland, so called, in the parish of Kilmore, and barony of Clanmahon, in the same county.<sup>8</sup> Again, there is an Urney, in the parish of Ballykean, barony of Upper Philipstown, and King's County.<sup>9</sup> Here, there is a graveyard, and probably, it was the site of some ancient oratory.<sup>10</sup> The Carthusian Martyrology styles this Cronan a bishop, and a confessor; while, our native Calendars do not notice his dignity, nor the time when he flourished. Assuming he had identified this saint with Aran Island, Colgan rather considers him, to have been an abbot there, and not a bishop. In the anonymous Catalogue of our national Saints, as published by O'Sullivan Beare, we find a St. Cronanus simply entered. We can hardly doubt, but this is the St. Cornanus—incorrectly spelled, however,—as found in the Carthusian Martyrology, and copied from it, by Henry Fitzsimons, in his list of Irish Saints. It is likely, too, that Floratius, through mistake, assigned his feast to the 8th of April.<sup>11</sup>

ARTICLE XIII.—ST. CONAN, OR CONNANUS, BISHOP, OF EAS-RUAIDH, OR ASSAROE, COUNTY OF DONEGAL. [*Sixth Century.*] Pure and fervent as were their souls, God's saints never allowed a day to pass, without performing some penitential acts, and in having contrition for sin. Colgan has some

pendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 53.

<sup>3</sup> See "Acta Sanctorum Hiberniæ," Martii viii. De S. Cronano Epis. et Confes., p. 564.

ARTICLE XII.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Martii viii. De S. Cronano Epis. et Confes., p. 564.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii viii. Among the pretermitted saints, p. 749.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 70, 71.

<sup>5</sup> This portion of it is shown on the "Ordnance Survey Townland Maps for the County of Donegal," Sheets 79, 88.

<sup>6</sup> This portion is shown on the "Ordnance Survey Townland Maps for the County of Tyrone," Sheets 4, 5, 9, 10, 15, 16, 23, 24.

The townland proper and glebe are on Sheets 4, 9, in Lower Strabane.

<sup>7</sup> At our account of St. Cognat, Virgin.

<sup>8</sup> It is marked, on the "Ordnance Survey Townland Maps for the County of Cavan," Sheets 25, 31.

<sup>9</sup> It is noted, on the "Ordnance Survey Townland Maps for the King's County," Sheet 26.

<sup>10</sup> It lies within the Mountmellick Poor Law Union, and in reference to it we find it proposed and seconded by the guardians, at a meeting of the board, "That James Cassidy be given charge of the Urney Graveyard, and that he be paid four shillings per year for taking care of it, with the positive instruction not to allow it to be grazed."—*Leinster Independent*, of December 18th, 1875.

<sup>11</sup> See O'Sullivan Beare's "Historiæ

notices of this holy recluse, and bishop, on this day,<sup>1</sup> as also the Bollandists.\* According to the "Sanctilogium Genealogicum," this St. Conan, who was the son of Tighernach, son to Fergus, son to Ængus, son of Conall Gulban, had three other holy brothers,<sup>3</sup> named respectively Beg-bile,<sup>4</sup> Colman<sup>5</sup> and Cuan.<sup>6</sup> Thus, was he very closely related to the illustrious St. Columkille.<sup>7</sup> The first name of our saint was Conna, and being loved by his parents, as by God, for boyish amiability, when he grew in years and virtues, his mother called him Conna Dil, or "Conna the beloved."<sup>8</sup> This name continued for some time; until, at last, it passed into Conan or Connanus. He was born in the sixth century, and he flourished towards its close. When mature in age, Conan collected around him a community of monks, and over these he gently ruled, at a place known as Cnodain, near Eas-Ruaidh, and on the northern bank of the fish-abounding River Erne.<sup>9</sup> This office, he discharged in a most laudable manner, and he was afterwards appointed bishop.<sup>10</sup> Below the celebrated cataract of Ballyshannon stands Abbey Assaroe, now in ruins, and within a well-tenanted graveyard. Whether it was here or elsewhere, Conan exercised the episcopal function, does not appear.<sup>11</sup> An entry is found in the Martyrology of Tallagh,<sup>12</sup> at the 8th of March, under the form, Conanla Easa Ruaidh.<sup>13</sup> In his "Festilogy," St. Ængus calls him, Conan Dil, a glorious athlete of Christ. Marianus O'Gorman notes him, as Conan Dil of Eas-Ruaidh; Maguire has, Conanus Dil near Eas-ruaidh, or at Eas-mac-neirc in Connaught, he lies, and it was his mother, who called him and added the cognomen, Conna Dil, *i.e.*, Conna very dear to me; Philip Ferrarius<sup>14</sup> and the Carthusian Martyrology,<sup>15</sup> also recorded him, at this date. On this day, and at the aforesaid place, is entered, in the Martyrology of Donegal,<sup>16</sup> as having a festival celebrated in his honour, Conán of Eas-Ruaidh. This is the present cataract on the River Erne, and in the county of Donegal. This is, probably, the Conanus, entered in the anonymous list of Irish Saints, published by O'Sullivan Beare. In Henry Fitzsimons' Catalogue, he appears so named, likewise, and he is there styled a bishop,<sup>17</sup> on the authority of Bætius<sup>18</sup> and Floratius.<sup>19</sup> It is said, an old church, of which St. Columba was

Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 53.

ARTICLE XIII.—<sup>1</sup> See "Acta Sanctorum Hibernæ," viii. Martii. De S. Conano sive Connano Epis., p. 563.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii viii. Among the pretermitted saints, p. 749.

<sup>3</sup> See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 480, and cap. x., p. 489.

<sup>4</sup> His feast occurs, on the 12th of October.

<sup>5</sup> He is venerated, on the 13th of January.

<sup>6</sup> His festival is on the 2nd of March.

<sup>7</sup> See his Life, at the 9th of June.

<sup>8</sup> Cathal Maguire is the chief authority for this statement.

<sup>9</sup> Here, but more especially near the charming lough, the tourists will realize the following poetic conception, when

"curious to discern,  
All the charms of amber Erne,  
Representing to the sight  
Various objects of delight;  
Fields, and flocks on mossy beds,  
Forests with inverted heads;

Dales and hills untaught to rise  
Pointing to the nether skies."

—Rev. Dr. William Dunkin's "Select Poetical Works," vol. ii. Lough Erne, p. 350.

<sup>10</sup> So states the Carthusian Martyrology.

<sup>11</sup> Such a statement is not in the early Irish Calendars.

<sup>12</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>13</sup> According to Colgan, however, the entry is "Conanus apud Eas-Ruaidh." Mart. Taml.

<sup>14</sup> In his "Catalogus Generalis Sanctorum," at the 8th of March, Ferrarius notes: "Eodem die SS. Conani Episcopi et Cronan Monachi de quibus Hector Boetius in Hyst. Scot."

<sup>15</sup> It states: "In Hibernia Conani, Cronani, et Conalli, Episcoporum et Confessorum."

<sup>16</sup> Edited by Drs. Todd and Reeves, pp. 70, 71.

<sup>17</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 53.

<sup>18</sup> See lib. ix.

<sup>19</sup> See sect. 176.



patron, occupied the site of the present ruined Abbey of Assaroe.<sup>20</sup> Only a few walls of this latter erection now remain. It is devoid of all decorative features, at present, but some carved stones of capital and column lie scattered about the spot.<sup>21</sup> It is associated with some of William Allingham's most musical lines.<sup>22</sup> If the Acts of the present holy man—as already stated, having been known to Irish and foreign writers—had been expressly written, they seem to have perished, through the vicissitude of time, or they have not as yet come to light ; so that, we are not able more fully to reveal his history, or reconcile some conflicting statements.

ARTICLE XIV.—ST. MOCHONNA, OR DACHONNA, OF ASSYLYN, COUNTY OF ROSCOMMON. [*Supposed to be of the Sixth Century.*] From the confusion of statements, and the want of specific Acts to determine who this holy man really was, we can only venture to present the following unsatisfactory notices. Colgan relates some doubtful incidents, regarding the present saint, at the 8th day of March.<sup>1</sup> The Bollandists<sup>2</sup> cursorily allude to him, at the same date, and following in the same track. The original name of this holy man seems to have been Conna ; afterwards, transmuted to Mo-Chonna or Da-chonna, the *mo*, or *do*, being a prefix. Colgan mentions the fact of a Mochonna, living in the time of St. Kevin,<sup>3</sup> who presided over a monastery in Leinster ; but, he dismisses the idea, that he was identical with the present saint, who seems to have belonged to the western parts of Ireland. Conna is said to have been the son of Earc,<sup>4</sup> by our Irish genealogists. Yet, I find another pedigree made out for him.<sup>5</sup> It is said, that Mochonna had other brothers,<sup>6</sup> who were saints, and who have a festival assigned them, although their names are not recorded in our Calendars.<sup>7</sup> We are told, likewise, that the mother of Mochonna, the mother of St. Cronan,<sup>8</sup> and the mother of St. Mobai<sup>9</sup> were three germane sisters. Whether the Mochonna here referred to was the present, or a different saint, so called, seems undetermined. It is thought, however, that our Mochonna had been trained in the practices of

<sup>20</sup> It was erected late in the twelfth century, by Roderick le Canavan, Prince of Tyrconnell.

<sup>21</sup> See William F. Wakeman's "Lough Erne, Enniskillen, Belleek, Ballyshannon and Bundoran," Third Excursion, pp. 94, 95.

<sup>22</sup> "A little rocky rivulet runs murmuring to the tide,  
Singing a song of ancient days, in sorrow, not in pride ;  
The boor-tree and the lightsome ash across the portal grow,  
And Heaven itself is now the roof of Abbey Assaroe."

—"The Winding Banks of Erne ; or, The Emigrant's Adieu to Ballyshannon."

ARTICLE XIV.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Martii viii. De S. Mochona Abbate, p. 565.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii viii. Among the pretermitted saints, p. 748.

<sup>3</sup> See his Life, at the 3rd of June.

<sup>4</sup> According to the Martyrologies of Maguire and of the O'Clerys.

<sup>5</sup> Thus, the Rev. John Francis Shearman has Dacon or Mochonna, of Ess-mac-Eirc, near Boyle, the son of Eochaidh, son to Illann, son of Niall of the Nine Hostages,

in Part x. of "Loca Patriciana."

<sup>6</sup> It is thought, by Colgan, that St. Mochonna and his brothers lived at Eas-mac-Neirc, which got its name, "the Cataract of the sons of Erc," from them. Yet, too, it is considered doubtful, if Erc was the father, and not the remote ancestor of those brothers ; since, St. Patrick came to the lands of the sons of Erc, in Connaught, and this Erc is represented to have been the son of Brian, the son of Eochaid Moimedoin. See "Trias Thaumaturga." Septima Vita S. Patricii, pars. ii., cap. xxxvii., lv. Now as the posterity of this Erc might have been called Mic-Eirc, or "the sons of Erc ;" St. Mochonna possibly obtained a like appellation from them, and the place where he dwelt, also, could have been so denominated, as pertaining to that noble family. See "Acta Sanctorum Hiberniæ," Martii viii. De S. Mochonna Abbate, n. 2, p. 565.

<sup>7</sup> Thus, at the 19th of April, the Martyrologies of Tallagh and of Marianus O'Gorman have a feast for The Sons of Erc of Dermaigh.

<sup>8</sup> Probably, Abbot of Roscrea, whose feast occurs on the 28th of April.

<sup>9</sup> Probably, St. Mobi Clarinech, whose feast is held on the 12th of October,

virtue and in monastic discipline, and that he was a disciple to the illustrious Columkille,<sup>10</sup> who is said to have founded a monastery, at Eas-ua-flionn, a spot on the River Boyle, and about one mile west of the present town, so called.<sup>11</sup> The place was anciently denominated Eas mac-n-Eirc.<sup>12</sup> This establishment of a religious community happened, before the Apostle of Caledonia went over to Britain. To rule over that establishment, Columkille selected one of his disciples, named Dachonna. A modern writer supposes the place to be identical with Inchmacnerin, an island in Lough Key.<sup>13</sup> A special allusion is made, in two different passages of Adamnan, to St. Columkille's residence in this beautiful locality.<sup>14</sup> Whether any Acts of St. Mochonna had been written, or not, seems to be a matter unknown; however, he is celebrated in different Irish Martyrologies. Thus, on the 8th of March, an entry appears in the Martyrology of Tallagh,<sup>15</sup> about Moconna Essa-mac-Neirc. Marianus O'Gorman, also, enters Mochonna, son of Erc, while Maguire repeats the words, found in the Tallagh Martyrology, at this particular date. Again, this holy man has been entered, in the Martyrology of Donegal<sup>16</sup> as having a festival assigned to him, on this day. It may be questioned, if he, or the other saint, similarly named, and whose festival comes to be noticed, next in order, be different from the St. Conan, or Connanus, Bishop, about whom we have treated, in a preceding Article.

ARTICLE XV.—ST. MOCHONNA, OR DACHONNA, OF DAIRE, OR DERRY. According to Marianus O'Gorman, two saints—Conna denominated—were venerated on this day. The foregoing, son of Erc, he distinguishes from Mochonna, of Doria, or Derry. The time and place of this latter saint are involved in very great obscurity. This uncertainty, Colgan,<sup>1</sup> who has given some notices of this saint, at the present day, acknowledges. The Bollandists<sup>2</sup> do not undertake to remove the doubts raised regarding him. There is a notice of a certain Conedus, a Bishop, by Jocelyn;<sup>3</sup> but, it seems difficult to identify him, with any of the saints, noted in our Calendars; and, probably, he was distinct from the present Conna or Mochonn. We learn, that in Scotia, Conan, a bishop, and Chronan, a monk, were venerated, according to Dempster's "Menologium Scoticum," at the 8th of March.<sup>4</sup> Now, Colgan thinks, the present holy man, whom he calls Mochonn and Dachonna, to have been Bishop of Derry, a well-known city in the north of Ireland, and the See of a bishop, from a remote period. Here, it is supposed, he assisted, at that Synod,<sup>5</sup> convoked by St. Flann,<sup>6</sup> the Primate of Ireland, and by St. Adamnan,<sup>7</sup> who is called Archimandrite. Colgan possessed the Acts of this Synod. But, the learned compilers of the "Memoir of the City and North-Western

<sup>10</sup> See his Life, at the 9th of June.

<sup>11</sup> The parish of Boyle, which also gives name to a barony so called is on the "Ordnance Survey Townland Maps for the County of Roscommon," Sheets 1, 3, 5, 6, 9, 10. The town itself is on Sheet 6.

<sup>12</sup> St. Patrick is said to have predicted the establishment of this foundation by St. Columba. See "Trias Thaumaturga." Septima Vita S. Patricii, pars. ii., cap. ci.

<sup>13</sup> See, Isaac Weld's "Statistical Survey of the County Roscommon," pp. 237, 238.

<sup>14</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba." Appendix. Additional notes, G. 16, pp. 281, 282.

<sup>15</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>16</sup> Edited by Drs. Todd and Reeves, pp. 70, 71.

ARTICLE XV.—<sup>1</sup> See "Acta Sanctorum Hibernie," viii. Martii. De S. Mochonn, qui et Dachonna Antistite Dorensi, pp. 565, 566.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii viii. Among the pretermitted Saints, p. 749.

<sup>3</sup> See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. xci., and n. 102, p. 113.

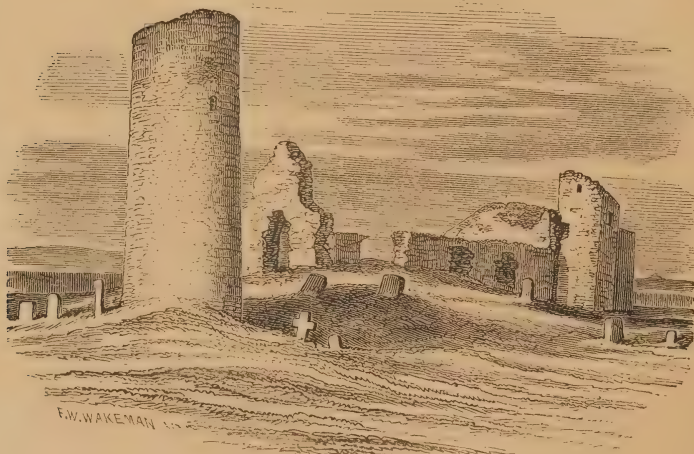
<sup>4</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 194.

<sup>5</sup> Convoked A.D. 695.

<sup>6</sup> He was called, also, Flann-Febla, and he presided as Archbishop of Armagh for twenty-seven years, having died April 24th, A.D. 715. See Harris' Ware, vol. i., "Archbishops of Armagh," p. 40.

Liberties of Londonderry"<sup>8</sup> do not consider the very distinguished man, Mochonna or Dachonna, Abbot of Derry, who subscribed to the Acts of that Synod, held by Flann, Archbishop of Armagh, and by St. Adamnan, to have been connected with the modern Londonderry.<sup>9</sup> He was rather abbot, and he is said to have been founder of a house, called after him.<sup>10</sup> In the genealogies of the Irish Saints, found in the Book of Lecan, he is styled *Patron* of Derry—which appellation is only applied to the builder of a religious house. Yet, it is certain, he was not founder of the monastery, at Derry-Columkille, which was also called Derry-Calgach, for some centuries after the time, in which St. Mochonna flourished. The Annals of Ulster, and of the Four Masters, at the years 704 and 705, record the death of this Mochonna, or Dachonna, Abbot of Derry.<sup>11</sup> We find the name, Moconna Daire, entered, at the 8th of March, in the Martyrology of Tallagh.<sup>12</sup> Marianus O'Gorman and Maguire have similar notices, at the same date, as also at the 13th of May; Colgan intimating, that this festival may not have reference to a different saint. Again, on this day, was venerated Mochonna, of Daire, as we read in the Martyrology of Donegal.<sup>13</sup> There are various places in Ireland compounded with the word Daire, meaning "an oak wood," so that we are left, at a loss, in not being able to discover this saint's locality.

ARTICLE XVI.—ST. DERCHAIRTHINN, PERHAPS OF OUGHTERARD, COUNTY OF KILDARE. When this holy woman flourished has not transpired;



Round Tower and Church of Oughterard, County of Kildare.

but, we read this day, in the Martyrology of Donegal,<sup>1</sup> regarding Derchairthinn, of Uachtar-aird, as having a festival celebrated in her honour. She

<sup>7</sup> See his Life, at the 23rd of September.

<sup>8</sup> See Part ii., sect. 2, p. 27.

<sup>9</sup> Colgan, Dr. O'Connor, Dr. Lanigan, with other eminent ecclesiastical antiquaries, were led to the erroneous conclusion, that Mochonna was Abbot of Derry-Columkille. See *Ibid.*

<sup>10</sup> It was known as *Doirne moconna* or "Derry of Mochonna," as also, *Doirne*

*Doirne* *Daconna*, or "Derry-disirt of Dachonna."

<sup>11</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 306, 307, and n. (z).

<sup>12</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>13</sup> Edited by Rev. Drs. Todd and Reeves; pp. 70, 71.



descended from the race of Colla Uais, who was Monarch of Erin. The ancient name of her place has been Anglicized, into Oughterdard. There is a hill, bearing such a name, in the barony of South Salt, in the county of Kildare. A parish is called from the height.<sup>2</sup> On its summit are the ruins of a Round Tower, and of an ancient church.<sup>3</sup> The doorway is formed by a circular arch, 10 feet from the ground; and, 10 feet higher, on the south side, is a window of the same shape and dimensions.<sup>4</sup> Here, too, are the ruins of a small church, rebuilt, in 1609, on the site of a very ancient chantry.<sup>5</sup> Under the west end is an old crypt.<sup>6</sup> Besides this, there is a celebrated place, called Oughterdard,<sup>7</sup> in the county of Galway, and said to have been famous in ancient times. Many antiquities are there shown;<sup>8</sup> but, it is not deemed to have been that place, connected with the present saint.

ARTICLE XVII.—ST. SIADHAL UA COMMALIN, ABBOT OF KINLOUGH, COUNTY OF LEITRIM. [*Eighth Century.*] Notices of this holy man will be found, as given by Colgan<sup>1</sup> and by the Bollandists.<sup>2</sup> He seems to have been born early in the eighth century. On the 8th of March, the Martyrology of Tallagh<sup>3</sup> mentions the name of Siadail, Chinnlocha. The Anglicised form of this name is Kinlough, which means "Head of the Lake," and it is common enough in Ireland. Siadhal, of Ceann-lacha, is recorded, in the Martyrology of Donegal,<sup>4</sup> as having been venerated, at this date. In the table appended, a commentator adds, that in his opinion, this saint was Siadhul, son of Tinne, and of whom an account is contained, probably, in the Penitentiary of Melruain.<sup>5</sup> At the entry of this saint's death, in the "Annals of the Four Masters,"<sup>6</sup> at A.D. 974, he is called St. Sidhal Ua Commalin, and he is designated Abbot of Ceann-lacha, or Kinlough. This is considered, by Dr. O'Donovan,<sup>7</sup> as possibly identifiable with Kinlough,<sup>8</sup> at the north-western extremity of Lough Melvin, in the parish of Rossinver, in

ARTICLE XVI.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 70, 71.

<sup>2</sup> It is defined, on the "Ordnance Survey Townland Maps for the County of Kildare," Sheets 14, 15, 19, 20. The townland proper is on Sheet 15.

<sup>3</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (o), p. 946.

<sup>4</sup> The accompanying illustration is from a sketch of William F. Wakeman, drawn on the spot, and transferred to the wood. The engraving is by George A. Hanlon.

<sup>5</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 451, 452.

<sup>6</sup> In it, the Ponsonbys of Bishop's Court are interred.

<sup>7</sup> In the parish of Kilcummin, and barony of Moycullen. It is defined on the "Ordnance Survey Townland Maps for the County of Galway," Sheet 54. Kilcummin is one of the largest parishes in Ireland, to be found, with its islands and detached portions, on Sheets 27, 38, 39, 40, 41, 52, 53, 54, 55, 65, 66, 67, 68, 77, 78, 79, 89, 90, 91.

<sup>8</sup> See a description in Mr. and Mrs. Hall's "Ireland: Its Scenery, Character," &c., vol. iii., pp. 466, 467.

ARTICLE XVII.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xii. Februarii. De S. Sedulio

Episcopo Dubliniensi, p. 315, and n. 5. *Ibid.*

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii viii. Among the pretermitted saints, p. 749.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 70, 71.

<sup>5</sup> Commenting on this passage, Dr. Reeves says: "The word *pennatorum* is an Irish form of *penitorium*, for the Latin, *penitentiarius*; and the letters *mp. R.* in the copy should probably be *ml. R.*, a contraction of the proper name *mael-Ruain*. Colgan, in one of his notes on St. Sedulius of Dublin, seems to refer to the name in question, when he says:—"In penitentiario S. Malruani fit mentio S. Sedulii filii Thesdæ [Thennæ?] de Lismoria in Momonia."—Actt. SS., p. 315 b, n. 8. See, *ibid.*, pp. 468, 469, n. 2.

<sup>6</sup> See Dr. O'Donovan's Edition, vol. i., pp. 402, 403.

<sup>7</sup> See n. (a). *Ibid.*

<sup>8</sup> This town and townland will be found on the "Ordnance Survey Townland Maps for the County of Leitrim," Sheet 2.

<sup>9</sup> It is noted, on the "Ordnance Survey Townland Maps for the County of Mayo," Sheets 122, 123.

the barony of Rosclogher, and county of Leitrim. There is another Kinlough,<sup>9</sup> in the parish of Shrule, in the barony of Kilmaine, and county of Mayo.

ARTICLE XVIII.—ST. BEOADH, OR BEATUS, BISHOP OF ARDCARNE, COUNTY OF ROSCOMMON. [*Fifth and Sixth Centuries.*] It has been thought, by Colgan, who inserts an account of him, at the 8th of March,<sup>1</sup> that the Acts of this saint were extant in the seventeenth century. The Bollandists only supply a passing notice of him.<sup>2</sup> The father of this holy man was Olcan, the son of Coman, son to Tren, son of Mathenn, son to Eochad, son of Conall, son to Tren, son of Duach, son to Macneid, son of Macon, *i.e.*, Lugad, son to Macneid.<sup>3</sup> Thus, was he descended from the noble race of Lughaidh, son of Ith, through a long line of ancestors. Our saint was born in the fifth century, and his first name is said to have been Aedh or Aidus, to which the prefix *Bo* was added, on account of the greatness of his virtues.<sup>4</sup> Hence, the name became resolved into Beoadh, which is found Latinized, Beoadus, or Beatus, but incorrectly Beda. He is thought to have flourished, towards the close of the fifth age.<sup>5</sup> In the Acts of St. Patrick,<sup>6</sup> there is a St. Bean classed among the disciples of Ireland's great Apostle.<sup>7</sup> A St. Beatus had been set as bishop over the church of Dun-crathen, by the Irish Apostle, when in the territory of Kiennact, in the north of Ireland; but, although there be an accordance of time, office, and name, he is not supposed to be identical with the present holy patron. Rather was our saint consecrated Bishop of Ard-Charna, in the plain of Mag-Luirc, and in the province of Connaught. The name of Ardcarne townland and parish,<sup>8</sup> situated in the barony of Boyle, and county of Roscommon, is derived from an ancient cairn, situated on a hill, near the church. Here once stood a considerable village, or town, vestiges of which are yet traceable, in a considerable extent of walls, now sodded over; a very ancient road marks one of its former approaches.<sup>9</sup> This place was formerly the seat of the rural Bishop of Ardcarne,<sup>10</sup> and some most lovely views are presented, especially along the banks of the River Boyle. Here St. Beoadh was distinguished for his virtues, during life, and for his miracles before and after death. Thence, too, the Ceolan-Beoaidh, or "Bell of St. Beoaidh," kept in a singularly beautiful cover of silver, and adorned with gems, passed to Baile na cclereach, in the territory of Breffny, where it was held in the greatest veneration, in Colgan's time; and, regarded as a relique, many miracles, wrought through it, were ascribed to the heavenly merits of St.

ARTICLE XVIII.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," viii. Martii. De S. Beoado sive Beato Episcopo et Confessore, pp. 562, 563.

<sup>2</sup> See "Acta Sanctorum," tomus i., Martii viii. Among the pretermitted saints, p. 748.

<sup>3</sup> Such is the pedigree, as given in the "Sanctilogic Genealogy," chap. xxxviii., more exactly than it is found in the Calendar of Cashel. Lugad, surnamed Maccon, son to Macneid, and by some called Monarch over Ireland, was killed A.D. 225, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 110, 111.

<sup>4</sup> Thus Bo-Aedh is rendered "vivid" or "vigorous Aedh."

<sup>5</sup> Selbach treats about him in the attributed work "De Genealogia Sanctorum Hiberniæ," and in the Life of St. Callin—

whose contemporary he was—a notice also occurs.

<sup>6</sup> See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, p. 156, and n. 62, p. 186.

<sup>7</sup> See *ibid.* Appendix Quinta ad Acta S. Patricii, p. 267.

<sup>8</sup> The parish is delineated on the "Ordnance Survey Townland Maps for the County of Roscommon," Sheets 3, 4, 6, 7, 10. The townland proper is on Sheet 6.

<sup>9</sup> A very interesting account of this parish, with three exquisite engravings, including the church and Oak-port house, will be found in John D'Alton's "History of Ireland and Annals of Boyle," vol. i., pp. 93 to 116.

<sup>10</sup> Before the beginning of the present century, a great market for wool was held here. See *ibid.*, p. 95.

Beoadh. In addition to the episcopal office, he is thought to have ruled over a monastery there, and he exercised generous hospitality towards all strangers and pilgrims. Cuimin, of Coindeire, in the poem which begins with, "Patrick of great Macha loved," states, that Beoadh was accustomed to give lodging<sup>11</sup> and gifts to every person. It is thus he says:—

"Beoadh, the affectionate loved,  
Before all the saints of Erin,  
House of guests and presents,  
He gave to each person."<sup>12</sup>

In the "Chronicon Scotorum,"<sup>13</sup> the decease of Beoid, Bishop of Ardcarna, is entered at A.D. 518. Although, in the records of his own church, and in the Martyrology of Tallagh,<sup>14</sup> the name of Beoadh, of Airdcarna, occurs at the 7th of March, as we have seen on the day previous, the entry, however, seems more properly referable to the present date, as all other authorities appear to state. The "Annals of the Four Masters"<sup>15</sup> place the death of this holy man, at the 8th of March, A.D. 523. St. Ængus, Marianus O'Gorman, with his Scholiast, Maguire, as also the Calendar of Cashel, and the Martyrology of Donegal,<sup>16</sup> mention, that on this day was venerated, Beoadh, Bishop, of Ardcarna, in Connaught. Confirming the foregoing particulars, Duald Mac Firbis interprets his name, in Latin, as *Aedus vivus*.<sup>17</sup> Little more seems to be known regarding him, although he seems to have been very distinguished, at the time when he flourished.

ARTICLE XIX.—ST. CORCARIA, CORCAIR, CURCACH, OR CUCAGIA, OR QUORRAIR, SAID, TO BE OF CLUAIN-LOTHUIR, OR OF KILL-CORCAIGE. [*Thought to have been of the Sixth Century.*] The devout nun is toiling constantly with energy and with fruit, towards perpetuating in the Church, to which she is so closely bound, an abiding attachment to the memory and the virtues of those who have preceded her, in the luminous course through which she is bound to walk, on the road to salvation. Some difficulty exists, in determining the identity of this holy woman. Colgan has collected some unsatisfactory notices regarding her, at this date.<sup>1</sup> He supposes, that the sister, Quorair, of St. Frigidian,<sup>2</sup> Bishop of Lucca, who is thought, in mistake, to have been identical with St. Finnian, Abbot of Maghbile,<sup>3</sup> should more correctly be called Corcair or Curcach, or as Latinized, Corcaria or Cucagia. Yet, this theory is brought into doubt by the Bollandists, at this day.<sup>4</sup> Failing identification with the Quorair—thought to have been a transcriber's mistake for Corcair or Curcah—we can only pass over what Colgan has written, and note what is found in our Calendars. Now, Colgan supposes, in one place,<sup>5</sup> she

<sup>11</sup> In a note, Dr. Todd says at this word *lodging*, "Lit., 'Stranger's House.'"

<sup>12</sup> "Colgan understands this to signify, that he entertained all the saints of Ireland, with hospitality and gifts. But, the original does not bear this out." So Dr. O'Donovan asserts, in a note, which he has added to the published Martyrology.

<sup>13</sup> See William Maunsell Hennessy's Edition, pp. 40, 41, and nn. 2, 3, *ibid*.

<sup>14</sup> Edited by Rev. Dr. Kelly, p. xvii.

<sup>15</sup> See Dr. O'Donovan's Edition, vol. i., pp. 170, 171.

<sup>16</sup> Edited by Drs. Todd and Reeves, pp. 70, 71. In the table, postfixed to this Martyrology, immediately after his name and place, appears the following comment,

within brackets, and seemingly referring to him: "[*Beatus*; See Molanus 31 Oct. on the translation of Notburga to Mount St. Beatus, near Coblenz.]" *Ibid*, pp. 364, 365.

<sup>17</sup> See "Proceedings of the Royal Irish Academy." Irish MSS. Series, vol. i., part i., pp. 86, 87, and nn. 12, 13, 14.

ARTICLE XIX.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," viii. Martii. De S. Corcaria sive Cucagia, Virg., pp. 563, 564.

<sup>2</sup> See his Life, at the 18th of November.

<sup>3</sup> See his Life, at the 10th of September.

<sup>4</sup> See "Acta Sanctorum," tomus i., Martii viii. Among the pretermitted saints, p. 748.

<sup>5</sup> See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 32, p. 339.



may have been the Corcaria<sup>6</sup> Caoin, who assisted at the great Council of Dromceat, A.D. 580; and, in another passage, that she may have flourished under the name of Crocha, in the time of St. Patrick.<sup>7</sup> These, however, are only very crude conjectures. In the Martyrology of Tallagh<sup>8</sup> is entered a virgin, under the title of Corcach Cluana Lothair, at the 8th of March. Marianus O'Gorman, and Cathal Maguire have also their several notices of Corcagia. Marianus O'Gorman and the O'Clerys think, however, that a holy woman of this name, venerated at the 8th of August, was connected with Cluain Lothair. Colgan supposes this place to be identical with Doire Lothair,<sup>9</sup> which was in the territory of Lea,<sup>10</sup> in Ultonia—thought to be the country of this virgin. He also imagines, she had a double,<sup>11</sup> or even perchance, a third,<sup>12</sup> festival day. We are told, there was a Cluain Lothair, in Breifne O'Ruairc, of which a St. Curcach, Virgin, is Patroness. Again, he thinks, this present saint may be identical with the virgin Curcach, of Cill-Curcaghe. In the Martyrology of Donegal,<sup>13</sup> Curcach<sup>14</sup> is mentioned, as having veneration paid to her, at this date. There is a Curcach, says the writer, and she was daughter to Enna, son to Corbmac, descended from the race of Colla-dá-chríoch. This, however, is only a passing and an inconclusive conjecture, concerning her pedigree. It may safely be asserted, that very little is known, with any degree of certainty, regarding this virgin.

ARTICLE XX.—ST. COLMANN CIRRH, OR KEARR. According to the Bollandists,<sup>1</sup> who quote Colgan's statement, in an Index, the present holy man was a disciple of St. Endeus, although, the reference does not indicate how or where the fact may be capable of demonstration. Again, we find inserted, in the Martyrology of Tallagh,<sup>2</sup> at the 8th of March, the name of Colman Cirrh.

ARTICLE XXI.—REPUTED FESTIVAL OF A MAC COLAIM CHIRR. We read in the Martyrology of Tallagh,<sup>1</sup> that Mac Colaim chirr had veneration paid him, at the 8th of March. Elsewhere, we do not find any corroboration of this statement, and we suspect some error of insertion.

ARTICLE XXII.—ST. MOLAISSÉ, SON OF AEDH. We find Molasi mac Aedha set down, in the Martyrology of Tallagh,<sup>1</sup> at the 8th of March. And

<sup>6</sup> This being a supposed mistake for Corcagia.

<sup>7</sup> See "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. lii., p. 136, and nn. 111, 112, p. 178.

<sup>8</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>9</sup> This place is noticed, at A.D. 557, as Moin-Doire-lothair, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 198, 199, and nn. (c, d, e). The Rev. Dr. Reeves thinks, that this site of the battle of Moin-Mor, as it is called in Adamnan, may be found in the town of Moneymore, and the parish in which it is situated Derryloran, county of Londonderry. See "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix GG. n. (d), p. 339. This may admit of doubt, however, as the former is called in Irish Muine-mor, "the great hill," or "Shrubbery," and the latter Doire-Lorain, "Loran's oak wood."

<sup>10</sup> Said to have been that of Fir-Lii, or Magh-Lii, in the barony of Coleraine, county of Londonderry.

<sup>11</sup> That is, one on the 8th of March, and another on the 8th of August.

<sup>12</sup> At the 21st of July, when a St. Curcach, of Cill-Curcaghe, Virgin, is venerated.

<sup>13</sup> Edited by Drs. Todd and Reeves, pp. 70, 71.

<sup>14</sup> In a note, Dr. Todd states, "The more recent hand adds, 'Cluana Lothair, M. Taml,' meaning that the Mart. Taml. says, that she was of Cluan Lothair."

ARTICLE XX.—<sup>1</sup> See "Acta Sanctorum," tomos i., Martii viii. Among the pretermitted saints, p. 749.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xvii.

ARTICLE XXI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xviii.

ARTICLE XXII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xvii.

again, Molaisse, son of Aedh, occurs in the Martyrology of Donegal,<sup>2</sup> as having a festival at this date. The Bollandists merely notice him.<sup>3</sup>

ARTICLE XXIII.—ST. MOCHUA, SON OF NEMAIN. The Bollandists have a reference to this saint, and to his feast, at the present date.<sup>1</sup> According to the Martyrology of Donegal,<sup>2</sup> we find that Mochua, as simply so named, was venerated on this day. The name of his father is added in the Martyrology of Tallagh,<sup>3</sup> which registers the name, Mochua mac Nemain, at the 8th of March. More we cannot find concerning him.

### Ninth Day of March.

#### ARTICLE I.—ST. SEDNA, OF KILL-AINE.

[SIXTH OR SEVENTH CENTURY.]

AS the grandest and noblest scenes of nature are usually found, in the most remote and desert places; so, the most virtuous and revered men have generally chosen to dwell apart, in solitude. Their Acts have become obscure, while their virtues were acknowledged. In Colgan, we find some brief notices of this holy man,<sup>1</sup> and the Bollandists note him, at the 9th of March.<sup>2</sup> St. Sedna, otherwise Sidonius, was son to Neman, son to Aidus, son to Lorn, son of Erc, son to Eochad Munremhuir, son of Ængus Fir, son to Fergus Vallaigh, son to Eochad Fortamhuil.<sup>3</sup> Lorn, who is mentioned in the foregoing pedigree, with his brother, Fergusius, went over to Britain, about the year 503.<sup>4</sup> Here, they established the Dalaradian Colony, in the Kingdom of Scotland. Little is recorded, regarding this saint, but the circumstance of his Natalis being observed, on the 9th day of March, at Kill-Aine, near Mount Breagh. By the Rev. Anthony Cogan,<sup>5</sup> it is identified with Killaine or Killany, in the county of Louth, and the same identification is given, in the Antiquarian Letters for the same county, as contained among the Irish Ordnance Survey Records.<sup>6</sup> Archdall incorrectly places this monastery, at Killeen,<sup>7</sup> in the county of Meath.<sup>8</sup> However, the Rev. Dr. Reeves will have it, that the place of this saint is now known as Killaney,<sup>9</sup>

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 70, 71.

<sup>3</sup> See "Acta Sanctorum," tomus i., Martii viii. Among the pretermitted saints, p. 749.

ARTICLE XXIII.—<sup>1</sup> See "Acta Sanctorum," tomus i., Martii viii. Among the pretermitted saints, p. 749.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 70, 71.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xviii.

ARTICLE I.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," ix. Martii. De S. Sedna sive Sedonio Abbate de Kill-Aine, p. 565.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii ix. Among the pretermitted saints, p. 2.

<sup>3</sup> Such is the pedigree, furnished by the

"Sanctilogic Genealogy," chap. xviii. The O'Clerys, in their Calendar, remark, that he sprung from the race of Conaire, son of Moghlamha.

<sup>4</sup> See, O'Flaherty's "Ogygia." Scotiæ Regum Catalogus Chronologico-Genealogicus, p. 470.

<sup>5</sup> See "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiii., p. 548.

<sup>6</sup> In the Royal Irish Academy, vol. i., p. 252.

<sup>7</sup> See "Monasticon Hibernicum," p. 550.

<sup>8</sup> Here, too, he states, that a monastery had been erected by St. Endeus, in the sixth century.

<sup>9</sup> It is called in the Inquisitions, Killenny, *alias* Anaghalone, or Anaghdoloun. At the dissolution, the rectory, which extended

and its ancient graveyard, enclosed by a ring fence, but without traces of any former building in it, lies in the southern extremity of the parish.<sup>10</sup> It is a little south-east of Lough Henny, locally called Loughinney. The insertion, Setna of Cille ane, of Sliabh Breagh, is entered in the Martyrology of Tallagh,<sup>11</sup> in that of Marianus O'Gorman, and of Maguire, as also in the Calendar of Cashel, at the 9th of March. The Martyrology of Donegal<sup>12</sup> mentions, as having a festival, at this date, Sedna, of Cill-Aine, in Sliabh Breagh. The year of his death is not known, nor even the exact age in which he flourished; but as Loarn,<sup>13</sup> who died A.D. 513, according to O'Flaherty's computation,<sup>14</sup> was great grandfather to our saint, it might be a fair conjecture, that Sedna lived, towards the close of the sixth, and at the commencement of the seventh century.

ARTICLE II.—ST. SETNA, SIDONIUS, OR SEDNA, OF DRUIM-MAC-UBLA, COUNTY OF MEATH. [*Fifth or Sixth Century.*] In Colgan's<sup>1</sup> and in the Bollandists'<sup>2</sup> work, there is an account of St. Sedna or Sedonius, at the 9th of March. Sedna or Setna is the Irish form: Sedonius or Sidonius is the Latin for his name. Thus, Setna of Droma mic Blae, appears in the Martyrology of Tallagh,<sup>3</sup> at the 9th of March. He flourished, as early as the fifth century. His father was named Dullan, or Dallan.<sup>4</sup> Colgan ascribes his period subsequently to that time, when St. Patrick<sup>5</sup> had founded the Church of Armagh, supposed to have been 445, according to Ussher,<sup>6</sup> or 457, as stated in the "Annals of the Four Masters."<sup>7</sup> The place over which our saint exercised a pastoral charge was Druim Mac Ubla, and it was surrounded by a desert. It is said to have been situated, not far from Kill-aine, with which the former St. Sedna had been connected.<sup>8</sup> We find Sédna, of Druim-mac-Ublai, or Ua-Bla, entered in the Martyrologies of Cashel, of Marianus O'Gorman, of Maguire, and of Donegal,<sup>9</sup> as being venerated on this day. The present saint lived, in his earlier years, as we are told, on the confines of Meath and of Ulster, in the territory of Uí Creamhthainn, or Uí Criomhthainn. The church in which his memory was venerated must have been situated, within the baronies of Upper or Lower Slane,<sup>10</sup> in the northern part of Meath county; but, there is no church, bearing such a name, to be found, at present, within these baronies. However, a church here existed in 830, when our Annals relate,

over seven townlands, became appropriate to the Abbey of Moville.

<sup>10</sup> See "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix M., p. 217. See also Calendar LL., p. 377.

<sup>11</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 72, 73.

<sup>13</sup> For confirmation of the statement, relating to this family alliance, we are referred to the "Sanctilogic Genealogy," chap. xviii., where there is an account of St. Sedna, with his brother, St. Berchan, and of his sisters, Saints Brigid, Gorba, Lassara, and Lemanía, and about sixteen other saints, his relations. The writer brings their pedigrees, link by link, to Erc, the son of Eochad, from whom the kings of Albanian Scotia are descended.

<sup>14</sup> See O'Flaherty's "Ogygia." *Scotiæ Regum Catalogus Chronologo-Generalogicus*, p. 470.

ARTICLE II.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Martii ix. De S. Sedna sive Sedonio Abbate de Druim-Mac-Vbla, p. 565.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii ix. Among the pretermitted saints, p. 2.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>4</sup> See Colgan's "Trias Thaumaturga," Vita Tripartita S. Patricii, lib. iii., cap. lxxxv., p. 165, and nn. 110, 111, p. 188.

<sup>5</sup> See his Life, at the 17th of March.

<sup>6</sup> See Index Chronologicus, "Britannicarum Ecclesiarum Antiquitates," p. 518.

<sup>7</sup> See Dr. O'Donovan's edition, vol. i., pp. 142, 143.

<sup>8</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii ix. De S. Sedna sive Sedonio Abbate de Kill-aine, p. 565.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 72, 73. In the table appended, his name Latinized, *Sidonius*. See *ibid.*, pp. 468 469.



that Drui-mic-h-Ua-Blae, with other churches, had been burned by the foreigners.<sup>11</sup> Colgan has a romantic story, regarding this place, with mention of the present saint, at the 9th day of March. St. Sedna is said to have been abbot here, in 558.<sup>12</sup> To a saint of this name is ascribed the gift of prophecy.<sup>13</sup>

ARTICLE III.—ST. LUGHAIDH, OF CILL-CUILE, OR KILCOOLE, PROBABLY IN THE COUNTY OF WICKLOW. The Bollandists<sup>1</sup> barely notice St. Lugidius or Lugadius of Kill-cuile, at the 9th of March, according to the Irish Calendars. There is a Latin "*Vita S. Lugidi*," among the Manuscripts of the Burgundian Library, Bruxelles;<sup>2</sup> but, without an opportunity for examination, we cannot pronounce it, as having reference to this holy man. The Martyrology of Tal-lagh<sup>3</sup> records an almost similar entry, at the same date. There is a place,



Kilcoole Old Church, County of Wicklow.

mentioned in the Irish Annals, as Cill-Cuile-Dumha, *i.e.*, the Church of the Angle of the Mound. In the opinion of that learned topographer, Dr. O'Donovan, this is probably the present Kilcoole,<sup>4</sup> near Newtown-Mount-kennedy,<sup>5</sup> in the barony of Newcastle, and county of Wicklow.<sup>6</sup> Here

<sup>10</sup> See Dr. O'Donovan's "*Leabhar na g-Ceart, or Book of Rights*," p. 152, n. (f).

<sup>11</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 444, 445, and n. (f). *Ibid.*

<sup>12</sup> See Rev. A. Cogan's "*Diocese of Meath, Ancient and Modern*," vol. iii., chap. lxxiii., p. 548.

<sup>13</sup> The xv. vol. of O'Longan MSS., in the R.L.A., contains St. Sedna's Prophecy, delivered to St. Columkille, 80 verses, p. 172.

ARTICLE III.—<sup>1</sup> See "*Acta Sanctorum*,"

tomus ii., Martii ix. Among the pretermitted saints, p. 2.

<sup>2</sup> It is classed, vol. xxii. At fol. 94.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>4</sup> This parish is shown on the "*Ordnance Survey Townland Maps for the County of Wicklow*," Sheets 8, 12, 13. The town and townland are on Sheet 13.

<sup>5</sup> This town and townland, in the parish of Upper Newcastle, and barony of Newcastle, is to be found also on Sheet 13.

<sup>6</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., n. (l), pp. 397, 398.

there is to be found an ancient church. It consists of a choir and nave: the former is 15 feet 9 inches in length, by 9 feet 3 inches in width, while the latter is 57 feet long, by 16 feet 10 inches wide.<sup>7</sup> A beautiful choir-arch unites them, and over that stood a belfry. A stone roof covered the choir. The interior of this building is enclosed, and it is kept for the interment of favoured families. The graveyard without is much used for burials. The ruined walls are covered with ivy. The church—at least in parts—is evidently an ancient structure. But, whether or not, it must be connected with the present saint and his locality, as recorded on this day, admits of question, and the writer will not undertake to determine.<sup>8</sup> It is recorded, in the Martyrology of Donegal,<sup>9</sup> that on this day was celebrated a festival, to honour Lughaidh, of Cill-cuile.

ARTICLE IV.—FESTIVAL OF ST. MELLA, SAID TO HAVE BEEN ABBESS OF DOIRE MELLE. Some of our Martyrologies commemorate St. Mella, at the 9th of March. In the Martyrology of Tallagh,<sup>1</sup> there is barely mention of her name, at this date, and the Bollandists also record her.<sup>2</sup> Notices regarding St. Mella will be seen, at the 31st of this month.

ARTICLE V.—ST. BRIGID, DAUGHTER OF DOMA, IN THE PLAIN OF THE LIFFY. The Martyrologies of Tallagh,<sup>1</sup> of Marianus O'Gorman, and of Donegal, as we are told, place the festival of a St. Brigid, daughter to Doma, in the plain of the Liffy, at this day. But Colgan, who seems to consider the present saint, as identical with St. Brigid, daughter to Doma, already mentioned at the 7th of February, says, that all other authorities place the Natalis of Brigid, daughter to Doma, at this latter date.<sup>2</sup> We do not find the name or place of this holy woman recorded, in the published Calendar of the O'Clerys. Her name, without further notice, is simply given, and that a festival, in honour of a Bright, was celebrated on this day, is all we read, in the Martyrology of Donegal.<sup>3</sup> The Bollandists<sup>4</sup> notice Brigid, daughter of Doma, in the plain of the Liffy, at the 9th of March, following the authority of Colgan. By the latter, she is classed among the saints, veiled by St. Patrick;<sup>5</sup> however, this statement rests on no very substantial grounds. Colgan thinks her to be identical, with that St. Briga, who is mentioned in St. Ultan's Acts of the illustrious Abbess of Kildare.<sup>6</sup> This is also uncertain. Another conjecture of Colgan makes this saint, possibly identical with St. Brigid, daughter to Neman, son of Aid, son to Loarn, son of Erc, son to Eochad, surnamed Muinreamhuir, Prince of Dalaradia. It is thought, she

<sup>7</sup> These measurements the writer had an opportunity for taking, in March, 1878; while, his sketch of the church here represented was drawn, on the wood, by William F. Wakeman, and engraved by Mrs. Millard.

<sup>8</sup> A local resident told the writer, how he had heard from a gentleman—a very questionable authority, however—that the church had been built by St. Cool Kevin, brother to St. Kevin of Glendalough.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 72, 73.

ARTICLE IV.—<sup>1</sup> See Rev. Dr. Kelly's edition, p. xviii.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii ix. Among the pretermitted saints, p. 2.

ARTICLE V.—<sup>1</sup> The "Martyrology of Tallagh" calls her, *Brigit inghen Doma i Maighlipi*. See Dr. Kelly's "Calendar of Irish Saints," at 9th of March, or vii. *Ibid.*, p. xviii.

<sup>2</sup> See, Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. i., p. 612.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 72, 73.

<sup>4</sup> See "Acta Sanctorum," tomus ii., Martii ix. Among the pretermitted saints, p. 2.

<sup>5</sup> See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 270.

<sup>6</sup> See *ibid.* Tertia Vita S. Brigidæ, cap. xxx. and note 18, pp. 530, 543.

may have been venerated at Abernethy, in Scotland.<sup>7</sup> John Major probably confounded this latter St. Brigid, with the great Patroness of Ireland.<sup>8</sup> The reader is referred to certain remarks, already made, in reference to a St. Brigid, called daughter of Doma or Droma, as set down, at the 7th of February,<sup>9</sup> which is the day assigned for her festival, in some of our Irish Calendars. Besides, as Colgan has another conjecture, about the St. Briga, venerated on the 9th of March, having been a contemporary with the great St. Brigid, Abbess of Kildare, it may be as well to consult, what has been recorded, in the notices already written, referring to St. Briga, or Brigid, of Kilbride, in the diocese of Lismore, county of Waterford, and of Kilbride, or Brideschurch, county of Kildare.<sup>10</sup> Thus, it may be inferred, how uncertain is our information regarding her.

ARTICLE VI.—ST. BRIGID, OF MONA MILAIN. A saint, named Brigit, Mona Milain, occurs in the Martyrology of Tallagh, as distinguished from another St. Brigid, whose festival is set down, at the same day, the 9th of March.<sup>1</sup> We are informed, likewise, that the Martyrologies of Donegal and of Marianus O'Gorman make a like distinction, at this same day. They record, that our present saint was venerated, at a place called Moin Miolain. There seems to be little consistency, in Colgan's statements; when, in one place, he notes her, as the daughter of Neman, and at another, as mentioned by Keating, the Brigid, daughter to Aidus, son of Eochad, son to Colle, son to Cælbád, King of Ireland.<sup>2</sup> Colgan says, Moin-Miolain is to be found, in Dalaradia, where the posterity of Cælbadius, a supposed progenitor to this saint, had extensive sway.<sup>3</sup> The Bollandists have notices of Brigida de Moimiolain, at the 9th of March.<sup>4</sup> The researchful Dr. Reeves seems to have forgotten this saint, when compiling his Calendar, appended to the "Ecclesiastical Antiquities of Down, Connor and Dromore." If Colgan's conjecture be correct, her place lay within that scope of territory, described in Dr. Reeves' learned work. Bright, of Moin Mioláin, is thus entered, in the Martyrology of Donegal,<sup>5</sup> as having veneration paid her, at this date. It has been conjectured, that the present saint may have been that holy virgin, called Brigh, and mother of the handmaids of Christ, mentioned in the Acts of her great namesake, St. Brigid of Kildare.<sup>6</sup> However, her history is involved, in great obscurity.

ARTICLE VII.—ST. COLMAN, OR COLMUS, OR COLMOC, BISHOP OF THE ORKNEY ISLANDS, SCOTLAND. According to Camerarius—who refers us to the Scottish Annals—a holy Bishop Colman<sup>1</sup> or Colmus was venerated, on the 9th of March. There is a St. Com, in the Litany of Dunkeld.<sup>2</sup> The Bollandists have a passing allusion to this saint, at the present date;<sup>3</sup> how-

<sup>7</sup> See what has been already stated, in reference to this matter, in the Second Volume of the "Lives of the Irish Saints," when treating about St. Brigid, Virgin, First Abbess of Kildare, at the 1st of February, Article i., chap. ii., and n. 58.

<sup>8</sup> See Colgan's remarks, in his "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigide, cap. iv., p. 617.

<sup>9</sup> See our "Lives of the Irish Saints," vol. ii., Seventh day of February, Article viii.

<sup>10</sup> See *ibid.*, vol. i., Twenty-first day of January, Article ii.

ARTICLE VI.—<sup>1</sup> See, Dr. Kelly's "Calendar of Irish Saints," p. xviii.

<sup>2</sup> For this pedigree, he cites the "Meno-logic Genealogy," chap. xxiii.

<sup>3</sup> See, "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigide, cap. i., pp. 611, 612, 613.

<sup>4</sup> See "Acta Sanctorum," tomus ii., Martii ix. Among the pretermitted saints, p. 2.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 72, 73.

<sup>6</sup> See Colgan's "Trias Thaumaturga," Tertia Vita S. Brigide, n. 18, p. 543.



ever, they preferred relegating his notices, to the 6th of June,<sup>4</sup> the day set apart, by Dempster, for his festival.<sup>5</sup> He is said to have flourished, A.D. 1010.

ARTICLE VIII.—REPUTED FESTIVAL OF A ST. MACCILDUS, BISHOP IN THE ISLE OF MAN. [*Fifth Century.*] The facts, relating to the life of St. Maccaldus, Bishop of Man, Colgan promised to produce in his Acts of that saint, with their accompanying notes, at the 9th of March. But, in turning to that day, in his “*Acta Sanctorum Hiberniæ*,” we do not find such a promise redeemed. Yet, elsewhere, in this same work, it is strange, after his distinction drawn between Macalleus and Maccaldus, in the “*Trias Thaumaturga*,” Colgan confounds both persons, when stating that the latter was commemorated by the Irish Martyrologists, on the 25th of April, where the Acts of St. Maccaldus are again promised.<sup>1</sup> We are told, that having returned to Ulster, St. Patrick<sup>2</sup> converted a wicked robber, named Machaldus.<sup>3</sup> He was bound in chains, and banished into the Isle of Man, that he might become a penitent, under the care of Romulus,<sup>4</sup> and of Conindrius or Conidrius,<sup>5</sup> disciples of St. Patrick. It is added, that these had been deputed to exercise the episcopacy, in Man, by St. Germanus;<sup>6</sup> and that, Maccaldus succeeded them, after a long course of penance, having performed many miracles there before his death. These matters are still more diffusely treated, by the very old writer of St. Patrick’s Tripartite Life.<sup>7</sup> We prefer treating more at length, regarding him, at the 25th of April.

ARTICLE IX.—REPUTED FESTIVAL OF ST. CARECHA, DERGAMENSIS, OF CLONBURREN, PARISH OF MOORE, AND COUNTY OF ROSCOMMON. [*Sixth Century.*] This saint is said to have been daughter to Conall the Red, and a sister to St. Ændeus<sup>1</sup> of Aran, to St. Lochina,<sup>2</sup> to St. Darenia<sup>3</sup> and to St. Fanchea.<sup>4</sup> Her remains were deposited at Cloonburren, in the territory of Imania, near the Shannon’s banks. Such a statement is found in the Calendar of Cashel.<sup>5</sup> It is stated, that the Martyrologies of Tallagh, and of Marianus O’Gorman, as also St. Ængus’ Commentator, on this day, have her Natalis observed, at Cluain boiren church.<sup>6</sup> This, however, is one of Col-

ARTICLE VII.—<sup>1</sup> He says, “*de eo Consule Annales Scoticos*,” p. 113.

<sup>2</sup> See Bishop Forbes’ “*Kalendars of Scottish Saints*,” p. 305.

<sup>3</sup> See “*Acta Sanctorum*,” tomus ii., Martii ix. Among the pretermitted saints, p. 3.

<sup>4</sup> See, likewise, our notices, at the same day.

<sup>5</sup> See “*Historia Ecclesiastica Gentis Scotorum*,” tomus i., lib. iii., num. 267, p. 159.

ARTICLE VIII.—<sup>1</sup> See “*Acta Sanctorum Hiberniæ*,” xiii. Januarii. De S. Connano Episcop. Manniæ, nn. 5, 7, p. 60.

<sup>2</sup> See his Life, at the 17th of March.

<sup>3</sup> See Colgan’s “*Trias Thaumaturga*,” Sexta Vita S. Patricii, cap. clii., pp. 98, 99, and nn. 103, 156, pp. 113, 115.

<sup>4</sup> His festival is referred, to the 18th of November.

<sup>5</sup> His feast is placed, at the 17th of November. See *ibid.* Quarta Vita S. Patricii, nn. 63, 64.

<sup>6</sup> His feast was held, on the 3rd of July,

or according to another account, on the 30th of the same month.

<sup>7</sup> See *ibid.* Septima Vita S. Patricii, pars. iii., cap. lx., lxi., pp. 160, 161.

ARTICLE IX.—<sup>1</sup> See his Life, at the 21st of March.

<sup>2</sup> She is venerated, at the 12th of June.

<sup>3</sup> Supposed to be venerated, as Moninna, at the 6th of July.

<sup>4</sup> See her Life, at the 1st of January.

<sup>5</sup> The Calendar of Cashel has these words: “*Hac die S. Carecha Dergamensis filia Conalli Deirg filii Damenii, filii Carbrei Damhairgid, qui separavit lacum Erne a Connacia & Dubhthor a Lagenia, & expulit Ulidios (ultra?) Gleamaighe ad orientem. Et hæc sunt tria heroica ejus acta. Hujus ergo Conalli filia fuit S. Carecha Derganiensis & soror S. Endei Aranniensis, & ipsa quiescit in Cluainboireann in regione Imaniæ ad ripam fluminis Sinennii.*”

<sup>6</sup> The reader is also referred to the Commentator on St. Ængus, at the 31st of July, and to St. Ængus the Culdee, in his treatise,

gan's typographical errors; the 9th of March being set down, for the 9th of February, where notices of her are already given.

ARTICLE X.—ST. DIOMA, DIMA, OR DIMMA. The mere name, Dimmae, occurs, in the Martyrology of Tallagh,<sup>1</sup> at the 9th of March. Marianus O'Gorman has Dima, at this date, as the Bollandists take care to observe.<sup>2</sup> In the Martyrology of Donegal,<sup>3</sup> at this day, we find simply recorded, Dioma. It is added, that there is a Dioma, a Bishop, and a son of Senach, descended from the race of Eochaidh Fionn-fuathairt, from which family Bright<sup>4</sup> derives her pedigree. He is said to have been venerated, either at this date, or at the 22nd of this same month.<sup>5</sup> Likewise, under the head of Teach-Dioma,<sup>6</sup> Duaid Mac Firis enters, Bishop Dioma, son of Senach, of the Fotharta, in Tech (or from Tech) Dioma.<sup>7</sup>

ARTICLE XI.—FESTIVAL OF THE FORTY MARTYRS OF SEBASTEN, LESSER ARMENIA. [*Fourth Century.*] At the 9th of March, as we learn from the "Feilire"<sup>1</sup> of St. Ængus, the Irish Church celebrated the festival of forty Martyrs. The Bollandists notice the festival of these Martyrs of Sebasten to have been so commemorated, until Pope Innocent X.<sup>2</sup> caused it to be transferred to the 10th of this month, in order to make way for the Officium Duplex of St. Francisca Romana, Widow, whose feast is now held, on the 9th of March.<sup>3</sup> A full account of those various Martyrs, with their names, and notices about the discovery of their relics, will be found, in their great work, on the day succeeding,<sup>4</sup> when they are commemorated, with an Office, in the Roman Breviary.<sup>5</sup>

ARTICLE XII.—REPUTED FESTIVAL OF ST. SENANUS. [*Fifth and Sixth Centuries.*] The "Kalendarium Celticum," at the vii. Ides of March, corresponding with the 9th day, has F Seanain, or the Festival of Senanus.<sup>1</sup> He

"De Matribus Sanctorum Hiberniæ," n. 49. See, Colgan's "Acta Sanctorum Hiberniæ," Januarii i., n. 7, p. 3.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii ix. Among the pretermitted saints, p. 2.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 72, 73.

<sup>4</sup> In a note, Dr. Todd says, at this proper name: "Meaning here Brigid of Kildare; who was of the race of Eochaidh Fionn-fuathairt."

<sup>5</sup> See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. iii., p. 613.

<sup>6</sup> This denomination appears, at present, to be obsolete.

<sup>7</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 128, 129.

ARTICLE XI.—<sup>1</sup> The following extract, from the Leabhar Breac copy, with its English translation, has been furnished by Professor O'Looney:—

e. iii. 10. bap. xl. mileo  
Co mop plog ba p'pchu

Óia tuapcaib p'u hilechu  
Srian illeac dub do'pcha.

Death of forty champions,  
With a great host who had  
been righteous,  
For whom a joyous sun had  
risen,  
In a black dark place.

<sup>2</sup> He ruled from A.D. 1644 to 1655. See Sir Harris Nicolas' "Chronology of History," p. 210.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Martii ix. Among the pretermitted saints, p. 2.

<sup>4</sup> See *ibid.*, Martii x., De Sanctis xl. Martyribus Sebastenis, &c. A previous commentary is given, in four sections; a compendium of their martyrdom, translated into Latin from the Armenian language; Acts in three chapters, other Acts in four chapters; the Oration of St. Basil, with an extract from Sozomen's History, pp. 12 to 29.

<sup>5</sup> See "Breviarium Romanum," Pars Verna. Die x. Martii. In Festo SS. Quadraginta Mart. Semiduplex.

ARTICLE XII.—<sup>1</sup> See Bishop Forbes'

seems to have been no other, than St. Senan, Abbot of Scatterry Island, whose Life has been already recorded, at the previous day.

ARTICLE XIII.—ST. TOSA, OR TOSSANUS, OF DROMA LAIDCINN, OR, OF DRUIM-LADHGEIN. The Bollandists<sup>1</sup> record Tossanus de Druim-Ladhgein, at the 9th of March. It is possible, his place may be identified with Drumline, a parish in the barony of Lower Bunratty, county of Clare.<sup>2</sup> Or, it may have been Drumlayne, in the parish of Moybolgue, barony of Lower Kells, and county of Meath.<sup>3</sup> Again, there is a Drumlaydan in the parish of Templeport, barony of Tullyhaw, and county of Cavan.<sup>4</sup> According to the Martyrology of Tallagh,<sup>5</sup> veneration was given to Tosa, of Droma Laidcinn, at the 9th of March.

ARTICLE XIV.—ST. COLMAN, OF CLUANA TIBRINN, OR CLONTIVRIN, COUNTY OF FERMANAGH. The Bollandists<sup>1</sup> have a notice of Colmanus de Cluain Tibrinn, as recorded in the Irish Calendars, at this date. In the Martyrology of Tallagh,<sup>2</sup> at the 9th of March, we find that a festival was celebrated, in honour of Colman, said to have been of Cluana Tibrinn. This place is now known as Clontivrin,<sup>3</sup> a townland in the parish of Clones, and in the barony of Clankelly, county of Fermanagh. It lies about one Irish mile west of Clones town.<sup>4</sup> The ruins of a church were to be seen here, until a little after the commencement of the present century, when they were removed by a farmer,<sup>5</sup> who tilled the spot. Unfortunately, he destroyed every material trace of the ancient edifice.<sup>6</sup>

ARTICLE XV.—REPUTED FESTIVAL OF A ST. KENNETH, KENZIE, OR CANICE. The Irish Canicus or Canice is a name that corresponds with the Scotch Kenneth or Kenzie. According to Dempster,<sup>1</sup> there was a holy Bishop Kenneth, venerated in Glentanir, at the 9th of March.<sup>2</sup> The Bollandists<sup>3</sup> notice him, but state, that they attach no great degree of credit to Dempster's statements. In his History, we are unable to discover any special allusion to this Kenneth; although, others having the like name are there noticed.

ARTICLE XVI.—ST. SILLAN, SILLANUS, OR SYLVANUS. Colgan<sup>1</sup> and the Bollandists<sup>2</sup> have allusion to a St. Sillenus, who is mentioned in an Irish Life

"Calendars of Scottish Saints," pp. 83, 444.

ARTICLE XIII.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Martii ix. Among the pretermitted saints, p. 2.

<sup>2</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Clare," Sheets 51, 61. The townland proper is on Sheet 51.

<sup>3</sup> This place is shown, on the "Ordnance Survey Townland Maps for the County of Meath," Sheet 5.

<sup>4</sup> See "Ordnance Survey Townland Maps for the County of Cavan," Sheets 9, 13.

<sup>5</sup> Edited by Rev. Dr. Kelly, p. xviii.

ARTICLE XIV.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Martii ix. Among the pretermitted saints, p. 2.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>3</sup> It is noted, on the "Ordnance Survey Townland Maps for the County of Fermanagh," Sheet 40.

<sup>4</sup> In the parish so called, barony of Dartry. It is described, on the "Ordnance Survey Townland Maps for the County of Monaghan," Sheet 11.

<sup>5</sup> Named Stephenson.

<sup>6</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (x), p. 342.

ARTICLE XV.—<sup>1</sup> See "Menologium Scoticum."

<sup>2</sup> See Bishop Forbes' "Calendars of Scottish Saints," pp. 194, 361.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Martii ix. Among the pretermitted saints, p. 2.

ARTICLE XVI.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xv. Februarii. Supplementum



of St. Berach.<sup>3</sup> The former of those authorities supposes, that Sillenus must have been venerated, either at the present date, or on the 4th of May. He is thought, again, to have been identical with Sillanus or Sylvanus—called also Silnanus—a monk of Hy, and son of Neman.<sup>4</sup> A reference is made to him, in Adamnan's Life of St. Columba.<sup>5</sup> The Martyrology of Tallagh<sup>6</sup> inserts the name Sillan, without any further epithet, at the 9th of March.

ARTICLE XVII.—ST. BOSA, BISHOP OF THE DEIRI, AT YORK, ENGLAND. [*Seventh Century.*] From the work of Venerable Bede,<sup>1</sup> we obtain the chief reliable accounts of this pious servant of God. The Bollandists<sup>2</sup> and Rev. S. Baring-Gould<sup>3</sup> have given some notices of a distinguished and holy bishop, who is variously called, Bosa, Boza, Bossa or Bosco. It is very possible, he was an Irishman, by birth, although this is not found recorded; however, the received account, and circumstances of the time, render it not improbable. It is likely, he was born about or soon after the beginning of the seventh century. He may have received his early training, at Iona; or, perhaps, his early and later education was completed at Lindisfarne.<sup>4</sup> He, Eadhedus<sup>5</sup> and Eata<sup>6</sup> were ordained by Theodoric,<sup>7</sup> Archbishop of York.<sup>8</sup> It is said, Bosa had been a monk,<sup>9</sup> in the monastery of Streaneshælch.<sup>10</sup> He observed the rule of St. Columba,<sup>11</sup> and he seems to have acted as a priest, in connexion with the Convent of St. Hilda.<sup>12</sup> He lived there a contemporary, and he enjoyed the confidence and friendship of the renowned abbess. When Wilfrid,<sup>13</sup> Archbishop of York, had a difference with King Edfrid, and when he had been expelled from that See, A.D. 678,<sup>14</sup> two bishops were substituted for him, Eata to rule over the province of the Bernici, and Bosa to rule over that of the Deiri.<sup>15</sup> St. Bosa is enumerated as the fourth bishop of York,<sup>16</sup> and he is regarded, also, as the master of St. Acca,<sup>17</sup> Bishop of Hexham.<sup>18</sup> It is to be observed, while Thomas Stubbes, or Stobes, Brompton, Dicetus,

Vitæ S. Berachi, ex Codice MS. Hibernico Ecclesiæ eiusdem Sancti, cap. vii., p. 345, and n. 6, p. 348.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii ix. Among the pretermitted saints, p. 2.

<sup>3</sup> See his Life, at the 15th of February.

<sup>4</sup> See "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. x., num. 106, p. 492. Also, Quinta Appendix, cap. iii., sect. v., p. 502.

<sup>5</sup> See Rev. Dr. Reeves' edition, lib. i., cap. 41, p. 77, and lib. ii., cap. 4, p. 108.

<sup>6</sup> Edited by Rev. Dr. Kelly, p. xviii.

ARTICLE XVII.—<sup>1</sup> See "Monumenta Historica Britannica." Historia Ecclesiastica Gentis Anglorum, lib. iv., cap. xii., p. 222, cap. xxiii., p. 235, lib. v., cap. iii., p. 250, cap. vi., n. (a), p. 253, cap. xx., p. 274, cap. xxiv., p. 285.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii ix. De B. Bosa Episcopo Deirorum Eboraci in Anglia. In eight paragraphs, pp. 10 to 12.

<sup>3</sup> See "Lives of the Saints," vol. iii., March ix., p. 175.

<sup>4</sup> Probably under St. Aidan, who died August 31st, A.D. 651.

<sup>5</sup> He is called "Hrypensis ecclesiæ præsul," by Venerable Bede, lib. iii., cap. xxviii. He, with other bishops of Lindis-

farne, had a See in Sidnacestria, near Gainsborough. See, lib. iv., cap. xii., n. (d). "Monumenta Historica Britannica," pp. 206, 222.

<sup>6</sup> See notices of him, at the 26th of October.

<sup>7</sup> His feast occurs, at the 19th of September.

<sup>8</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Scotorum," lib. iv., cap. xii.

<sup>9</sup> See Florence of Worcester's "Chronicon," in "Monumenta Historica Britannica," at A.D. 677, p. 535.

<sup>10</sup> According to a Manuscript Kalendar of Saints, belonging to the Benedictine Order. This places his festival, however, at the 13th of January.

<sup>11</sup> See his Life, at the 9th of June.

<sup>12</sup> See her Life, at the 18th of November.

<sup>13</sup> His feast occurs, at the 12th of October.

<sup>14</sup> See "The Anglo-Saxon Chronicle," p. 321, "Monumenta Historica Britannica."

<sup>15</sup> See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. xii.

<sup>16</sup> See Arnold Wion's "Lignum Vitæ," lib. ii., cap. xxii.

<sup>17</sup> His feast occurs, at the 30th of November, and his death is recorded, under A.D. 740, in Simeon of Durham's "Historia de Gestis Regum Anglorum," p. 659, in "Monumenta Historica Britannica."

and other writers, treat of Bosa, as Archbishop, they do not rank him among the saints of York. Although the Manuscript Benedictine Martyrology has the feast of St. Bosa, at the 13th of January, Jerome Porter,<sup>20</sup> John Wilson<sup>21</sup> and Ferrarius<sup>22</sup> have it placed, at the 9th of March. The Bollandists infer, from Venerable Bede's statements, that St. Bosa died A.D. 686. Although this is the date given by Florence of Worcester; yet, Edward Maihew, following a mistake in William of Malmesbury's work,<sup>23</sup> supposes the date for his death to be about A.D. 704, while Menard, taking the latter for a guide, has about the year 705. Doubting if St. Bosa had a special office, recited in his honour, the Bollandists solely give him the title of Blessed.

## Tenth Day of March.

### ARTICLE I.—ST. SILVESTER, OR SYLVESTRUS, BISHOP, AND EARLY APOSTLE OF IRELAND.

[FIFTH CENTURY.]

THE greater glory of Ireland's illustrious Apostle has diminished that of various holy labourers, in the same field of missionary enterprise. Yet, we are not to suppose, that even great men can effect great results, without the co-operation of subordinates. This is very clearly exemplified, in the case of St. Sylvester, who, as a companion of St. Palladius,<sup>1</sup> the Bishop, proceeded from Rome to Ireland, where Gospel pioneers had already preceded both, in propagating the Faith of Christ.<sup>2</sup> St. Sylvester is generally understood to have been a Roman, by birth, although his history is shrouded in obscurity. So far as they can be made out, Colgan has published his Acts, for the 10th day of March.<sup>3</sup> Again, at the same date, the Bollandists<sup>4</sup> have hesitatingly followed Colgan's arrangements, expressing a doubt, however, as to whether the Sylvester, Bishop, named at this date, in the Tallagh Martyrology, might be identified with the pre-Patrician missionary. It is stated, that Pope St. Celestine I.<sup>5</sup> had destined his Deacon, or Archdeacon, Palladius, and twelve other companions,<sup>6</sup> to open a mission among the Gentiles of our western

<sup>18</sup> See Florence of Worcester's "Chronicle," at A.D. 709, in "Monumenta Historica Britannia," p. 540. However, in the Appendix to this Chronicle, Bosa is set down, as the third Bishop of York, at p. 625.

<sup>19</sup> He wrote in the fourteenth century a Chronicle, relating the Acts of the Archbishops of York.

<sup>20</sup> See "In Floribus Vitarum præcipuorum Sanctorum Angliæ, Scotiæ et Hiberniæ."

<sup>21</sup> See "Martyrologium Anglicanum."

<sup>22</sup> See "Catalogus Generalis Sanctorum." He cites the Tablets of the Church of York, for this statement.

<sup>23</sup> See lib. iii., "De Gestis Pontificum Anglorum," where there is mention of an Epistle of Pope John to Ethelred, King of the Mercians, and to Alfrid, King of the Deiri

and of the Bernici, touching the case of Bishop Wilfrid, which is thought to be an interpolation.

ARTICLE I.—<sup>1</sup> See his Life, at the 6th of July.

<sup>2</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. i., sect. xv., and nn. 129, 130, 131, 132, pp. 33 to 37.

<sup>3</sup> See "Acta Sanctorum Hiberniæ," x. Martii. De S. Sylvestro S. Paladii Socio et Hiberniæ Apostolo, pp. 570, 571.

<sup>4</sup> See "Acta Sanctorum," tomus ii., Martii x. Among the pretermitted saints, p. 2.

<sup>5</sup> His feast occurs, at the 6th of April.

<sup>6</sup> See Colgan's "Trias Thaumaturga." Secunda Vita S. Patricii, cap. xxiv., p. 13. Septima Vita S. Patricii, pars. i., cap. xxxviii., p. 123.

land. Having received consecration as a bishop in Rome, and his Apostolic charge for Ireland, Palladius took with him some missionaries, and among them are mentioned the names of Sylvester, Solonius, Augustin and Benedict.<sup>7</sup> They landed on the east coast of Ireland, and on the territory, called Hygarcon,<sup>8</sup> in the present county of Wicklow. They arrived there, as generally thought, about the year 430,<sup>9</sup> or 431.<sup>10</sup> Sylvester and Solinus seem to have remained as missionaries, in that district, after Palladius had left it for another sphere of labour in Scotland. They are said to have jointly erected the church of Domnach Arda,<sup>11</sup> now thought to be Donard, represented by a parish, in the barony of Lower Talbotstown, in Wicklow County.<sup>12</sup> This was probably the place of their habitation in common, and the chief scene of their labours. Here, too, most probably, they died, and were buried. Therefore, they may be regarded, as chief patrons of that place, where they first spread the seeds of Christianity. In the Martyrology of Tallagh,<sup>13</sup> we find a festival, inserted at the 10th of March, in honour of Silvester. The Martyrology of Donegal is also of accord, according to Colgan, although we miss such an account, in the published version. After some time had elapsed, however, we are informed, that the relics of Sylvester and Solinus were removed—we know not for what reason—to the island of Boethan,<sup>14</sup> or Inis-Boethan, now called Ennisboheen, or Ennisboyne,<sup>15</sup> two or three miles south of Wicklow town. There they were kept with reverence, many ages subsequently to the happy departure of those holy missionaries. When or how the relics disappeared does not seem to have been recorded.

ARTICLE II.—ST. FERFUGIL, OR FEARFUGHUIL, BISHOP, OR ABBOT, OF CLONDALKIN, COUNTY OF DUBLIN. [*Eighth Century.*] Little is recorded about this holy man, who is noticed in Colgan.<sup>1</sup> While the Bollandists<sup>2</sup> record Ferfugal, at the 10th of March, they express a desire to have clearer testimonies, for his ecclesiastical *cultus*, than Colgan has furnished. Regarding his birth and parentage, no account is obtainable. However, he was created Bishop of Clondalkin,<sup>3</sup> near Dublin. Here lies a scene, which a poet might revel in, and which a painter might vainly attempt to sketch. Far through bosky tintings on the right bank of the Liffy, the eye ranges across garden and lawn, beside which still and deep the broad stream rolls down, to be lost in Dublin City streets, amid the crowd of men, and the hurry of feverish life. Away beyond the river, on hills of the Phoenix Park, spread sombre but mellow shadowings of hawthorn-woods—thickly growing as an Australian scrub-forest, crowning the plateaus, and bounding our horizon. Groupings of white cottages and neat villas catch the glance, and peering out of hollows, from amid hollyhocks, laburnums, and drooping willows; others, again, look

<sup>7</sup> See *ibid.* Jocelyn's or Sexta Vita S. Patricii, cap. xxv., p. 70.

<sup>8</sup> The Second Life of St. Patrick says, "ubi Nathi filius Garrchon Comes erat," &c. See cap. xxiv., p. 13. *Ibid.*

<sup>9</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 128, 129.

<sup>10</sup> See Rev. Michael J. O'Farrell's "Popular Life of St. Patrick," chap. ii., p. 29.

<sup>11</sup> It is called Domnach-Airte, or Domnach Ardech, but as Colgan says, more correctly "Dominica Arda."—See "Trias Thaumaturga," n. 19, p. 49.

<sup>12</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Wick-

low," Sheets 15, 16, 21. The town and townland of Upper Donard are to be seen on Sheets 15, 21.

<sup>13</sup> Edited by the Rev. Dr. Kelly, p. xviii.

<sup>14</sup> See Colgan's "Trias Thaumaturga."

Quarta Vita S. Patricii, cap. xxviii., p. 38.

<sup>15</sup> This townland is in the parish of Dunganstown, barony of Arklow, and it is shown on the "Ordnance Survey Townland Maps for the County of Wicklow," Sheet 31.

ARTICLE II.—<sup>1</sup> See his "Acta Sanctorum Hiberniæ," x. Martii. De S. Ferfullo Episcopo, p. 577.

<sup>2</sup> See "Acta Sanctorum," tomus ii.,



down from wood-crowned eminences, that are interspersed throughout all this varied scene. To culminate the glories of nature, that surround our vision, the eye is uplifted to the Dublin Mountains, that raise their ranges into a blue sky, and link our looks with heaven. A thousand times, no doubt, this fairy scene, so near the Irish Metropolis, is thoughtlessly passed, by many a wayfarer and loiterer, hardly conscious of its beauties, both natural and artificial. When thicker woods waved around it, in the olden time, here



Clondalkin Old Church, County of Dublin.

St. Mochua<sup>4</sup> first established his monastery. A remarkable Round Tower<sup>5</sup> yet remains, to mark that site; and, on the opposite side of the present high road, are mere fragments of an old church, surrounded by a burial-ground.<sup>6</sup> Ivy thickly mantles the wasted gable of that ancient church. Besides filling the episcopal office, it seems not unlikely, that Ferfugil likewise enjoyed the dignity of Abbot, over the monastery here established. Moreover, he may have lived in this monastery, as he ruled over its church, with great prudence and sanctity. He departed to a better life, on the 10th day of March. It is said, that the Martyrologies of Tallagh,<sup>7</sup> of Marianus O'Gorman, and of Donegal,<sup>8</sup> are authorities for this date.<sup>9</sup> The year 789 is set down as that of

Martii x. Among the pretermitted saints, p. 2.

<sup>3</sup> The parish of Clondalkin, situated in the baronies of Newcastle and of Upper Cross, is shown on the "Ordnance Survey Townland Maps for the County of Dublin," Sheets 17, 18, 21, 22. The town and townland, on Sheets 17, 21, lie within the barony of Newcastle.

<sup>4</sup> See an account of him, at the 6th of August.

<sup>5</sup> A characteristic representation of it is given, in an elegant coloured lithograph, by Henry O'Neill, in the series of County

Dublin Sketches, Plate 1, among his lately produced "Round Towers of Ireland." The doorway, drawn to scale, follows, in Plate 2.

<sup>6</sup> The accompanying illustration was sketched, by the writer, in July, 1855. It has since been transferred to the wood, by William F. Wakeman, and it was engraved by Mrs. Millard, Harcourt-street, Dublin.

<sup>7</sup> In the edition, by Rev. Dr. Kelly, we have Ferfughill Eps. entered, at p. xviii.

<sup>8</sup> In the printed edition, by Drs. Todd and Reeves, however, there is an omission of his name, on this day.

his death, by Dr. O'Donovan, while the Annals of the Four Masters place it, so early as A.D. 784.<sup>10</sup>

ARTICLE III.—ST. KESSOG, MACKESSOG, OR MAKKESSAGUS, BISHOP, AND CONFESSOR, PATRON OF LENNOX, SCOTLAND. [*Sixth Century.*] This holy bishop is venerated, and not unmeritedly, in the church of Scud,<sup>1</sup> on his natal day,<sup>2</sup> as elsewhere in Scotland. There, while living on earth, he sought out the true way of living for ever in heaven.<sup>3</sup> The Bollandists<sup>4</sup> have the Acts of St. Kessog, at the 10th of March. These consist of two preliminary sections, with the lection of his Life, as found in the Breviary of Aberdeen. From this we learn, that it had been compiled, from a special Life of St. Kessog.<sup>5</sup> Bishop Forbes<sup>6</sup> gives an interesting account of this Scottish bishop. The Rev. S. Baring-Gould has some notices about St. Kessog.<sup>7</sup> He was born, as we are told, in Cashel, the capital city of Munster, while his name and family were derived from the royal race of Irish Kings. From early youth, his virtues were remarkable, and he was distinguished for his miracles. His father was King of Cashel; and, in that station, he not only desired to cultivate the friendship of other Irish kings, but he hospitably invited them to banquets, and he even desired, that his noble guests should be accompanied by their sons. We learn, from the Aberdeen Breviary, that the King of Cashel was accustomed to receive his visitors, in great state, when trumpets and musical instruments<sup>8</sup> welcomed them to his royal city. On one of those occasions, while Kessog, still a child, played with two other handsome young princes, who were sons of a visitor, near a lake, or pond, all fell into it, and Kessog alone escaped with life. He told the tale in secret to his father. A certain Elinthus, a citizen of Cashel, feared that such intelligence should cause a great commotion among the kings; and, he endeavoured, as best he could, to relate all the circumstances of the sad accident, so as to excuse Kessog, who, in some manner, seems to have been blamed, in connexion with its occurrence. Filled with grief and indignation, the strange kings vowed they would burn the city of the King of Cashel, and that they should devastate all his province. But, after a night spent in prayer by Kessog, at the request of his affrighted father, the boy heard an angel of the Lord say to him, towards morning, "Kessog, rise at once from prayer, for the Lord hath heard you, since the kings' sons, for whom you prayed, have come to life and are restored." Soon were their parents satisfied on the matter, and their rejoicing was very great. Many other miracles were wrought by him, as related in his special Life.<sup>9</sup> According to their National Breviary, St. Makkessagus ruled over the Scots, as a bishop. His feast occurs, on the 10th of March, and he flourished, it is said, A.D. 520. According to Dempster's conjecture, he was elected from the Culdee order. His church was in Levinia, near the county of Menteth, and, it was called, "Templum Portus." Celebrated for its fair,

<sup>9</sup> See Colgan's "Acta Sanctorum-Hiberniæ," x. Martii, n. 3, p. 577.

<sup>10</sup> At this date, we read, "Fearfughuil, Bishop of Cluain-Dolcain [Clondalkin] died." See Dr. O'Donovan's Edition, vol. i., pp. 390, 391.

ARTICLE III.—<sup>1</sup> Over this, he was the special Patron.

<sup>2</sup> The vi. of the March Ides, corresponding with the 10th day.

<sup>3</sup> Thus is it beautifully expressed, in the "Martyrology for the use of the Church of Aberdeen." See "Proceedings of the

Society of Antiquaries of Scotland," vol. ii., p. 262.

<sup>4</sup> See the "Acta Sanctorum," tomus ii., Martii x. De S. Kessogo Episcopo in Scotia, pp. 35, 36.

<sup>5</sup> This now seems to have been lost.

<sup>6</sup> See "Kalendars of the Scottish Saints," pp. 373, 374.

<sup>7</sup> See "Lives of the Saints," vol. iii., March x., p. 208.

<sup>8</sup> Of these, we have several antique specimens, in the Royal Irish Academy's Museum, Dublin.

the place was much resorted to by crowds. He is stated to have written, "*Manipulum Precum*," lib. i., and "*Catechesin ad Neophytos*," lib. i.<sup>10</sup> He is thought to have lived, in the Island of Inchtavanach,<sup>11</sup> where he devoted himself to prayer and to evangelizing the neighbourhood. According to tradition, St. Kessog suffered martyrdom for the truth, at Bandry. There a cairn, and a large stone, on which an ecclesiastic's effigy is carved, were erected to his memory. Another account has it, that he was martyred in a foreign land, and that, embalmed in sweet herbs, his body was brought to the church of Luss, his native place. There he was buried, according to the Breviary of Aberdeen. These herbs, called *Luss*, in Gaelic, germinated, and gave name to the parish. At the place of his burial is Carn-ma-cheasaig.<sup>12</sup> Malcolm, Earl of Lennox, granted a charter<sup>13</sup> to John of Luss, "for the reverence and honour of our patron the most holy man, the blessed Kessog." In 1313, Robert Bruce granted a sanctuary-girth of three miles,<sup>14</sup> to the church of Luss, in a charter,<sup>15</sup> which is preserved at Buchanan. In the Lennox, a bell of St. Kessog was held in reverence, during the seventeenth century.<sup>16</sup> The church of Auchterarder<sup>17</sup> is dedicated to him,<sup>18</sup> and he was honoured at Callander. In this latter place was a curious conical hill, or mound, which seems to be artificial. It is called Tom-ma-chessaig,<sup>19</sup> and there an old church stood. In like manner, the fair of Fel-ma-chessaig is held, on the 21st of March, the 10th, old style.<sup>20</sup> There is a Kessog's fair, in Cumbrae, on the 3rd Wednesday in March,<sup>21</sup> and there is a Kessog Ferry, at Inverness.<sup>22</sup> The Rev. Dr. Todd identifies this saint with Moshenoc, of Beitheach, at the 11th of March.<sup>23</sup> According to the Kalendar of Arbuthnott, we find, at the 10th of March, or vi. Ides, St. Kessog, Bishop, and Confessor; while, the same notice occurs, in the Kalendar of the Breviary of Aberdeen, having the addition, that his Office was celebrated with Nine Lessons. Adam King's Kalendar, at the 10th of this month, enters S. Makkessage bisch. and cōf. in Scotl. Dempster, in his "*Menologium Scoticum*," at this same date, has in Levinia, Makkessag, bishop, who is depicted in a military habit, and whose intercession is earnestly implored by soldiers. Also, in the Scottish entries, as found in the Kalendar of David Camerarius, we have, at the 10th of March, St. Makkessog, who is also called Kessog, Confessor and Bishop "in Boina Scotie provincia," celebrated for the lustre of his miracles.<sup>24</sup> The "Circle of the Seasons" has its note of St. Kessog, at this date.<sup>25</sup> In art, it is said,<sup>26</sup> he was represented as a soldier, with a stretched bow and arrows in his hand, and a quiver at his back.

<sup>9</sup> See the Bollandists' "*Acta Sanctorum*," tomus ii., Martii x. De S. Kessogo Episcopo in Scotia. Vitæ Initium, ex Breviario Aberdonensi, p. 36.

<sup>10</sup> See Dempster's "*Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. xii., num. 853, p. 454.

<sup>11</sup> Or Monk's Island, in Loch Lomond, near the village of Luss, in Luss parish, Dumbartonshire. See Fullarton's "*Imperial Gazetteer of Scotland*," vol. ii., p. 107.

<sup>12</sup> See "*Origines Parochiales Scotiæ*," part i., p. 30. Also "*Old Statistical Account of Scotland*," vol. xvii., p. 264.

<sup>13</sup> A.D. 1292-1333.

<sup>14</sup> It is expressed, "*Deo et Beato Kessogo*."

<sup>15</sup> This is engraved, together with the effigy of St. Kessog, now at Rossdhu, in

that very interesting work, "*The Chiefs of Colquhoun and their Country*," vol. ii., pp. 54, 58.

<sup>16</sup> Retours, Perth, 708, 880.

<sup>17</sup> It was granted, A.D. 1200, by Gilbert, Earl of Strathearn, to the Abbey of Inchaffray.

<sup>18</sup> See "*Liber Insul. Missarum*," pp. viii., 4, 8, 18, 70.

<sup>19</sup> See "*New Statistical Account of Scotland*," Perth, p. 356.

<sup>20</sup> See "*Old Statistical Account of Scotland*," vol. xi., pp. 597, 610.

<sup>21</sup> See "*New Statistical Account of Scotland*," Bute, p. 161.

<sup>22</sup> See *ibid.* Inverness, vol. ii., p. 28, Ross, pp. 61, 229.

<sup>23</sup> See "*Martyrology of Donegal*," pp. 74, 75, and n. 1.

<sup>24</sup> See Bishop Forbes' "*Kalendar of*



ARTICLE IV.—ST. SETNA OR SEDNA, BISHOP, AND CONFESSOR. [*Supposed to have lived in the Sixth Century.*] Nothing of a very definite nature seems to be known, regarding a St. Setna or Sedna, venerated on the 10th day of March, although Colgan records some conjectural particulars respecting him, at that date,<sup>1</sup> and we also find him called by the Latin form, Sidonius or Sedonius. The Bollandists have a passing notice of him.<sup>2</sup> The present holy man is thought to have been identical with that cowherd, who was mute from his birth, and who was met on the mountains of Slieve Bloom, by St. Columba<sup>3</sup> of Terryglass, and by St. Fintan<sup>4</sup> of Clonenagh. The former of these saints bestowed a blessing, when he recovered the use of speech. Two other holy men were present with them. Sedna was required, in the name of our Lord Jesus Christ, to predict the places for their respective sepultures, and this he did most accurately, as succeeding events established.<sup>5</sup> It is probable, too, that on this occasion, he received the gift of prophesying. Among our Irish Manuscripts, there is extant a copy of St. Sedna's Prophecy, delivered to St. Columkille.<sup>6</sup> It contains 80 verses.<sup>7</sup> We may probably attribute it, to the present holy man; who, in other respects, too, was endowed with poetic powers and fancy. Poems of a prophetic character, ascribed to St. Sedna, are to be found in the Messrs. Hodges and Smith's collection of MSS., belonging to the Royal Irish Academy, Nos. 27,<sup>8</sup> 221,<sup>9</sup> and 223.<sup>10</sup> St. Sedna is thought to have become a bishop of Ossory,<sup>11</sup> and to have lived contemporaneously with St. Molua,<sup>12</sup> of Clonfert Molua. With him, the latter was intimate, and their places were not very far apart. St. Sedna is placed third in order, among the bishops of Seirkieran, by Colgan, and about A.D. 570.<sup>13</sup> However, when quoting this statement, Archdall had no warrant for referring his death to the 1st of March, in the same year.<sup>14</sup> The name, S. Setna, is the simple entry found in the Martyrology of Tallagh,<sup>15</sup> at the 10th of March. He is classed as a bishop, by the author of a Tract, on the Homonymous Saints of Ireland,<sup>16</sup> as also by Marianus O'Gorman. It is recorded, in the Martyrology of Donegal,<sup>17</sup> that Sedna, Bishop, had a festival on this day. Colgan is doubtful, however, regarding the application of this festival, to the present Sedna,<sup>18</sup> or to another, so called, who is mentioned in the Acts of St. Senan,<sup>19</sup> Abbot of Scatterry Island.

ARTICLE V.—REPUTED FESTIVAL OF A ST. SEDONIUS, BISHOP, AND A DISCIPLE OF ST. SENAN, ABBOT OF SCATTERY ISLAND. [*Probably in the Sixth Century.*] Among the disciples of Blessed Senan,<sup>1</sup> Abbot of Scatterry

Scottish Saints," pp. 97, 113, 146, 194, 235.

<sup>25</sup> See p. 70.

<sup>26</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii. March x., p. 208.

ARTICLE IV.—<sup>1</sup> See, "Acta Sanctorum Hiberniæ," x. Martii. De S. Sedna sive Sedonio Episcopo et Confessore, p. 572.

<sup>2</sup> See "Acta Sanctorum," toms ii., Martii x. Among the pretermitted saints, p. 2.

<sup>3</sup> His feast occurs, at the 13th of December.

<sup>4</sup> See his Life, at the 17th of February.

<sup>5</sup> See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani Abbatis de Cluain-Ednech, cap. iii., iv., p. 350.

<sup>6</sup> See his Life, at the 9th of June.

<sup>7</sup> See the O'Longan MSS., R.I.A., vol. xv., p. 172. This vol. contains 200 pages, written by Michael, the son of Peter O'Longan, about the year 1760.

<sup>8</sup> A small 4to paper MS.

<sup>9</sup> A folio paper MS.

<sup>10</sup> A large 4to parchment MS.

<sup>11</sup> See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii, n. 10, p. 354.

<sup>12</sup> See his Life, at the 4th of August.

<sup>13</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii v. Appendix ad Vitam S. Kieran, cap. v., p. 473.

<sup>14</sup> See "Monasticon Hibernicum," p. 404.

<sup>15</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>16</sup> Lib. i., cap. iii., xlvii. This treatise has been attributed to St. Ængus the Culdee, by Colgan.

Island, was one Sedna or Sedonius, remarkable for his virtues and miracles, who dwelt with his master, and with a fellow-religious, called Libernus or Liberius,<sup>2</sup> on the Island, called Inismore. There the latter seems to have chiefly lived. Among St. Senan's disciples, at this place, were three holy bishops, Dalan,<sup>3</sup> Sedonius, and Erc,<sup>4</sup> whom he brought away to live on the island, called Inis-Caorach. But Colgan, who has a fuller notice, on the 10th of March,<sup>5</sup> remarks, that he does not suppose they were bishops, when living under St. Senan's rule; but, after they had parted from him, to assume whatever positions of responsibility had been assigned to each. The circumstances of country and of time render it probable, in Colgan's opinion, that this St. Sedna or Sedonius was the son of Eren or Erc, a nobleman, and his mother was Magna, sister of St. David,<sup>6</sup> of Kill-muine, following an account in the work of St. Ængus.<sup>7</sup> He is said, to have been born in Altraige Cliach,<sup>8</sup> in Munster. He had two holy brothers, likewise; one is called Mogaban or Goban,<sup>9</sup> and the other Melteoc or Eltin.<sup>10</sup> This Sedna, to whom we allude, presided over the Church of Cluain, between the Mountains of Crot<sup>11</sup> and Mirge. It was situated within Munster. He is buried in Kinn-sale,<sup>12</sup> a maritime town of southern Munster. What more confirms Colgan, in his attempted identification, is the account of that strict friendship and alliance, between St. Senan and St. David. No wonder, therefore, that the nephew of this latter should be ranked, among the favoured disciples of the great Abbot of Scattery Island. If all the foregoing speculations can be reconciled, we may justly infer, that St. Sedna lived about the middle of the sixth century.

ARTICLE VI.—ST. HYMELIN, OR HIMELINUS, CONFESSOR, OF VISSEN-AEKEN, BRABANT. [*Eighth Century.*] Among the many holy Irishmen, who made their way to foreign countries in past ages, Hymelin or Himelinus was distinguished, and we have his Acts recorded, at the 10th of March, in Colgan.<sup>1</sup> These are taken from an account of Father Heribert Rosweyde, and from a Life, founded on notices in the Martyrologies, and from popular

<sup>17</sup> Edited by Drs. Todd and Reeves, pp. 72, 73.

<sup>18</sup> See "Acta Sanctorum Hiberniæ," Martii x. De S. Sedna sive Sedonio Episcopo et Confessore, p. 572, and n. 3.

<sup>19</sup> His Life is already given, at the 8th of March.

ARTICLE V.—<sup>1</sup> See his Life, at the 8th of March.

<sup>2</sup> See an account of him, at the 1st of August.

<sup>3</sup> He was venerated, probably on the 14th of December, according to Colgan's conjecture.

<sup>4</sup> Colgan thinks, he had been venerated, either on the 13th of July, or on the 17th of October.

<sup>5</sup> See "Acta Sanctorum Hiberniæ," viii. Martii. Secunda Vita S. Senani, n. 19, p. 540 (*recte*) 536. Also, x. Martii. De S. Sedonio Episcopo S. Senani Discipulo, pp. 572, 573.

<sup>6</sup> See his Life, already given at the 1st of March.

<sup>7</sup> His "Opuscula," lib. iv., cap. 81, we find quoted.

<sup>8</sup> Very probably Ara-Cliach, in the

county of Limerick.

<sup>9</sup> Colgan tells us, that the "Martyrology of Tallagh" treats of him, at the 11th of February, where he is called Mogoboc or Goban, of Rath Lampaighe, as we have noted already, at that day; or, according to Marianus and other authorities, he was the Goban, venerated on the 26th or 30th of March.

<sup>10</sup> His feast is referred, to the 11th of December.

<sup>11</sup> Crotta Cliach was the ancient name for the Galtee Mountains, in the county of Tipperary. See Dr. O'Donovan's "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," n. 753, p. lxxxiii.

<sup>12</sup> The town of Kinsale, in the parishes of Kinsale and Ringcurran, in the barony of Kinsale, is described on the "Ordnance Survey Townland Maps for the County of Cork." (East Riding). Sheets 112, 125.

ARTICLE VI.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," x. Martii. Vita S. Hymelini Præsbyteri et Conf. authore Heriberto Roswedio. Also, Alia Vita ejusdem, &c., pp. 574 to 576.

traditions, by John Gillemann,<sup>2</sup> and written about 1480. The Belgian writers, Jean Ver Meulen, or John Molanus,<sup>3</sup> and Autbertus Miræus,<sup>4</sup> have recorded St. Hymelin. The Bollandists have inserted his Acts, at the same date, as found in Gillemann's work; and, these are preceded by two elucidatory paragraphs.<sup>5</sup> Saussay,<sup>6</sup> Willot,<sup>7</sup> and Ferrarius,<sup>8</sup> note him in their Calendars. Bishop Challenor<sup>9</sup> has an account, at the 10th of March. Again, the Rev. S. Baring-Gould has some observations concerning him, at this date.<sup>10</sup> It is related, that not only was Hymelin a Scot,<sup>11</sup> or an Irishman,<sup>12</sup> but that he was also related to the celebrated St. Rumold,<sup>13</sup> the Apostle of Belgium.<sup>14</sup> In like manner was he assimilated by virtues and merits. He appears to have been desirous of following Rumold, to the country of his adoption. Little regarding his early life is known. We are told, however, that he undertook a pilgrimage to Rome,<sup>15</sup> to visit the shrines of the holy Apostles, Peter and Paul. He returned, afterwards, through the province of Brabant, at a time, too, when Pepin<sup>16</sup> ruled over France.<sup>17</sup> Being greatly fatigued and very thirsty, he stopped on the way near Vissenacken. Here he was seized with a violent fever. He sank exhausted on a bank, and he seemed pale and worn to extremity, when a girl passed by, while bearing water in a pitcher from a neighbouring fountain. This she brought as a household supply for her master, who is called Deculus, a Priest, and who was curate of that place. As a plague was then raging, she had received strict orders from her master, to let no person touch the pitcher, for he feared infection. Hymelin asked for a drink of the water, as she passed, but the girl refused to give it, excusing herself, owing to the strict orders she received. Again, the sick traveller languidly repeated his request, when the girl answered, "My friend, I cannot at all give you water from the pitcher, because of the injunction I received from my master; yet, I beseech you to visit our house, and there you shall be refreshed, not only with drink, which you need sorely, but with abundance of food." This invitation Hymelin refused, but he said confidentially to the woman, "Daughter, have trust, and give what I ask for; the Almighty shall be satisfied with your action." She was moved to compassion, and he drank from the vessel. Then was the pilgrim able to continue his journey. The servant brought the water he had tasted to her master's house. Some of it was presented, for his use; but, on drinking, he found it had the taste of wine. Enquiring from the girl, she confessed what had occurred, and owned her

<sup>2</sup> He was a Canon Regular of the Monastery of Rubea Vallis, in Soignes Wood, near Bruxelles, and with great industry, he compiled the Acts of several saints. In the second part of his Brabantine Hagiology, he gives the notice of St. Hymelin.

<sup>3</sup> In the "Natales Sanctorum Belgii," p. 49, he has a single paragraph devoted to St. Hymelinus, at the 10th of March.

<sup>4</sup> See "Fasti Belgici et Burgundici," x. Martii.

<sup>5</sup> See "Acta Sanctorum," De S. Hymelino Presbytero Fenaci in Brabantia, tomus ii., Martii x., pp. 46, 47.

<sup>6</sup> In his Supplement to the Gallic Martyrology.

<sup>7</sup> In a French Calendar.

<sup>8</sup> In "Catalogus Generalis Sanctorum."

<sup>9</sup> See "Britannia Sancta," part i., p. 167.

<sup>10</sup> See "Lives of the Saints," vol. iii., March x., pp. 210, 211.

<sup>11</sup> Mireus refers him to Scotia, in his work, "Fasti Belgici et Burgundici," at the 10th

of March.

<sup>12</sup> Both editions of the English Martyrology say, that he was sprung "ex Hibernia."

<sup>13</sup> See his Life, at the 1st of July.

<sup>14</sup> Such is the account of Ferrarius, who does not allude to Hymelin having been in orders. In like manner, the "English Martyrology," at the 10th of March, only distinguishes him as a Confessor. Yet, in one account of this saint, he is styled a Priest.

<sup>15</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 167.

<sup>16</sup> His reign ended in 768. Yet, the Breviary of Aberdeen states the saint flourished under King Dungall A.D. 822.

<sup>17</sup> Molanus states, however, that he lived until the reign of Charlemagne. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. xiv., nn. 165, 166, pp. 194, 195, 197.

<sup>18</sup> In "Menologium Scoticum." See



disobedience to the curate's orders. The priest was not displeased, however, but he instantly ran after the unknown holy pilgrim. The latter was overtaken, and conducted to the curate's home, where he received a hospitable welcome and refreshment. Yet, Hymelin refused the luxury of a comfortable bed, or any other comforts; but, he expressed a wish, to lie down on some straw in a barn. There he rested for three days. His hour for departing this world had now come; and, requesting the favour from the curate's hands, he received the last Sacraments of the Church. Lying all alone, his happy spirit passed away to the guardianship of his Creator. No sooner had he departed, than all the bells around began to toll of their own accord, and without a hand touching them. This was a subject of great astonishment for the people. The curate was the first to divine the cause, and he invited his parishioners to enter the barn, where Hymelin's corpse lay. There they saw his face and body, surrounded with a radiant light. Deeming him to be a true saint, they began to consider where his remains should be deposited. Going into the village church, they found a tomb, corresponding with the size of the pilgrim's body, and miraculously prepared for its reception. Citing the authority of John Molanus, we are told by Dempster,<sup>18</sup> that neither by the Roman Pontiff, nor by the bishop of the place, had Himelin been enrolled among the saints; and, yet, his miracles made him celebrated, and his dedicated temples were frequented, by the people. In Convæus' list of Irish Saints, for the 10th of March, he notices St. Himilius, a nobleman.<sup>19</sup> The name is written Himelinus, in the anonymous list, at the same day.<sup>20</sup> In Henry Fitzsimons' list—apparently through mistake—and on the authority of Molanus, his feast is set down, at the 20th of March.<sup>21</sup> The Manuscript Florarius, Canisius, and Molanus, in his edition of Usuard, have his feast, at the 10th. In Adam King's Kalendar,<sup>22</sup> at the same day in March, we have entered S. Hemelin, confess. scotisma vnder king dungallus. In like manner, Dempster<sup>23</sup> and Camerarius record Himelin, he having been revered as Confessor, in Vissenaken.<sup>24</sup> Thither were the sacred remains brought and honourably interred, in a crypt, under the campanile. In after time, several miracles were wrought, through the merits of Hymelin, who is regarded as the patron saint of Vissenaeken.<sup>25</sup> On the 10th of March—probably the date for his death—a great concourse of the parishioners and of pilgrims is annually attracted to his tomb. On the altar his image was visible. None but distinguished saints may go straightway to God, after death; every one of us, not being regarded as great saints, must be purified, "so as by fire." We shall have to tarry, to expiate, to suffer; yet, happy still, if our final rest be obtained.

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ARTICLE VII.—ST. COLMAN, OF CLONTIBRIN, OR CLONTIVRIN, COUNTY OF FERMANAGH. The name, Colman, of Cluan Tibhrinn, appears in the Martyrology of Donegal,<sup>1</sup> on this day. The place is now known as Clonti-

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Bishop Forbes' "Kalendars of Scottish Saints," p. 194.

<sup>19</sup> He adds: "Romuldi cognatus apud Thenas."

<sup>20</sup> See Hugo Menard's "Martyrologium Benedictinum," at this date.

<sup>21</sup> See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. x., p. 48, and cap. xi., p. 49, and cap. xii., p. 55.

<sup>22</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 147.

<sup>23</sup> See "Menologium Scoticum," p. 194. *Ibid.*

<sup>24</sup> Although they state, that he preached among the people of Brabant, there is no warrant for this in the popular legend.

<sup>25</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 167. Molanus states, that his death took place, at Fenac of St. Martin. See "Natales Sanctorum Belgii," p. 49.

ARTICLE VII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 72, 73.

brin, or Clontivrin, in Clankelly barony, and in the county of Fermanagh.<sup>2</sup> I suspect this saint is not a different one from the Colman, recorded in the Martyrology of Tallagh, on the day previous.

ARTICLE VIII.—REPUTED FESTIVAL OF A ST. SARAN OR SERANUS. In Scotia, at the 10th of March, Dempster<sup>1</sup> has an entry of Saran, a Bishop, whose precious relics were buried in Tungland. The Bollandists declare,<sup>2</sup> while quoting this statement, at the same day, that they do not trust the quoted Breviary of this church, adduced by Dempster, as his warrant for the account. In the anonymous Catalogue of Irish Saints, published by O'Sullivan Beare, at the 10th of March, Seranus is entered.<sup>3</sup>

ARTICLE IX.—REPUTED FESTIVAL OF ST. BOSA, ARCHBISHOP OF YORK, ENGLAND. [*Seventh and Eighth Centuries.*] The festival of St. Bosa, Archbishop of York, has been referred to the 10th of March, by Edward Mainew<sup>1</sup> and by Bucelin, who regard this holy man, as belonging to the Benedictine Order.<sup>2</sup> At this date, the Bollandists merely notice the foregoing statements.<sup>3</sup>

ARTICLE X.—ST. ÆMILIAN, OR ÆMILIANUS, ABBOT OF LAGNY, FRANCE. [*Seventh Century.*] As we have already remarked, in the Life of St. Fursey,<sup>1</sup> Abbot of Lagny, the fame of this holy man was reflected back upon his native country, Ireland, where many of his pious and devoted compatriots desired to emulate his labours and virtues, and to follow him abroad. Among these was the present Æmilian, who, towards the middle of the seventh century, went over to France, it being generally assumed, that he had made the acquaintance of St. Fursey, in Ireland, where, too, it is said, he had been a disciple of the celebrated missionary.<sup>2</sup> Æmilian was distinguished for his pious and simple character. He was accompanied by some religious Irishmen, and after they had landed in France, Æmilian directed his course to Lagny, where himself and his companions were joyfully received by the holy abbot, and trained in his monastic discipline. The virtues and sage character of our saint caused Fursey to notice his rare merits. Soon the abbot forecast his own death. From among all his religious children, Fursey chose Æmilian as his most worthy successor, commending to him the charge of his community, after God should have called himself to bliss. This proved a qualified source of consolation for his religious, who were left to mourn a great loss.<sup>3</sup> St. Æmilian thus became the second Abbot over Lagny.<sup>4</sup> How long he continued to rule there is not very well ascertained. His name is found written Emlinianus, Emmianus and Emianus, in the old Acts of St. Fursey. There, the little, that is told about St. Æmilian, has been collected, by Colgan, at the 10th of March.<sup>5</sup> The Bollandists<sup>6</sup> have nearly similar notices. Æmilian

<sup>1</sup> This is stated, from a MS. note, in William M. Hennessey's copy.

ARTICLE VIII.—<sup>1</sup> In "Menologium Scotticum." See Bishop Forbes' "Kalendars of Scottish Saints," p. 194.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii x. Among the pretermitted saints, p. 3.

<sup>3</sup> See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49.

ARTICLE IX.—<sup>1</sup> See "In Trophæis Congregationis Angliæ."

<sup>2</sup> See the Bollandists' "Acta Sanctorum,"

tomus ii., Martii ix. De B. Bosa Episcopo Deirorum Eboraci in Anglia, num. 7, p. 12.

<sup>3</sup> See *ibid.*, x. Martii. Among the pretermitted saints, p. 2.

ARTICLE X.—<sup>1</sup> His feast occurs, at the 16th of January, where in vol. i. of this work his Life may be examined. See chap. viii.

<sup>2</sup> According to Menard and other writers. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. x., n. 89, p. 462.

<sup>3</sup> See Colgan's "Acta Sanctorum Hiber-

is praised, as being a man of singular virtue, void of all selfishness, and versed in all degrees of Christian philosophy.<sup>7</sup> According to Desmay,<sup>8</sup> the monks of Lagny, when informed about the death of their Abbot St. Fursey, elected St. Eloquius,<sup>9</sup> as his immediate successor. If such be the case, Æmilian must have resigned the administration.<sup>10</sup> However, Colgan is of opinion, that the latter was Fursey's immediate successor, and that Eloquius was only called upon to rule at Lagny, after the death of Æmilian.<sup>11</sup> This is said to have occurred, on the 10th day of March, when Saussay<sup>12</sup> alludes to him in the Calendar; while Menard<sup>13</sup> has marked him down, at the same day, and with similar commendation.

ARTICLE XI.—REPUTED FESTIVAL OF ST. COMGELL, OR ST. CONGELL, ABBOT. It seems quite evident, that a great mistake has been committed by Arnold Wion,<sup>1</sup> who has noted a festival for St. Congell, or Comgell, said to have been a *Synchronos* with St. Brendan. Dempster<sup>2</sup> places a feast, at Bangor, for the Abbot Comgall, the founder, on the 10th of March.<sup>3</sup> Again, Philip Ferrarius<sup>4</sup> quotes Molanus,<sup>5</sup> for the festival of St. Congellus, Abbas, in Hibernia, at this day, as Colgan remarks.<sup>6</sup> He has been confounded, with the establisher of Bangor Monastery, whose real festival occurs on the 10th of May; while, it is stated,<sup>7</sup> also, that he lived in the time of St. Malachias,<sup>8</sup> the Bishop, whose Life St. Bernard<sup>9</sup> has written. Yet, an interval of five hundred years intervenes; and, hence, it may be seen, how apocryphal are those statements, referring to this supposed saint.

ARTICLE XII.—THE SONS OF TORMAN. On this day, we find mentioned, in the Martyrology of Donegal,<sup>1</sup> as having veneration paid them, the sons of Torman, son of Cruaidhen. The Martyrology of Tallagh,<sup>2</sup> intending to register a similar entry, has, we suspect, fallen into an error, when setting down, Torman and MacCruaden.

ARTICLE XIII.—ST. FEIDHLIMID, OR FAILBHE II., ABBOT OF IONA. [*Seventh and Eighth Centuries.*] It seems probable, this holy man was born

nixæ," xvi. Januarii. Vita S. Fursæi, lib. i., cap. xxxvii., xxxviii., p. 82. Also, ix. Februarii. Vita S. Fursæi, cap. xvii., pp. 295, 296.

<sup>4</sup> See, Menard's "Martyrologium Benedictinum," at the 10th of March.

<sup>5</sup> See "Acta Sanctorum Hiberniæ," x. Martii. De S. Æmiliano Abbate Latinianensi. Ex Jacobo Desmayo et aliis, pp. 573, 574.

<sup>6</sup> See "Acta Sanctorum." De S. Æmiliano Abbate Latiniani in Territorio Parisiensi, tomus ii., Martii x., pp. 45, 46.

<sup>7</sup> Such is the eulogy of Saussay.

<sup>8</sup> See Colgan's "Acta Sanctorum Hiberniæ," ix. Februarii. Vita S. Fursæi, cap. xviii., p. 296.

<sup>9</sup> See his Life, at the 3rd of December.

<sup>10</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. x., n. 98, p. 464.

<sup>11</sup> See "Acta Sanctorum Hiberniæ," ix. Februarii, n. 28, p. 300.

<sup>12</sup> In the "Martyrologium Gallicanum."

<sup>13</sup> In his "Martyrologium Benedictinum."

ARTICLE XI.—<sup>1</sup> In "Lignum Vitæ," lib. iii. Appendix.

<sup>2</sup> In "Menologium Scoticum." See Bishop Forbes' "Kalendars of Scottish Saints," p. 194.

<sup>3</sup> M. L. is quoted, for Dempster's statement, which means John Molanus.

<sup>4</sup> In "Catalogus Generalis Sanctorum."

<sup>5</sup> Neither on this, nor on any other day, has he a notice of St. Congell, or St. Comgell, according to Colgan; but, the Bollandists observe, that he does not appear to have examined the additions of Molanus to Usuard. See "Acta Sanctorum," tomus ii., Martii x. Among the pretermitted saints, p. 3.

<sup>6</sup> See "Acta Sanctorum Hiberniæ." De S. Congello Abbate, sed alio die colendo, p. 577.

<sup>7</sup> By Arnold Wion, who cites the Life of St. Malachias. There, however, allusion is only made to St. Comgall, who died several centuries, before St. Malachy was born.

<sup>8</sup> St. Malachy O'Morgair, whose Life is given, at the 3rd of November.



in Ireland, after the middle of the seventh century. The year for his birth has been assigned to 668. He seems to have been a monk, at Iona, after the beginning of the eighth century. Colgan<sup>1</sup> and the Bollandists<sup>2</sup> have given some notices, concerning this St. Failbeus, the second Abbot of Iona, bearing the name,<sup>3</sup> at the 10th of March. In the year 722, the Annals of Iona record his being elected, as superior of the abbey; but, as Rev. Dr. Reeves<sup>4</sup> explains, only as a coadjutor abbot, under Faelcu,<sup>5</sup> son of Dorbene. Colgan will have it, that Failbe held such a position, for seven years; yet, most probably, only for two, as St. Cillene Fada was elected abbot, A.D. 724. On the 10th of March, the name of Failbe, bec, Abbot of Ia, is found set down in the Martyrologies of Tallagh,<sup>6</sup> and of Marianus O'Gorman. Again we meet Failbhe, Abbot of Ia, mentioned in the Martyrology of Donegal,<sup>7</sup> on this day. The epithet "small," attaching to his name, seems to imply, that he was a person of diminutive proportions. This saint died, A.D. 754, according to the Annals of the Four Masters,<sup>8</sup> after he had completed the eighty-seventh year of his age. He was also called Feidlimidh.

ARTICLE XIV.—REPUTED FESTIVAL OF ST. BESSOGUS, A BISHOP. In the anonymous Catalogue of Irish Saints, published by O'Sullivan Beare, at the 10th of March, a St. Bessogus is commemorated. On the authority of Floratius, Father Henry Fitzsimon calls him a bishop, at the same date.<sup>1</sup> I feel satisfied, that here there must be a mistake of spelling for St. Kessogus, the bishop, whose festival is set down, for the present day.

ARTICLE XV.—REPUTED FESTIVAL OF A ST. LIVENUS. The name Livenus occurs, in the Catalogue of our national Saints, at the 10th of March, as we find in O'Sullivan Beare's history;<sup>1</sup> yet, elsewhere, I find nothing confirmatory of this authority.

ARTICLE XVI.—FESTIVAL OF ST. CONSTANTINE. At the 10th of March, in the ancient Irish Church, was observed the festival of a St. Constantine, as appears from an entry in the "Feilire."<sup>1</sup> Yet, in the Bollandist collection, there is no mention of a St. Constantine, at this date.

<sup>1</sup> The festival of St. Bernard is kept, on the 20th of August.

ARTICLE XII.—<sup>1</sup> Edited by Drs. Todd and Reeves, p. 72, 73.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xviii.

ARTICLE XIII.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," x. Martii. De S. Failbeo sive Falveo Abbate Hiensi, p. 576.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii x. Among the pretermitted saints, p. 2.

<sup>3</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. iii., sect. v., p. 502.

<sup>4</sup> See Adamnan's "Life of St. Columba." Additional Notes, O. Chronicon Hyense, pp. 382, 385, 386.

<sup>5</sup> His feast occurs, it is supposed by Colgan, at the 3rd of April.

<sup>6</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp.

72, 73.

<sup>8</sup> See Dr. O'Donovan's Edition, vol. i., pp. 356, 357.

ARTICLE XIV.—<sup>1</sup> See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 52.

ARTICLE XV.—<sup>1</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 49.

ARTICLE XVI.—<sup>1</sup> The following Irish stanza, from the "Leabhar Breac" copy, with its English translation, has been furnished by Professor O'Looney:—

†. iii. 10. Do rognao co hainliu  
Constantin cam cionolech  
Lar a fith eo anglech  
Crano cnoiche in choimseo.

He was called to the angels  
Constantine, the chaste, the  
luminous,  
By whom found the angelic  
yew,  
The tree of the Cross of the  
Lord.

ARTICLE XVII.—REPUTED FESTIVAL OF ST. KENNOCHA, VIRGIN, COILA, SCOTLAND. [*Tenth or Eleventh Century.*] At the 10th of March, David Camerarius<sup>1</sup> has a notice of St. Kennocha, a Virgin, whose memory was celebrated in Coila, a province of Scotia.<sup>2</sup> The Bollandists have a notice,<sup>3</sup> at this date, but they refer her festival, to the 13th of March, which is more in accord with the Scottish Kalendars.<sup>4</sup>

ARTICLE XVIII.—REPUTED FESTIVAL OF ST. ATTALA, ABBOT OF BOBBIO, ITALY. At Bobbio, for the 10th of March, Dempster<sup>1</sup> has a festival of the Abbot Attala, who succeeded St. Columbanus,<sup>2</sup> and who, he states, is thought to have been a Scot. However, Jonas, who has written the Life of both holy abbots, distinctly states, that Attala was a noble by birth, and belonging to the Kingdom of Burgundy; so that, neither Scotland nor Ireland have any right to claim him as a countryman. The Bollandists,<sup>3</sup> giving a previous commentary of their own,<sup>4</sup> insert his Acts,<sup>5</sup> by Jonas, in their great work, at this date.

## Eleventh Day of March.

ARTICLE I.—ST. ÆNGUSIUS HAGIOGRAPHUS, OR ST. ÆNGUS THE CULDEE, BISHOP AND ABBOT AT CLONENAGH, AND ANCHORET, AT DYSARTENOS, OR AT DYSARTBEAGH, QUEEN'S COUNTY.

[EIGHTH AND NINTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—SOURCES OF BIOGRAPHY TO ILLUSTRATE THE ACTS OF ST. ÆNGUS—HIS PEDIGREE AND EARLY LIFE—HE STUDIES AT THE MONASTERY OF CLONENAGH—MONASTIC TRAINING AND LEARNING—ST. ÆNGUS RETIRES TO DYSARTBEAGH OR TO DYSART ENOS—HIS AUSTERITIES—HE VISITS THE CHURCH OF COOLBANAGHER—A VISION OF ANGELS—THE PURPOSE IT EVOKED.

THE value of a national literature, especially of the religious type, is the true and lasting power to suggest, to awaken, to touch the imagination, or the sympathies, to inform the minds, to link itself closely to the hearts of the people, who find lessons in the past, to guide their course for the present, and for a definite future. In our early monasteries, the cultivation of learning was ever based on the soundest of principles, for man's supernatural concerns were held to be paramount. We find, that the study of the Scriptures was universal, and their transcription was a passion. Manuscripts still remain, in sufficient numbers, to attest the taste and learning of those early monks.

ARTICLE XVII.—<sup>1</sup> In the Scottish entries of his Kalendar.

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 235.

<sup>3</sup> As they state, "memoratur in Gynecæo Arturi in Monasterio."

<sup>4</sup> See "Acta Sanctorum," tomus ii., Martii x. Among the pretermitted saints, p. 3.

ARTICLE XVIII.—<sup>1</sup> See "Menologium Scoticum." Bishop Forbes' "Kalendars of Scottish Saints," p. 194.

<sup>2</sup> See his Life, at the 21st of November.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Martii x. De S. Attala Abbate Bobiensis in Italia Ordinis S. Columbanii, pp. 42 to 45.

<sup>4</sup> In five paragraphs.

<sup>5</sup> In two chapters and twelve paragraphs.

As pious and patriotic themes employed their thoughts and pens, a love for religion, for country, and for race, was perpetuated; while, our devotional and historic literature has been enriched with their contributions, and we are brought by links of fond sympathy, to commune intelligently with the spirit and society of ages, removed by over a thousand years, from that standpoint, which is occupied by the men of our time.

It seems not at all certain—indeed it is extremely doubtful—that the Feast and Acts of this very celebrated St. Ængusius Hagiographus, called also St. Ængus the Culdee, should be assigned to this day, and not rather to the 16th of February, where there is a St. Ænghas or Ængus, called Bishop of Rath-na n-Epscop, or perhaps to the 18th of February, where we have already set down notices of a St. Ængus, or St. Oengus, called Bishop of Drum-Rathe.<sup>1</sup> In the “*Felire*” of St. Ængus,<sup>2</sup> at this date, and by a fair inference, the entry occurring, which refers to Oengus, may throw his festival upon one or other of the saints’ days just noticed; since, both Ænguses are omitted there, in the metrical Calendar of the Hagiographer, thus leaving an open for the introduction of his own name, by later compilers. However, the Martyrologies of Tallagh,<sup>3</sup> of Marianus O’Gorman,<sup>4</sup> and of Donegal,<sup>5</sup> record our Saint’s Feast, at this date, and so do most of the Hagiographical writers, who give his Life. Wherefore, we seem to have no other option, than accordance with so general an arrangement.

The Acts of this illustrious saint, known generally to Irish scholars, as Ængus the Hagiologist, have been published by Colgan, at the 11th of March.<sup>6</sup> The Bollandists,<sup>7</sup> Bishop Challenor,<sup>8</sup> the Rev. Alban Butler,<sup>9</sup> the Rev. S. Baring-Gould,<sup>10</sup> have the Acts of St. Ængus, at the same date. Colgan doubted not, that the Life of Saint Ængus had been written, at full length, and that it had been accessible, at a more remote period; but, he complains, also, that this Life was not available, at the time he had been engaged, in publishing the Acts of our Irish Saints. However, the virtues of

ARTICLE I.—CHAPTER I.—<sup>1</sup> The reader may revert, to what we have already written regarding both, at the respective dates specified.

<sup>2</sup> The following stanza, taken from the “*Leabhar Breac*” copy, has been translated also by Professor O’Looney:—

5. u. 10.    *huc comitit ar piasat*  
                  *Oengus ior flathuib*  
                  *Liben, Senan iutham*  
                  *Constantin ius Rathin.*

They are companions of our Lord—  
 Oengus amidst chieftains,  
 Liben, and Senan, the everlasting,  
 Constantine King of Rathin.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xviii. The only entry regarding him found in the Martyrology of Tallagh, at the same date, is Ænghus, Eps. h Aibleni. This, of course, must have been an addition, or interpolation, to the original Calendar, said, at least in part, to have been composed by St. Ængus himself; and, the notice may have been inserted, long after his death.

<sup>4</sup> Marianus there calls our saint, the great Ængus, the descendant of Hoblen, Bishop.

Colgan adds: “In ipso etiam Ængussii Festilogio in quibusdam exemplaribus ponitur natalis hac die: sed illa insulsa additio est: *quæ idcirco* in vetustioribus exemplaribus non reperitur.”—“*Acta Sanctorum Hiberniæ*,” xi. Martii. De S. Ængussio Hagiographo Episcopo et Confessore, n. 15, p. 583. Perhaps, our suggestion is the better one, and it saves the authenticity of the “*Felire*,” in all its parts.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 72, 73. At the 11th of March, is there entered Ænghus Ua h Eblen, Bishop, who is called Ænghus Céle-dé. It was he, we are told, that composed the “*Felire*.”

<sup>6</sup> See Colgan’s “*Acta Sanctorum Hiberniæ*,” xi. Martii. De S. Ængussio Hagiographo Episcopo et Confessore, pp. 579 to 583.

<sup>7</sup> See “*Acta Sanctorum*,” tomus ii., Martii xi. De B. Ængussio Keledeo Abbate et Episcopo in Hibernia. A short prefatory notice, with Colgan’s account, is here given, pp. 85 to 88.

<sup>8</sup> See “*Britannia Sancta*,” part i., pp. 167 to 169.

<sup>9</sup> See “*Lives of the Fathers, Martyrs and other principal Saints*,” vol. iii., March xi.

<sup>10</sup> See “*Lives of the Saints*,” vol. iii., pp. 217, 218.



Ængus have been specially recorded, by some old writer, who prefixes an argument or introduction to this saint's existing writings. Another Irish poet, likewise bearing the name of Ængus, has celebrated the Culdee's praises, in certain verses, sufficiently indicative of great antiquity. The author of this Metrical Life, in the penultimate verse of his panegyric on the saint, prays, that he may enjoy with his namesake the bliss of eternal life. He extols Ængus with surpassing encomium, stating that the saint was often engaged in colloquies with celestial spirits. He styles St. Ængus, the Sun of Western Europe. On account of those things related, which regard the studies of his youthful days, his daily and wonderful exercises, his rare humility and austerity, the day of his death, being *feria sexta*, the place of his burial, and such like notices, Colgan is under an impression, that the writer must have been a friend of St. Ængus, and that they must have lived contemporaneously. Wherefore, owing to the concurrences of time, of neighbourhood, and of great erudition, it is supposed, that the writer had been no other than Ængus, Abbot of Cluain-fearta-Molua, who died in the year 858.<sup>11</sup> From the metrical panegyric, and from that Scholiast, who wrote a preface to the Festilogium of Ængus, Colgan derived all his materials for the Life of this saint. A few particulars only are excepted, and these were drawn from other sources.<sup>12</sup>

Ængus the Culdee, sometimes named Ængusius Hagiographus, or Æneas, is said to have been descended from Coelbach, King of Ireland. A very ancient pedigree of this saint is still preserved, among our old Irish Manuscripts.<sup>13</sup> According to this, we are told, that St. Ængus was the son of Oengoba, son to Oblen, son of Fidru, son to Diarmuit, son of Ainmire, son to Cellar, son of Oengus, son to Natsluagh, son of Caelbad,<sup>14</sup> son to Crumbadrai, son of Eochaidh Cobai.<sup>15</sup> Such is St. Ængus' pedigree,<sup>16</sup> recorded in a preface to his "Felire," as contained in the Leabhar Breac, a Manuscript of the Royal Irish Academy, Dublin. In Harris' Ware,<sup>17</sup> his father is called Oengobhan; and, we may also notice, that there is an account left us from an anonymous Scholiast, on the Festilogium of St. Ængus, as mentioned by Colgan, and who, in a somewhat different form, weaves this holy man's pedigree.<sup>18</sup> He quotes the "Sanctilogic Genealogy,"<sup>19</sup> as an authority. Thus, he sprung from the royal race of the Dalaradians in Ulster,<sup>20</sup> and he was born, about the middle of the eighth century. At Cluain-eidhneach, state the O'Clerys,<sup>21</sup> on the brink of the Eoir, in Laoighis, he was fostered; there he read his

<sup>11</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 492, 493.

<sup>12</sup> See Colgan's "Acta Sanctorum Hiberniæ," xi. Martii, n. 5, p. 582.

<sup>13</sup> See Leabhar Breac, fol. 8, a col. 5, l. 30.—"Catalogue of Irish MSS. in the Royal Irish Academy," p. 598.

<sup>14</sup> He was of the Rudrician or Ultonian race, and he was monarch of Erin, having been slain, A.D. 357, by Eochaidh Muighmheadhoín. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 124, 125.

<sup>15</sup> See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," lect. xvii., p. 363, and Appendix, No. cxi., p. 609.

<sup>16</sup> He belonged to the race of Irial, son of Connall Cearnach, according to the O'Clerys.

<sup>17</sup> See vol. ii. "The Writers of Ireland," book i., p. 51.

<sup>18</sup> It is given in these words: "S. Ængusius filius Ængavani, F. Hoblenii, F. Fidrai,

F. Diermitii, F. Annmirechi, F. Cellarii, F. Ængussii, F. Natsluagii, F. Coelbadii, F. Crunnii Badhraí, F. Eochadii Cobhae, F. Lugadii, F. Rossii, F. Imchadii, F. Fethlenidii, F. Cassii, F. Fiach Aradii, a quo Dalaradiorum familia nominatur." See Colgan's "Acta Sanctorum Hiberniæ," xi. Martii, nn. 1, 3, p. 582.

<sup>19</sup> Chapter xxiii.

<sup>20</sup> See Colgan's "Acta Sanctorum Hiberniæ," xi. Martii. De S. Ængussio Hagiographo Episcopo et Confessore, cap. i., p. 579.

<sup>21</sup> They superadd, as authority, "according to this verse, which is in a poem." It begins:—

"Delightful to sit here around him,  
By the side of the cold clear Eoir," &c.  
"It is at Cluain eidhneach he was nursed;  
At Cluain-eidhneach he was buried;  
At Cluain-eidhneach of many crosses,  
He read his psalms first."

psalms first, and there he was afterwards buried. Thus, we may probably infer, that his birth took place, near the celebrated monastery, founded by St. Fintan.<sup>22</sup>

From the dawning perceptions of childhood, Ængus felt an earnest desire of devoting himself to a religious life. He practised mortification, to an extraordinary degree, even in his youth; and, he conceived most exalted ideas of Christian perfection, the attainment of which was an object, ever uppermost in his mind. Almost from infancy, he deserved the appellation Culdee,<sup>23</sup> or worshipper of God, which surname he afterwards bore. It has been stated,<sup>24</sup> that the surname Ceile De, given to Ængus, indicated an office, or a particular sort of profession, and that he was one of that clerical body, who had been afterwards called Culdees.<sup>25</sup> However, according to Rev. Dr. Lanigan, the title, Ceile De, as applied to Ængus, had nothing to do with them; and, he thinks, it is more than probable, about that time, there was not as yet any such institution as the Culdees, in their corporate capacity. Dr. Lanigan maintains, that the Culdees were the secular canons of cathedral or collegiate churches, such as those we call prebendaries. He thinks it a palpable mistake to suppose, that they were a monastic order.<sup>26</sup>

About this time, the great Monastery of Clonenagh—incorrectly said to have been in East Meath, by Bishop Challenor,<sup>27</sup> and by others to have been in Ossory, but rather it should be stated, in Leix—then under direction of the saintly Abbot Malathgenius,<sup>28</sup> enjoyed a high reputation, both for the number and sanctity of its inmates.<sup>29</sup> Ængus preferred his suit for admission within its enclosure, and his request was favourably received. But his early novitiate, in the exercise of all virtues, had preceded the care bestowed by that holy abbot, on his youthful disciple. His daily progress in the paths of Christian sanctity, and his advancement in sacred learning, were aided by application and capacity, to such an extraordinary degree, that in a short time, Ængus bore the reputation of being one among the most sanctified and erudite men, of whom Ireland could then boast. Our saint must have been his disciple before the year 767,<sup>30</sup> since this is the period, to which the demise of Maelathgen has been referred.<sup>31</sup>

<sup>22</sup> See his Life, at the 17th of February.

<sup>23</sup> The Keledei, Cele de, Cælicolæ, or Colidei, first appear as "Culdees," in the eighth century. They were the socii, mariti, or servi of God, which is the meaning of the word "Ceile."

<sup>24</sup> By Toland, in "Nazarenus," Letter ii., sect. 3.

<sup>25</sup> After citing various proofs and illustrations, William F. Skene arrives at the conclusion, "that the Culdees originally sprang from that ascetic order who adopted a solitary service of God in an isolated cell as the highest form of religious life, and who were termed Deicolæ; that they then became associated in communities of anchorites, or hermits; that they were clerics, and might be called monks, but only in the sense in which anchorites were monks; that they made their appearance in the eastern districts of Scotland at the same time as the secular clergy were introduced, and succeeded the Columban monks who had been driven across the great mountain range of Drumalban, the western frontier of the Pictish kingdom; and that they were finally

brought under the canonical rule along with the secular clergy, retaining, however, to some extent the nomenclature of the monastery, until at length the name of Keledeus, or Culdee, became almost synonymous with that of secular canon."—"Celtic Scotland: a History of Ancient Alban," vol. ii., chap. vi., p. 277.

<sup>26</sup> Dr. Lanigan adds: "Ængus's surname was peculiar to himself, unless it should be supposed that all that is said of his having been a monk, etc., is false. Many Irish names began with Ceile, Cele, or with the corresponding word Gila, followed by that of our Saviour or some Saint."—"Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. x., n. 96, p. 248.

<sup>27</sup> See "Britannia Sancta," part i., p. 167.

<sup>28</sup> The feast of St. Malathgenius is observed, on the 21st of October.

<sup>29</sup> See an excellent memoir, chiefly taken from Colgan, and published in Rev. Dr. Kelly's "Dissertations chiefly on Irish Church History." Edited by Rev. D. M'Carthy, D.D., pp. 209 to 219.

An ingenious and a distinguished French writer,<sup>32</sup> capable from his peculiar line of study to pronounce opinions on this subject, has ably vindicated the progress made in sacred learning and science, among the pupils of our early schools. When the Celt became a Christian and a monk, his love of numbers still remained, and his conceptions becoming spiritualized by aspirations after perfection, which he daily breathed heavenward, poetic inspiration was the happy result. Study with manual labour divided cloistral occupations, and through study, this inspiration became fruitful. The saints of Ireland, intent only on making their disciples spiritual men, one day found to their surprise they had created poets. The genius of these poets was varied, as the crowd of strangers that thronged the schools. Their compositions may be reduced, under the heads of didactic poetry, lyrical poetry, Amras or panegyrics, legends strictly so called, Felires or Festilogies, visions, and navigations or voyages. All these have their special features of interest and edification. However, owing to various causes, facts were now and then changed into fictions. But M. de la Villemarque is far from agreeing with those, who consider romances regarding the saints as worthless. According to him, the portraits of saints simply underwent the fate of all heroes belonging to early ages; and yet, between the sacred and profane legends, there exists a great difference. In what profane legend do we ever find an express caution to the reader, that, beside the literal and historical sense, there is also a spiritual meaning to be drawn from the narrative? <sup>33</sup> That delicate and sound morality, which marks the legends of the Breton and Irish Saints, has been specially dwelt on by a modern critic. For freshness, richness of invention, and national characteristics, no Church has aught to compare with them. And all Celtic scholars will acknowledge this high degree of praise to be fully deserved.

Accounts which are given, respecting the miracles and sanctity of Ængus, and the evidences of his learning that yet remain, are more than equalled by that profound humility, which led him to form a most abject opinion regarding his own deserts. The manner, in which he renounced this world and the applause of mankind, must deserve unbounded admiration, although it may fail to induce the imitation of all professing Christians. His mind was replenished with heavenly graces, and he was favoured with celestial visions. He combined the rare gifts of profound wisdom and of singular zeal, in all his actions and affections; while, it would be a difficult question to decide, whether his virtues were greater than his miracles, in sight both of God and of man. One thing, however, is certain, that the nobility of his descent was more than surpassed by the lustre of his virtues.

After spending a course of religious training, and of sacred study, at

<sup>30</sup> The death of "Maelithgen, Abbot of Cluain-Eidhneach," occurred, in the year 767. See Dr. O'Donovan's "Annals of the Four Masters," vol. i, pp. 370, 371.

<sup>31</sup> That other Ængus, who wrote the eulogy of our saint in elegant metre, has told us, Ængus the Culdee studied from boyhood in the monastery of Clonenagh; and, afterwards, when he had been celebrated for his miracles, he lived in the monastery of Tallagh, before St. Melruan's death, A.D. 787. It is supposed, therefore, to follow, that he studied in the monastery of Clonenagh, under the aforesaid abbot. See Colgan's "Acta Sanctorum Hiberniæ," xi. Martii. De S. Ængussio Hagiographo Episcopo et Confessore, n. 4, p. 582.

<sup>32</sup> M. de la Villemarque, of the French Institute, has published a most interesting article, on the Poetry of the Celtic Cloisters. It appeared, in the November number of *Le Correspondant*, for 1863.

<sup>33</sup> M. de la Villemarque shows, that Dante fully realized this double nature of the ancient legends.

"Ye of intellect,  
Sound and entire, mark well the lore conceal'd  
Under close texture of the mystic strain."

— *Inferno*, canto ix., 62.—Cary's Translation.

<sup>34</sup> The old church in this parish of Dysart-



Clonenagh, the holy disciple felt called, by Heaven, to a state of higher perfection. Some six or seven miles from Clonenagh, and at a place, since called after him Dysartenos,<sup>34</sup> it is stated, that Ængus had built a cell<sup>35</sup> for himself. Thither he frequently retired, to put in practice, unknown and unnoticed, those rigorous observances which he followed. However, it may not be improbable, that the place of his first retreat was much nearer to Clonenagh, and that it was not far from the River Nore. The anonymous Scholiast, already mentioned, calls it Disert Ænguis; and, the other Ængus, who wrote our saint's eulogy, writes it down as Disert-Bethech.<sup>36</sup> He likewise indicates, that it lay very near to Clonenagh; and, indeed, the present townland of Dysartbeytagh, or Dysartbeagh,<sup>37</sup> on which the town of Mount-rath stands, must furnish this site, now apparently lost. Colgan, in a very shrewd conjecture, supposed it was not distinct from Clonenagh;<sup>38</sup> yet, it was separated by the distance of a mile, or perhaps two miles, and he allows, that St. Ængus died perchance, and had been buried, at Disert Bethdech. Again, our Annals<sup>39</sup> certainly show, that another *Desertum Ængussii* differed from Cluain-edhneach, and, even from Disert Bethdech, or from Dysart-Enos, in the Queen's County.

The locality of this holy cœnobite's cell hence derived its name, Dysartenos, or the desert of Ængus, which it yet retains, supposing we are correct in assigning the habitation there, to the present, and not to a different, St. Ængus. A broken range of limestone hills, of romantic and rugged outline, probably suggested to him the idea of its suitableness as a place for seclusion and retreat. At this day, the scenes of his retirement present an aspect of solitude and grandeur, the effect of which must have been considerably heightened in that early age.<sup>40</sup> At present, on a slope of those hills, the old graveyard of Dysart, thickly studded over with headstones, tombs, and graves, may be seen there; and, even yet, it is much resorted to for the interment of

enos lay within the townland of Dysart, barony of Maryborough West. The parish is shown, on the "Ordnance Survey Townland Maps for the Queen's County," Sheets 13, 14, 18, 19. The townland is on Sheets 13, 18.

<sup>35</sup> That he built a cell for himself at Dysart Enos may be inferred, not only from the expression of Colgan, "coluit eremum," but also from a statement that he recited the first fifty psalms "in oratorio," and the second fifty, "sub diu juxta proceram arborum oratorio adjacentem." See "Acta Sanctorum Hiberniæ," xi. Martii. De S. Ængussio Hagiographo Episcopo et Confessore, cap. iii., p. 579.

<sup>36</sup> The site of this old church is hardly known, with any degree of accuracy, at present; although the student and topographer may see it marked, on Sir William Petty's Map of the district. The writer has been shown a spot, near the Brigittine Convent, at Mountrath, where tradition has it, that a church formerly stood; but, he is inclined to believe, that Disert-Bethech lay still nearer to the River Nore, as the Map seems to indicate. However, from the most careful enquiries prosecuted among the people there, every trace of its existence appears to be lost. To the writer's conception, its site was quite near the present

Castletown, yet on the north bank of the Nore.

<sup>37</sup> This townland, in the united parishes of Clonenagh and Clonagheen, barony of Maryborough West, is shown, on the "Ordnance Survey Townland Maps for the Queen's County," Sheets 16, 17.

<sup>38</sup> Alluding to the Scholiast's statement, as Colgan adds, "vel forte ab ipso non esse diversum, in quatenus ait in S. Ængussium esse in jam memorato deserto (et non addit quod non in Cluain-edhneach), et educatum et sepultum."

<sup>39</sup> These record, that Conn, son of Mael-padraig, Archinnee of Disert-Oenghusa and of Mungairit, died A.D. 1033. See Colgan's "Acta Sanctorum Hiberniæ," xi. Martii, n. 6, p. 52; and O'Donovan's "Annals of the Four Masters," vol. ii., pp. 820, 827. In a note (y) *ibid.*, I am certain, Dr. O'Donovan fell into an error, by identifying the latter Disert-Aengusa, with Dysart-Enos, in the Queen's County. I feel satisfied, the Disert-Aengussa and Mungairit, already named, were both situated within the present county of Limerick. The former lay near Ballingarry, and the latter near Limerick city.

<sup>40</sup> Near the Dysart Hills lies a beautiful demesne, called Lamberton Park. Here, during the Wizard of the North's tour

deceased Catholics. No doubt, the very old parish church occupied this site. From or near this elevated position, the ruins of Clonenagh's "seven churches" are clearly visible under favouring circumstances. In what part of Dysartenos parish the cell of Ængus, or monastery, if such, was situated, the antiquary is not likely to discover. Many remains of curious old monuments,



Dysart Church and Graveyard, Queen's County.

however, are yet standing in the immediate neighbourhood. If I might be allowed to offer a conjecture, St. Ængus possibly selected for his cell the site, on which the former Protestant Church of Dysart, erected during the last century, may now be seen, as a comparatively modern ruin.<sup>42</sup> Unroofed and desolate, yet surrounded by a serviceable cemetery wall, the tourist can penetrate to its interior ;<sup>42</sup> and, there, he will find the projecting foundations of a former and of a smaller building, which was probably of a very ancient type. An extensive tract of morass and bog now intervenes, between the ruins of Clonenagh's old monastery and Dysartenos. This moorland must formerly have rendered access, between both places, a matter of some difficulty. In this favourite retreat, we are told by his biographers, Ængus was in the habit of

through Ireland, in 1825, he was hospitably entertained, by a former proprietor, the Right Hon. Judge Moore, as may be seen, by consulting Lockhart's "Life of Sir Walter Scott," chap. lxiii. What Lockhart forgets to state, however, is yet traditionally remembered in this neighbourhood. Sir Walter is said to have expressed himself, as being highly gratified, by the scenic beauty of all this surrounding locality ; and, it must be allowed, few persons had truer perceptions of taste and judgment, in reference to an opinion or a thought about such matters.

<sup>42</sup> Not many years back, and within the writer's memory, the few Protestant parishioners here were accustomed to hold their meetings within it. When Sir Charles

Coote wrote his "Statistical Survey of the Queen's County," in 1801, he describes Dysart church, as standing "on one of the lofty hills of the same name, with a square tower or steeple, which has a very picturesque appearance." Chap. ix., sect. iv., p. 117.

<sup>42</sup> In his boyhood years, often had the writer, quite unaware of Dysart's historical interest, visited the spot, and on more than one occasion attended at funerals there. During his last visit, in July, 1873, he took the accompanying sketch, transferred to the wood, and engraved by Gregor Grey, Dublin. The Devil's Bit Mountain, Tipperary, looms in the distance. It formerly went by the name of Barnane Ely.

making three hundred genuflections, each day, and of reciting the entire Psalter. This latter office he divided into three separate portions: the first was said within the cell; the second under a spreading tree of large growth, that cast its branches over his rude habitation; and the third he repeated, whilst tied by the neck to a stake, with half of his body plunged in a tub of cold water. Besides these extraordinary practices, he was continually employed in singing the praises of God, and in acquiring such an ascendancy over his passions, that to all, save himself, Ængus seemed to be an angel, concealed in human form. Another and a learned authority has stated, that after leaving Clonenagh, St. Ængus travelled into Munster, and that he founded the church of Disert Aengusa, at a place situated near Ballingarry,<sup>43</sup> in the present county of Limerick.<sup>44</sup> We are told, also, that the primitive belfry, or round tower of this church, yet remains. There are good reasons for believing, however, that the latter church must have had its name, from some other saint, or person, named Ængus; for, the present holy man is known to have settled, not far from Clonenagh—in fact, so very near, that the localities Clonenagh and Dysartenos have been confounded, by ancient scholiasts on his works.<sup>45</sup> Other circumstances, relating to his Acts and incidents of his Life, probably serve to confirm our conclusions, that he lived, for some short time, at least, in Dysartenos, a parish so denominated, near the celebrated Rock and Castle of Dunamase,<sup>46</sup> and a few miles from the county town of Maryborough.<sup>47</sup>

The fame of his sanctity diffused itself, to most distant parts of the country. Numbers flocked towards his retreat, to enjoy the pious conversation and exhortations of this holy anchorite, and to derive from his example and instructions those lessons of virtue, which he could so well inculcate. Fearing the suggestions of vain-glory, and finding it a matter of utter impossibility to enjoy, in his present abode, that perfect seclusion desired, in the practice of his austerities and devotions, Ængus took the resolution of departing in a secret manner, towards some other place of retirement.

Before his departure, however, and on the route to his selected retreat, it was his intention to visit the church of Coolbanagher,<sup>48</sup> for the purpose of

<sup>43</sup> There are two parishes, bearing this name in Limerick County. One is situated, in the barony of Upper Connello, and it is defined on the "Ordnance Survey Townland Maps for the County of Limerick," Sheets 29, 30, 37, 38. The other is in the barony of Coshlea, and it is shown, on Sheets 48, 49, 57, *ibid.*

<sup>44</sup> See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," lect. xvii., p. 364.

<sup>45</sup> "All the country about *Cluainénach* for many miles, was, in the memory of men yet living, a great forest. \* \* \* \* *Desert Ængus* (though the name be now lost) was some part of this great wood."—Harris' Ware, vol. iii., "Writers of Ireland," book i., pp. 51, 52, note D. Harris lived in the earlier part of the last century, when his principal works were published. He intimates, likewise, that the place of his birth was at or near Brittas, where his father, Captain Lieutenant Hopton Harris of the Militia, took part in an engagement, during the Jacobite and Williamite wars in 1691. See Walter Harris' "History of the Life and Reign of William the Third," book ix.,

pp. 316, 317. Hence, we may take it for granted, this writer had a good local knowledge respecting Clonenagh and Dysart Enos. But, because he did not advert to the possible identity of the later denomination with Desart Ængus, he thought this place where St. Ængus resided could not then be identified.

<sup>46</sup> Here stand the ruined walls of the great fortress of the O'Moores, formerly Chiefs of Leix. A more particular account of the place will be found, in the "Legend Lays of Ireland," by Lageniensis, No. x. A Legend of Dunamase, pp. 65 to 73. A sketch of the Barbican of Dunamase, by Samuel Lover, R.H.A., and a historical article accompanying, by John D'Alton, will be found in "The Irish Penny Magazine," vol. i., No. 3, pp. 17, 18. This place lies within the parish of Dysartenos, and it is shown on the "Ordnance Survey Townland Maps for the Queen's County," Sheet 13.

<sup>47</sup> In the parish of Burris, and barony of Maryborough East, is found, *ibid.*

<sup>48</sup> This place is connected, it is thought, with a St. Lughach or Lughaidh, whose



offering up prayers to that God, whom he so faithfully served. Whilst engaged in this exercise, a vision of angels appeared to him. These blessed spirits seemed to surround a particular tomb. Celestial songs were heard by him, at the same time, the ravishing harmony of which gave him a foretaste of canticles, intoned by the beatified in heaven. He noted the tomb thus distinguished, and immediately directed his steps to a priest, serving the church. Ængus made enquiries, regarding the name and character of the deceased. He soon learned, that the occupant of the tomb in question had been in early life a warrior,<sup>49</sup> who retired from the profession of arms, and who had devoted himself to a life of penance. This soldier of Christ had closed a long life of holy and spiritual warfare, a few days before such event. Ængus was still more desirous to learn the practices, devotions, and penitential exercises of that soldier. His curiosity being gratified, he was unable to discover anything very unusual, in these his religious observances, with the exception of a practice, followed each morning and night, which was that of invoking the prayers of all saints, whose names occurred to his memory. From this relation, given by the priest, the idea of composing a metrical hymn, in honour of all the saints, took possession of the mind of Ængus.<sup>50</sup> This hymn, only as yet a mental conception, he intended to repeat to his death, although his sincere humility deterred him from the immediate prosecution of his meditated project. Ængus, we are told, judged himself unfitted for such a task, and he also feared, that the praises of the saints might be commemorated, in a manner, hardly suited to the dignity and importance of his subject.

## CHAPTER II.

ST. ÆNGUS PROCEEDS TO THE MONASTERY OF TALLAGH—HE SEEKS ADMISSION THERE IN GUISE OF A SERVANT MANUAL LABOUR AT AGRICULTURAL OPERATIONS—HIS HUMILITY AND MORTIFICATIONS—AN ACCIDENT WHICH BEFEL HIM, AND HIS MIRACULOUS CURE—THE INCIDENT WHICH FIRST DISCOVERED ST. ÆNGUS TO THE HOLY ABBOT ST. MELRUAN—FRIENDSHIP THENCEFORTH EXISTING BETWEEN THEM—ST. ÆNGUS WAS PROBABLY ORDAINED PRIEST AT TALLAGH.

At this time, St. Molruan<sup>1</sup> presided over a great monastery, on Tallagh Hill, in the present county of Dublin. Towards that religious house, our saint

festival occurs, at the 6th of October, where a fuller description may be found. This parish, in the barony of Portnahinch, is defined on the "Ordnance Survey Townland Maps for the Queen's County," Sheets 4, 8, 9, 13, 14. The townland proper is on Sheets 8, 13, *ibid.*

<sup>49</sup> Instead of the buried person being called a "soldier," according to an account, found in Professor O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," he is said to have been "a poor old man, who formerly lived at the place. 'What good did he do?' said Aengus. 'I saw no particular good by him,' said the priest, 'but that his customary practice was to recount and invoke the saints of the world, as far as he could remember them, at his going to bed and getting up, in accordance with the custom of the old devotees.' 'Ah! my God,' said Aengus, 'he who would make a poetical composition in praise

of the saints should doubtless have a high reward, when so much has been vouchsafed to the efforts of this holy devotee!' And Aengus then commenced his poem on the spot. He subsequently continued it gradually, and finished it as we have already seen." Lect. xvii., p. 365.

<sup>50</sup> To this incident, allusion has been made, by Thomas D'Arcy M'Gee, in that beautiful dirge, composed on the lamented death of his friend, Professor Eugene O'Curry, and which is included in the American edition of his "Poems:"—

"Let those who love and lose him most,  
In their great sorrow comfort find,  
Remembering how heaven's mighty host  
Were ever present to his mind;  
Descending on his grave at even,  
May they a radiant phalanx see—  
Such wondrous sight as once was given  
In vision to the rapt Culdee."

proceeded. He appeared at the monastery gate, and he begged admission, among the members of its religious fraternity, in quality of lay brother, according to Colgan<sup>2</sup> and Harris;<sup>3</sup> although Dr. Lanigan tells us. that such a title was unknown in religious houses before the eleventh century.<sup>4</sup> Studiously concealing both his name, and that of the monastery, in which he had hitherto lived, Ængus was well aware, that his fame had already extended to the institute of Tallagh, which was then in its infancy. Wherefore, he assumed a habit, calculated most effectually to disguise his real condition. He concealed the fact of his enrolment in the ecclesiastical order, and he appeared as a serving man, seeking for employment. This holy servant of Christ was permitted to prove his vocation for a religious life, by engaging in the most laborious and meanest offices, connected with the monastery. These duties, however, he cheerfully executed, and he devoted unremitting attention to their most careful performance. He was principally employed at field labour, and in the farm-yard, belonging to the monastery; for, we are told, that with the sweat of his brow, he was found as a reaper of corn during the harvest, that he bore the sheaves on his back to the barn, that he afterwards threshed out the grain, and winnowed chaff therefrom, placing what had been thus prepared in sacks. Like a beast of burden, he carried those sacks on his back, sometimes to the granary, and sometimes to the mill. This mill and a kiln, he had charge of by Melruan's orders.<sup>5</sup> During all these labours, this devout and humble brother found time to raise his heart and thoughts towards heaven. This ark of hidden wisdom considered himself, as only fitted to discharge the mean offices, to which of choice he was subjected. These daily toils showed his complete self-abnegation, and his contempt for the opinion of worldlings. During his labours, this humble workman was scantily clothed. His countenance was often disguised, owing to the combined effects of sweat and dust, which covered his features. But, he had neither the vanity nor inclination to appear well looking, in the presence of his brethren. Nor would he devote any time to the decoration of his person. He allowed the hair on his head to grow long, tangled and uncombed; the chaffy dust and straws of the field and barn, he would not even remove from his clothes. Thus, Ængus put into practical operation the virtues of his monastic profession; for, it was only by these means, he could induce worldlings to believe, that he was the most abject and vile of all creatures, having more the appearance of a monster, than of a human being. An extraordinary love of mortification was united with ecstatic flames of Divine love, in the soul of this great vessel of election; and, hence, he

CHAPTER II.—<sup>1</sup> See his Life, at the 7th of July.

<sup>2</sup> Colgan says, he applied for admission, "inter conversos,"—"Acta Sanctorum Hiberniæ," xi. Martii. De S. Ængussio Hagiographo, Episcopo et Confessore, cap. v., p. 581.

<sup>3</sup> Taking his account from Colgan, Harris states, that he was received, "by the Abbot Mælrúan, as a lay brother."—Harris' Ware, vol. ii., "Writers of Ireland," book i., p. 52.

<sup>4</sup> "In older times some monks, it is true, were raised more or less to the clerical ranks, and the number of such promotions appears to have increased with the course of ages; but there was not as yet any radical distinction of classes in the religious institu-

tions, so as that one of them was perpetually debarred from any ecclesiastical promotion, and destined to toil in the fields and elsewhere as subordinate to the other, and, in fact, as servants of the clerical or higher class."—"Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. x., n. 95, pp. 247, 248.

<sup>5</sup> See, Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xvii., p. 365. The author of this learned work declares, that he saw the ruins of this mill and kiln, in their primitive dimensions, and that only a few years have passed by, since those venerable relics have yielded to "the improving hand of modern progress."

<sup>6</sup> See *Laoithe Fianntitheachta*, edited

merited the title of Kele-De, which he obtained, and which may be rendered, "a lover of God." With an humble spirit, in a mortified body, a light radiated the interior of his soul. Yet, this light was destined to escape from the close sanctuary, within which it had hitherto beamed.

Meantime, it may be well to relate, that the Almighty was pleased to reward the virtues of his servant, and by the testimony of a surprising miracle. For, at one time, while this holy monk was engaged in a neighbouring wood, and when cutting down branches for the use of his monastery, it happened, that he held with the left hand a branch, which he wished to separate from the trunk of a tree, and the axe, grasped in his right hand, glanced from the object, against which it had been directed. This incautious stroke resulted in severing the left hand from his body. We are told, the very birds, in the wood, by a sort of preternatural instinct, had formed an attachment towards St. Ængus, on account of his innocent demeanour. Perhaps, the holy man had often lightened his out-door labours, by chaunting the psalmody of the Church—probably adapted to verses of his own composition. Those feathered warblers, the thrushes or blackbirds—so often celebrated in Ossianic song<sup>6</sup>—had made the dells and brakes around Glenasmoil<sup>7</sup> and Tallagh resound with dulcet melody, while spring and summer breezes loaded the air with agreeable perfume, from mountain herbs and shrubs. Their strains were often stilled, when more solemn and pathetic notes, from "a son of song," agreeably called forth the natural echoes, which resounded through wooded hill-sides and hollows, surrounding St. Melruan's monastery. Those songsters of the grove and thicket will rest with listening ear, and love to linger near any spot, where the humble field-labourer pours forth the unpremeditated lay, with a clear and modulated voice. If not disturbed, those woodland minstrels even desire human companionship and vocalism of a perfect character. We cannot doubt, the Christian's heart was naturally gentle and toned with refined feeling, while the poet's soul and senses were attuned to all the soft and sweet influences of wild scenery and its charming accessories. Sometimes, it is said, even ravens flap their wings with affright, when from a distance they scent human blood. A mysterious sympathy frequently unites irrational to rational creatures. At the moment his accident befel Ængus, birds flocked around, and, by their screams and cries, seemed to bewail the pure and angelic man's misfortune. Full of confidence in the power and goodness of God, without hesitation, Ængus took up the hand which had been lopped off, and at once set it, in its proper place, at the extremity of his mutilated arm. Instantly, it adhered, and recovered its former power, as if no accident whatever had befallen him. Hereupon Ængus poured forth his soul, in praise and thanksgiving, to the great Preserver of all creatures.<sup>8</sup> Our popular traditions, especially referring to the saints, often savour of exaggeration. The Irish people have loved and admired purity and holiness, while they have implicit faith in the sovereign power of God towards and over his elect. The foregoing miracle—one of the few miracles recorded about our saint, although he is said to have wrought many—may be classed with our *Legenda Sanctorum*. Probably, its rationale might accord better with the fact, that St. Ængus had almost chopped the left hand from his arm, but that he had

by John O'Daly, n. 1, p. 4, "Transactions of the Ossianic Society for the year 1856," vol. iv.

<sup>7</sup> The ancient name of that romantically beautiful valley, at the sources of the River Dodder.

<sup>8</sup> See Colgan's "Acta Sanctorum Hibernie," xi. Martii. De S. Ængussio Hagio-

grapho, Episcopo et Confessore, cap. vi., p. 580.

<sup>9</sup> Dr. Lanigan undertakes to explain the circumstance of this boy's proficiency in his lesson, owing to the help he derived from Ængus. See, "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. x., p. 246. At note 97 he adds: "It is thus, I



immediately bandaged and united these members of his body, so nearly dissevered, and yet so fortunately preserved for future use. In the case of wounds, eminent surgeons allow, that very dangerous ones are often healed by prompt attention, and by a recuperative energy, found in the human body itself. If a piece of flesh be totally cut away, and soon after applied to the place whence taken, both parts will again unite. By the popular rumour, the cure of St. Ængus has been pronounced miraculous. However it had been effected, we cannot fail to recognise the Almighty's bounty, towards a favoured servant, who was destined to effect still greater good, and to acquire additional merits, before his day of deliverance from earth had arrived.

St. Ængus continued to exercise his usual austerities, and he remained unknown to the monks, and to the rest of mankind, for seven whole years. At length, an unusual occurrence betrayed the secret he seemed so anxious to conceal. Whilst Ængus was at work one day in the monastery barn, a scholar, who had not thoroughly prepared his lesson, and who as a consequence was afraid to appear in school, applied for admission and concealment, at least during that day. When Ængus learned the cause of this boy's uneasiness, he spoke kindly and with cheering assurances : pressing the child to his bosom, he contrived to lull the truant to sleep. After some time, this boy was awakened, and desired to repeat his lesson.<sup>9</sup> He proceeded in the task, repeated every word to the end, and this was done without hesitation or difficulty. The affectionate, kind, and patient teacher was probably exemplified, in the case of Ængus ; and hence, the child might have been encouraged to greater mental exercise, by his instructions, and through the excellent method he took in communicating them. Ængus exacted from this pupil a promise of silence regarding these circumstances, and recommended him immediately to seek his teacher. The latter, on examination of his disciple, found him very well prepared on this day—an occurrence of rare result in the boy's course of training. His master, no less a personage than the Abbot, St. Melruan, insisted on learning the cause of his forwardness, at this particular juncture. Awed by the abbot's authority and earnest manner, the boy revealed the circumstances of his case, as they had actually occurred. By a sudden inspiration, a belief in the identity of this disguised monk, with the missing Ængus of Dysartenos, rushed upon the mind of the superior over the Tallagh community. He ran immediately to the barn, and embraced Ængus with most tender affection, lavishing on him reproaches, which love and admiration could alone dictate. Ængus was blamed for those long-borne and humiliating, though willing, services rendered to the community, and for that false humility, which deprived it of the learning and experience, possessed by so great a master of science and of the spiritual life. Ængus fell on his knees, at the feet of Abbot Melruan, when he begged and obtained pardon for those faults, which merited loving reproaches. From that time forward, they became bosom friends, and unconscious rivals in that holy ambition, by which a true saint is ever prompted.<sup>10</sup>

Although Ængus is said to have become a professed monk in Clonenagh Monastery,<sup>11</sup> and to have concealed the fact of his enrolment in the ecclesias-

think, that the anecdote related in Ængus' Acts ought to be understood. The boy's improvement is indeed stated as miraculous, and as a supernatural consequence of his having slept for awhile on the bosom of Ængus. But, it can be well accounted for without recurring to a miracle." *Ibid.*, p. 248.

<sup>10</sup> See Colgan's "Acta Sanctorum Hiberniæ," xi. Martii. De S. Ængussio Hagiogra-

nixæ," xi. Martii. De S. Ængussio Hagiographo, Episcopo et Confessore, cap. vii., viii., ix., p. 580.

<sup>11</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. ix., p. 245.

<sup>12</sup> Regarding the first statement, Colgan says of him, "Monachum professus in nobili monasterio de Cluain-edhneach," and in the

tical order, when he sought admission to Melruan's monastery at Tallagh,<sup>12</sup> it is probable, our saint had only received clerical tonsure, or at most minor orders, when he first left Dysartenos. Were Ængus advanced to the priesthood, at this period of life, a necessity for celebrating the holy Sacrifice of Mass very frequently,<sup>13</sup> with the performance of other peculiar sacerdotal functions, must soon have revealed his rank to Abbot Melruan, and to the members of his community. Even were those solitary or strictly private Masses, formerly permitted to be celebrated in many ancient churches,<sup>14</sup> allowed as a practice in our early religious houses, the secret of our saint's priestly ordination could not long be concealed. It is more difficult to comprehend how, as a monk, he had not been questioned, on the subject of his having already received the peculiar and noticeable ecclesiastical tonsure. However, there can hardly be any doubt, after Abbot Melruan discovered the real name, virtues, and learning of his highly-gifted disciple, with his dispositions for the office, Ængus must soon have been raised to the sacerdotal dignity. For want of more complete records, referring to our saint's biography, and not having seen many early or sufficiently authentic copies of his works, and with little serving for autobiography in his own writings, our present imperfect lights, regarding his private acts, occasionally require us to launch upon a sea of conjecture.

### CHAPTER III.

LITERARY PURSUITS OF ST. ÆNGUS—THE MARTYROLOGY OF TALLAGH—HE ENGAGES ON THE FELIRE OR FESTILOGY—PRESENTS A COPY OF IT TO FOTHADIOUS THE CANONIST—PROBABLE DATE, ORIGIN, AND OBJECT OF THE FELIRE—TREATISE OF ST. ÆNGUS, "DE SANCTIS HIBERNIÆ"—THE "SALTAIR-NA-RANN"—PEDIGREES OR CATALOGUES OF IRISH SAINTS, AND POEMS, ATTRIBUTED TO HIS AUTHORSHIP.

THE literary labours, in which St. Ængus engaged, have given him very great celebrity through after times; but, in all probability, he had not formed the most remote idea, regarding this merited renown, at the period when he lived. His works are of exceeding value, not only as having been composed, in a comparatively remote age; but, because the subjects on which they treat give them a historical value and importance, even of which ancient pieces can rarely boast. Fiction is too often blended with fact, in many such tracts, and to the great prejudice of their authenticity. Numerous saints, that adorned the early Irish Church, are named in his writings, and records of those holy personages are thus preserved, for the veneration of posterity. While his own name has been exalted by his various works, the country that

second instance, "clericale institutum occultans." See "Acta Sanctorum Hiberniæ," xi. Martii. De S. Ængussio Hagiographo, Episcopo et Confessore, cap. ii., v., pp. 579, 580.

<sup>13</sup> See that very learned treatise of Cardinal Bona, "Rerum Liturgicarum de his quæ ad Missam generatim spectant," lib. i., cap. iv., pp. 203, 204, for proofs of frequently offering the Holy Victim of propitiation, and from the earliest ages of the Christian Church. "Opera Omnia" Emin. Dom. D. Joannis Bona, S.R.E. Card. Pres. Ord. Cis. Antwerp edition, A.D. 1723, folio.

<sup>14</sup> See Cardinal Bona, "Rerum Liturgica-

rum de his quæ ad Missam generatim spectant." Having described different rites for celebrating the Holy Sacrifice, he remarks: "actas aliquando in Monasteriis Missas a solo sacerdote nemine præsentante et respondente, quæ idcirco solitariæ dictæ sint . . . Verum Missas privatas non a Monachis, sed a primæ Ecclesiæ Patribus originem traxisse capite sequenti ostendam: Missas autem solitarias in coenobiis actas ex indulgentia, ut loquitur Eduensis, sive ex privilegio; canonicæ sanctiones demonstrant, quæ sublati omnibus privilegiis, ne quis solus Missas agerat, districte prohibuerunt," lib. i., cap. xiii., p. 230. *Ibid.*

gave him birth derives no small share of renown, from accounts he has left, respecting her beatified children. Hence, we are enabled to estimate the services of Ængus to sacred learning and literature, in a new light; for, happily, in him, we have found a true saint to record the actions of his sanctified compatriots and predecessors.

For an account of the various Tracts, attributed to St. Ængus, the reader is referred to the Introduction,<sup>1</sup> which precedes the First Volume of this work. We cannot be sure, in all cases, that they are his genuine productions; or, if so, that in some instances, additions or interpolations have not been introduced, long after his death. As we have already seen, such remarks especially apply to the joint composition of St. Melruan and of St. Ængus, usually known by the title, "Martyrologium Tamlachtense," or, "The Martyrology of Tallagh." Its origin and history have been elsewhere related. The oldest known copy—yet in part defective—is that which is found in the "Book of Leinster." A Brussels manuscript copy of the Tallagh Martyrology was probably transcribed from the leaves extracted from this Codex, and which are now kept, in the Franciscan Convent, Dublin. It is an abstract, however, for it only contains the names and festivals of Irish Saints. It takes no notice of the general sanctilogic and foreign entries which form the greater portion of that tract. It has omitted, even, the names of some Irish Saints, which occur in the margin of the MS. It also represents as defective some days, not wanting in the original, but on which,<sup>2</sup> it so happened, that no Irish Saints had been entered. Perhaps, a more complete copy had been made. If so, it does not exist, at present, among the Brussels MSS.<sup>3</sup> It would appear, Colgan contemplated a publication of the Tallagh Martyrology, could he only have found a more perfect copy or copies of it, than he had in his possession.<sup>4</sup> It is still to be greatly desired, that a more correct edition, than that published by the Rev. Matthew Kelly, D.D., were to appear. The original work, which some writers consider prior to the *Festilogium*, in the order of being composed, is prosaic and very comprehensive. In Colgan's opinion, the "Festilogy" or "Feilire" was first composed by Ængus, and then he resolved upon commencing "The Martyrology of Tallagh," in which should be included the names of saints, omitted in his "Feilire," that thus any doubt regarding the veneration due to them, and the intentional omission of their names in his poem, might in a measure be obviated. However, we have reason for doubting, if Ængus had part, at all, in compiling the "Martyrology of Tallagh." It seems chiefly to have been compiled, long subsequent to the "Feilire," from which probably saints' names were drawn, to furnish a prose Calendar list, with other additions made, at different periods, and even long after his death. What adds most force to this argument is the insertion of his own name, "Ængus Eps. h. Aibleni," at this very date, and that of other saints, down to the close of the ninth century. Yet, it may be admitted, there were interpolations made to supply omissions in the original draft, which probably engaged the attention of St. Maelruan.

CHAPTER III.—<sup>1</sup> See sect. ii., pp. xiii. to xxviii.

<sup>2</sup> "The confusion existing in the month of September," says Dr. Todd, "is entirely due to the transcriber of the Brussels MS. The first of the month is marked 4, and this error is continued, although it might easily have been corrected, by observing, that the notation of the days by calends, nones and ides is correct. This confusion Dr. Kelly has inadvertently retained."

<sup>3</sup> "It seems," remarks Dr. Todd, "to be alluded to under S. Donnan of Eg and his 52 companions (17 Apr.)," "*quorum nomina in majore libro scripsimus.*" (Kelly's edit., p. xxi.)—Bolland. Actt. SS. April, tom. ii., p. 487.

<sup>4</sup> See Drs. Todd's and Reeves' "Martyrology of Donegal." Introduction, pp. xv., xvi., and nn. 1, 1, 2.

<sup>5</sup> This work was inaccurately noticed by Edward O'Reilly, in his "Chronological



No sooner had Ængus been called to fill a different sphere of life in the monastery, from that in which he had been at first exercised, than the forgotten vision of angels seen in Coolbanagher Church, and the purpose it evoked, came with new force upon his recollection. Inspired by devotional feeling and a poetical genius of no mean order, he took up his pen, and the result was a metrical hymn, in the Irish language, known as the "Feilire," or, in Latin, as the *Festilogium* of St. Ængus.<sup>5</sup> From a Scholiast's account, left us in a preface, it would appear, that the "Feilire" had not been composed, in its completed form, and in the same place. Some time must have elapsed, from its first writing, to its final revision. According to Professor Eugene O'Curry, our saint commenced his poem, known as the Festilogy, at Cuil Bennchair in Offaly, continued it at Cluain Eidhnech, and finished it during his servitude at Tallagh.<sup>6</sup> From the relation already given, we feel inclined rather to suppose, as the stay of Ængus at Coolbanagher appears to have been of no great duration, when about to pursue his way towards Tallagh, that his idea of writing the Feilire had been conceived only at the former place, and matured at the latter, where it would seem, at least, to have been partially written. Wherever the "Feilire" had been begun, it seems this poem had not been issued, until after the death of holy Abbot Malruan, which took place A.D. 792, according to the best computation.<sup>7</sup> This fact appears still more evident, as in the Festilogy, the name of Tallagh's venerable superior is found recorded, with a suitable eulogy. Professor O'Curry says, according to the best accounts, Ængus wrote his poem in or before A.D. 798; for, so far as can be ascertained, the name of any saint, who died after such date, cannot be discovered in it.<sup>8</sup> Moreover, we find recorded, that Ængus Ceilé De published or circulated his "Festilogy," for the first time, during that year, when Aidus the Sixth, surnamed Oirdnidhe, undertook his expedition against the Leinster people, A.D. 804, according to the most correct supposition.<sup>9</sup> At this period, Aedh encamped at Disert Bethech. Fothadius, the Canonist, accompanied him.<sup>10</sup> This learned man is said to have received a

Account of nearly Four Hundred Irish Writers," at the year 800, p. liii., liv.; by Dr. O'Connor, in his "Bibliotheca MS. Stowensis," vol. i., p. 30, n. 3; and in Harris' Ware, vol. iii., "Irish Writers," p. 53.

<sup>6</sup> If such be the case, it is probable St. Ængus left Dysartenos, and spent some time in his *alma mater* at Clonenagh, before he proceeded to Tallagh.

<sup>7</sup> Such is the correction of Mr. O'Donovan, although the "Annals of the Four Masters" place his death at A.D. 787. See O'Donovan's Edition, vol. i., pp. 392, 393.

<sup>8</sup> See "Lectures on the Manuscript Materials of Ancient Irish History," lect. xvii., p. 362.

<sup>9</sup> The account regarding the expedition of Aedh Oirdnidhe is thus given at the year 799 [*recte* 804], in O'Donovan's "Annals of the Four Masters," vol. i., pp. 408 to 411. "Aedh Oirdnidhe assembled a very great army to proceed into Leinster, and devastated Leinster twice in one month. A full muster of the men of Ireland (except the Leinster-men), both laity and clergy, was again made by him [and he marched] until he reached Dun-Cuair, on the confines of Meath and Leinster. Thither came Connm-

hach, successor of Patrick, having the clergy of Leath-Chuinn along with him. It was not pleasing to the clergy to go upon any expedition; they complained of their grievance to the king, and the king, *i.e.*, Aedh, said that he would abide by the award of Fothadh na Canoine; on which occasion Fothadh passed the decision by which he exempted the clergy of Ireland for ever from expeditions and hostings when he said:—

"The Church of the living God, let her alone, waste her not,  
Let her right be apart, as best it ever was.  
Every true monk, who is of a pure conscience;  
For the Church to which it is due let him labour like every servant.  
Every soldier from that out, who is without [religious] rule or obedience,  
Is permitted to aid the great Aedh, son of Niall.  
This is the true rule, neither more nor less,  
Let everyone serve in his vocation without murmur or complaint.

The Church," &c.

present of the Feilire, which had been first shown to him, from our saint's hands.<sup>12</sup> Fothadh solemnly approved and recommended it for perusal, by the faithful.<sup>12</sup> He also returned this compliment of Ængus by the bestowal of another work, of which Fothadius himself was the author. This latter tract is said to have been the famous Remonstrance he drew up, as addressed to King Aidus. It inveighs against the employment of ecclesiastics, in military services.<sup>13</sup> In this canticle of the "Feilire," Ængus enumerates some of the principal saints, whom he calls Princes of the Saints. The *Festilogium* is brief, although saints' festivals are assigned to each day of the week, with some allusions to characteristic virtues or actions of each holy individual therein commemorated. There is a commentary or series of notes found, in the copies of this work, yet extant. These comments relate many particulars, regarding saints, named in the *Festilogium*. We are at a loss to discover, whether some of those notes are attributable to the saintly author of the poem itself, or to Scholiasts belonging to a later age. The latter supposition, however, is more probable.

The brevity, which characterises the Feilire, was a consequence of the object our saint appears to have had in view, whilst engaged in its composition. For, as he had resolved on imitating the practice of God's servant, whose remains were entombed at Coolbanagher, it would be inexpedient to introduce names of all the saints in his Festilogy. He was therefore obliged to confine himself to recording some of the principal ones. A recital of the entire Psalter, with his other daily exercises, left him no more than sufficient time, for the invocation and praises of saints, included in his metrical hymn, and which, it is said, formed a part of his diurnal devotions.

The "Feilire" was most probably composed, or at least completed, after the year 797,<sup>14</sup> the date for the death of Donogh, or Donnchadh, son to Donall.<sup>15</sup> Such conjecture possibly agrees with that of Colgan, that the *scholia* on the Festilogy of Ængus had been partly composed at Tallagh, in the time of Malruan.<sup>16</sup> Yet, such cannot be the case, so far as regards all these various com-

<sup>10</sup> "Aedh Oirdnidhe afterwards went to the King of Leinster, and obtained his full demand from the Leinster men; and Finsneachta, King of Leinster, gave him hostages and pledges." And, at this passage, Mr. O'Donovan remarks, that the decision of Fothadh na Canoine, or Fothad "of the canon," is referred to in a preface to the Feilire-Ænguis, preserved in the Leabhar Breac, fol. 32.

<sup>11</sup> Edward O'Reilly writes: "The Feilire is written in that kind of verse called by the Irish poets *rinn aird*, in which every verse ends with a word of two syllables, contains six syllables in the verse, and the entire *rann* twenty-four."—"Chronological Account of nearly Four Hundred Irish Writers," p. liv.

<sup>12</sup> See Colgan's "Acta Sanctorum Hiberniæ," xi. Martii. Vita S. Ængussii, cap. xiii., p. 581.

<sup>13</sup> On this occasion, Fothadh wrote a poem by way of precept to the king, in which he advises him to exempt the clergy from the obligation of fighting his battles. There is a copy of the entire poem, preserved in a vellum manuscript, in the Library of Trinity College, Dublin, H. 2. 18. It is also quoted in the Leabhar-gabhala of the O'Clerys, p. 199. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (e), pp. 409, 410. This decision of Fothadh obtained the name

of a Canon; and, after its issue, the clergy were exempted from attending military expeditions.

<sup>14</sup> Edward O'Reilly tells us, that the *reim-sceul*, or preliminary discourse, prefixed to this performance, gives the pedigree of the author, through several generations; while, it states, that the time of its writing was the time of Conor, son of Aodh Oirdnighe, son of Niall *frasaigh*, for it was he who took the government of Ireland after Donagh, the son of Donall of Meath, King of Meath. It adds, Angus, in the preface to the Feilire, mentions the death of Donogh. See "Chronological Account of nearly Four Hundred Irish Writers," pp. liii., liv.

<sup>15</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (r), p. 399, where we read: "O'Flaherty places the accessions, of Donnchadh in the year 770, and his death in 797, which is the true chronology." He adds: "Quo rege, Anno 795, Dani Scotiæ, et Hiberniæ oras infestare cœperunt."—"Ogygia," pars. iii., cap. xciii. p. 433. The Annals of Ulster, however, assign the death of this monarch to A.D. 796, and the Four Masters to A.D. 792. I am unable to discover any notice, regarding Conor, son of Aodh Oirdnighe, mentioned by the Scholiast on Ængus' poem, in any of our early Annals.

ments ; since Colgan himself frequently cites them, under the title of *Ængusius auctus*, and he attributes them to Cathal Maguire, in accordance with an endorsement on the St. Isidore's copy, which was formerly in his possession.

During the progress of the late Ordnance Survey of Ireland, the Feilire or Festilogium of Ængus came first to be noticed, as a topographical tract of great value.<sup>17</sup> The Rev. Dr. Todd suggested to the Board of Trinity College, Dublin, the engagement of Eugene O'Curry to make a *fac-simile* copy, for its library, of the "Leabhar Mor Dûna Doighré," or "Leabhar Breac," in which the Festilogium is contained. On the Ordnance Survey Archæological Department being dispensed with, Mr. George Smith, an eminent Dublin publisher, engaged Mr. O'Curry to transcribe the Festilogium, once more, with a view to its publication. This, however, was not a *fac-simile* copy, which indeed it would be practically useless to print, even if such a thing were possible, because the tract consists, properly, of three parts ; namely, the text of the poem, the interlined gloss, and the interlined marginal, topographical, and other notes. These three parts were distinctly copied, all the contractions were lengthened out, and the whole disposed and arranged in such a manner, as to merit the approval of our most distinguished Irish scholars. This copy was afterwards collated with other MSS. in London and Oxford.<sup>18</sup> Yet, the copy thus prepared has not been published ;<sup>19</sup> but, in the present work, so far, the text of the Feilire, as relating to the several diurnal festivals, has been kindly supplied to the writer, and translated into English, by the learned Irish Scholar, Professor O'Looney of the Irish Catholic University.

The Psalter Mac Richard, Bodleian Library, Oxford, contains an account of the ancient Tract, called the "Feilire," or Festilogium of Ængus the Culdee ;<sup>20</sup> being a Martyrology, or Calendar of saints' days, observed in the ancient Irish Church, and compiled in the eighth century. Again, there is found a fine and an ancient copy of the "Feilire," or Festilogium, of St. Ængus the Culdee.<sup>21</sup> This part of the Manuscript appears to be more ancient than the rest, and its writing seems referable to the twelfth century. This is, moreover, probably the most ancient and perfect copy of the "Feilire" extant. Both this, and the "Leabhar Breac" copy, are accompanied by a copious interlinear gloss, and *scholia*, containing some exceedingly curious legends and traditions, which throw great light on the ancient state of religion and society in Ireland, at or before the period of the twelfth century. There is another copy of this

<sup>16</sup> As Edward O'Reilly tells us : "The *Reimsceul* gives the time and place in which the author wrote this poem." After quoting a portion of this *Reimsceul* in Irish, the following translation is given : "There are four co-necessaries in every learned treatise, *i.e.*, place, time, person, and cause of writing. Therefore, the place of this piece was first Cúl Banaghar, in the plain of Rechet, in the country of I Failge, or O'Faly, and its revival in Tamhlacht ; (now Tallagh, near Dublin), or else in Cluain Eidhnach it was begun, and in Cúl Banaghar it was finished, and revised in Tallagh."—"Chronological Account of nearly Four Hundred Irish Writers," p. liii.

<sup>17</sup> Under the able superintendence of Sir Thomas Larcom and Dr. George Petrie, Eugene O'Curry brought it to bear, with important results, on our local topography, in every part of Ireland.

<sup>18</sup> In the summer of 1849, Mr. Eugene O'Curry and Rev. Dr. Todd examined the

MS. collections in the University of Oxford, for four days spent there ; and during their stay, so far as time permitted, they extracted various readings, considered desirable and useful, from the Festilogium of Ængus. These were intended to further illustrate Mr. O'Curry's transcript of this poem. Amongst other valuable documents, they discovered two fine copies of the Martyrology of Ængus the Culdee, and the Psalter-na-Rann, comprising five books on the Irish Saints, by the same author. During this year, also, Mr. O'Curry spent some months in the British Museum, London, having his transcribed copy of the Festilogium with him.

<sup>19</sup> The transcript and translation into English remained in the possession of Mr. Smith, who, we believe, has since transferred this copy to the Royal Irish Academicians.

<sup>20</sup> At fol. 15.

<sup>21</sup> At fol. 59 to 73.

<sup>22</sup> On the back of its parchment cover, a



work ; but with a less copious gloss or *scholia*. It had been used by Colgan, at Louvain ; subsequently it was preserved in St. Isidore's conventual Library, at Rome ; and, at present, it is in the Franciscan Convent Library, Dublin. It is a MS. of the fifteenth century.<sup>22</sup> The Brussels copy, of which Dr. Todd obtained a transcript made by Mr. O'Curry in 1851, was evidently taken from the St. Isidore MS. Edward O'Reilly describes an imperfect copy, on vellum, besides the "Leabhar Breac" one, as being in the Royal Irish Academy's Library, Dublin ; while, in his own possession, was another copy beautifully written on vellum. In his opinion, from its orthography, and other internal marks of antiquity, it may be concluded, that this MS. was written, at least as early as the eleventh century, and it is, he considers, perhaps, the oldest copy of that work now in existence.<sup>23</sup>

In the Introduction to this work, we have already alluded to the Tract, "De Sanctis Hiberniæ," said to have been one of Ængus's works. Only partially has this been published ; and that is the fifth part, or "Book of Litanies."<sup>24</sup> This portion of the work is especially valuable, and it furnishes a proof, that from its establishment, to the beginning of the ninth century, the Irish Church held and inculcated the doctrine of invoking the saints. The author, having flourished in the latter half of the eighth century, the Litany more immediately and directly refers to that period. We can, perhaps, go even somewhat farther back. Bearing in mind the religious opinions of Ængus, and his intimate acquaintance with the Hagiology of his native land, it follows, that when beseeching the intercession of the servants of God, whose holy deeds he had rendered so familiar to his countrymen, he would jealously avoid introducing any persons, whose convictions with regard to this important subject had not been such as he himself entertained. Therefore, this Litany is at once a proof and a result of his knowing those mentioned in it to have held, no less than himself, such a dogma of Catholic Faith.<sup>25</sup>

The "Psalter-na-Rann"<sup>26</sup> is also attributed—but, perhaps, incorrectly—to the pen of Ængus,<sup>27</sup> while this composition has been already described,<sup>28</sup> and analyzed. Various Pedigrees or Catalogues of Irish Saints are extant, in our public Libraries.<sup>29</sup> In verse and prose, the families and race-stock of different holy men and women have been celebrated.<sup>30</sup> One of the oldest Tracts among these, and even some other old genealogical Treatises, are reputed to have been compiled by our saint. Poems, said to have been com-

more recent hand attributes the *Scholia*, to Cathal or Charles Maguire, Canon of Armagh, and Dean of Clogher, who died A.D. 1470. Charles Maguire may have been the transcriber of this latter ; but most certainly not the original compiler, for the copy in the Leabhar Breac had been written at the end of the fourteenth century, and the Bodleian copy nearly one hundred years before, so that the larger collection existed before Maguire was born. See, "The Martyrology of Donegal," edited by Drs. Todd and Reeves. Introduction, p. xiv.

<sup>23</sup> See "Chronological Account of nearly Four Hundred Irish Writers," pp. liii., liv.

<sup>24</sup> It has appeared, in the "Irish Ecclesiastical Record," vol. iii. The months of May and June, 1867, pp. 385 to 397, and 461 to 477. An introductory and critical notice precedes, signed B. M. C., while notes and various readings accompany it.

<sup>25</sup> See *ibid.* May, 1867, p. 388.

<sup>26</sup> Sir James Ware's authority makes the

Oxford copy of his Psalter na Rann 600 years old. See "Antiquitates Hiberniæ," p. xcvi. London Ed., 1656, 8vo.

<sup>27</sup> "Ængus who lived in the ninth century could know nothing of Brian Boromh, who was killed in the battle of Clontarf in 1014. All the parts of that MS. (Oxford), which relate to the tenth and eleventh centuries, are additions to the works of Ængus, which are accurately mentioned by Colgan."—Rev. Dr. Charles O'Connor's "Bibliotheca MS. Stowensis," vol. i., p. 30, n. 3.

<sup>28</sup> In the Oxford "Catalogue" of MSS. it appears imperfectly and inaccurately. See fol. 1697, p. 4. Neither was Bishop Nicolson accurately informed about the title or contents of this MS.

<sup>29</sup> A Manuscript, belonging to Trinity College, Dublin, and classed H. 1, 11, contains a Catalogue of Male and Female Irish Saints, in Alphabetical order.

<sup>30</sup> In the Manuscript of Trinity College, Dublin, classed H. 1, 11, we find an account

posed by Ængus the Culdee, are to be found among the O'Longan Manuscripts, in the Royal Irish Academy.<sup>31</sup> There is a Poem<sup>32</sup> of 412 verses,<sup>33</sup> on Adam and the Patriarchs to the flood, on Noah and his descendants, to the building of the Tower of Babel, on its measurement, and on the Conquests or Colonizations of Ireland, anterior to the Milesian Conquest.<sup>34</sup> This Poem is even brought down to the time of Brian Boru. The author says, in the last stanza, that it was not lawful for him to make any false statement, in his composition, and the writer calls himself, "noble Aengus." Hence, this Poem has sometimes been ascribed to St. Ængus Ceile De, but, perhaps, more correctly it should be assigned to Angus Roe O'Daly, who died in 1350.<sup>35</sup>

But, until we have had a critical examination and analysis of all these attributed works, it will be impossible to decide with more authoritative statements, regarding their authenticity, and number. The Irish Archæological Society has announced the intention of supplying a *desideratum*, long felt in native literature, by publishing at a future period "The Hagiographical Works of St. Ængus the Culdee." We fear, however, an indefinite postponement regarding this project, although it is one of the highest national and philological importance.

#### CHAPTER IV.

MODES OF LIFE AT TALLAGH, UNTIL THE TIME ARRIVED FOR DEPARTURE—ST. ÆNGUS RETURNS TO CLONENAGH, WHERE HE IS CHOSEN AS ABBOT—SUPPOSED TO HAVE BEEN A CHOREPISCOPUS—OCCASIONAL RETIREMENT TO DYSART ENOS OR TO DYSERT-BEAGH—HIS DEATH AND BURIAL—VALUE OF ST. ÆNGUS' HAGIOGRAPHICAL WORKS—CONCLUSION.

WE may well conceive, how affectionately and agreeably passed their hours of occasional relaxation, as of study, while the holy Abbot Melruan and Ængus were companions, in the *cænobium*, at Tallagh. Their interchange of pious and cultivated thought must have proved mutually conducive to the accuracy and unction of those hagiographical and sacred historic works, which seem specially to have had a literary fascination for them. The teaching of ecclesiastical and secular learning probably engaged a considerable part of their daily monastic routine. For we cannot doubt, but native and foreign literature, as also the science of the period, was then taught in the school of Tallagh, with the religious training and dogma, peculiar to such an establishment. It seems evident, from references made to Eusebius and St. Jerome, that Ængus was well versed in the Greek, as in the Latin language. So long as Melruan lived, peace and security reigned within the Irish monastic enclosures. Had he survived a few years, the tocsin of alarm must have sounded the first approach of Northman invasions; while, many of the shrines and illuminated Books of Erin were destined to suffer wreck and ruin, from the Pagan spoilers. It is supposed, that not to our saint, personally, but to an order which claimed him, had been applied the title of Céléde. This was a received term, denoting rigid monastic observance, especially in the Order of Divine Service. To Ængus it was attached especially, as one

of the mothers of some amongst the most remarkable Irish Saints; likewise, pedigrees of Irish Saints; as also the sacred history or pedigree of the Saints of Ireland, in verse.

<sup>31</sup> See vol. vi., pp. 52 to 54.

<sup>32</sup> It is contained in the "Leabhar Breac," and it commences at fol. 39, b.b., l. 7.

<sup>33</sup> According to Eugene O'Curry; but, of 448 verses, according to Edward O'Reilly.

<sup>34</sup> Professor Eugene O'Curry quotes the first Irish stanza, and gives an English translation, in his "Catalogue of Irish Manuscripts of the Royal Irish Academy," First Series, vol. iii., p. 912.

<sup>35</sup> See Edward O'Reilly's "Chronological Account of nearly Four Hundred Irish Writers," p. xcvi.

CHAPTER IV.—<sup>1</sup> See Rev. Dr. Reeves,

who contributed to the devotional compositions of the Church, and who lived according to the strictest rule of religion. It may appear strange, this title is not oftener applied to saints of conventual distinction, amid the hosts of saints that crowd the Irish Calendar; but, it must be remembered, that the term only came into use, with anything like a determinate application, towards the end of the eighth century, when the Irish Calendar was nearly closed.<sup>1</sup>

When holy Melruan had been called to bliss, our saint keenly felt the loss of his society and gentle rule. The sylvan shades around Tallagh had less attraction, during the noontide walk, and more lonely seemed the solitudes of scarped ravines and mountains. Climbing topmost heights of the latter, the eyes of Ængus were often turned towards the rich plains beneath, through which the Liffey and Barrow flowed. Peering beyond their bounds, the hills of Dysart were seen, on a distant south-western horizon. Old associations were revived; nor were the monastery and monks of Clonenagh forgotten, in the train of awakened recollections. Perhaps, some message from its superior and inmates urged his return. In prosecuting his archaic studies, Ængus had travelled to many places, and always with some holy and useful object in view. It now seemed the will of Heaven, that he should turn once more, towards the land of Leix and Ossory; and, accordingly, we may suppose a sympathetic tear coursed down his cheeks, and those of his fellow-religious, when he took scrip and staff, bidding adieu, for the last time, to those blissful haunts of science and religion, where he had spent some of his life's best years. We know not the exact period, when he left this mountain home; but, it appears altogether likely, his renowned superior had departed this life, before Ængus thought of leaving, nor had the eighth century drawn quite to its close.

Ængus survived his friend, the holy Abbot of Tallagh, for a very considerable period. The name of St. Molruan is found in his Festilogium, where that holy man is called the "Bright Sun of Ireland."<sup>2</sup> This circumstance seems to prove, that the work, in its finished state, must have been composed, subsequently to the year 792. After remaining some years at Tallagh, however, Ængus returned to Clonenagh. His ascetic and literary fame must have culminated, to a high degree, at the time his thoughts reverted to the old retreat:—

"Here to return and die at home at last."<sup>3</sup>

Doubtless, he was welcomed by the good abbot and his community, at Clonenagh. Over this great monastery, it is thought, he was chosen as abbot.<sup>4</sup> He is said, probably to have succeeded Melathgenius, who died in

"On the Céili-dé, commonly called Cul-dees," part ii., sect. ii., p. 127. This most exhaustive Treatise on the subject, is to be found in "Transactions of the Royal Irish Academy," vol. xxiv. Antiquities.

<sup>2</sup> A mistake, probably a typographical one, occurs in Dalton's "History of the County of Dublin," p. 761, where the death of Saint Molruan, or Maelruan, is referred to the year 787, whereas the year 788 is named, for the first arrival of Ængus, at Tallaght. The real date for St. Molruan's death is the 7th day of July, 792. This accomplished and usually accurate historian incorrectly tells us, when giving the history of Tallaght, and speaking of Ængus, that he

died "Abbot of this house in 824." *Ibid.*

<sup>3</sup> See Oliver Goldsmith's "Poetical Works."—The Traveller.

<sup>4</sup> Another Ængus, who was almost contemporary with this saint, has left an elegant poem in praise of him. From this poem, Colgan derives a great part of St. Aengus Ceilé De's Acts. That the writer of this poem was abbot at Clonenagh, as also at Disert-Aengus, is possible, and Colgan observes, that his hints are even stronger as to the latter place. The matter can easily be settled. As both places lay near each other, within the barony of Maryborough, Aengus might have been abbot over both these establishments. Disert-Aengus, which com-



767.<sup>5</sup> If he immediately succeeded this abbot, as seems possible enough, the administration of St. Ængus, at Clonenagh, must have preceded his arrival, at Tallagh. Perhaps, on his return from the latter place, he may have re-assumed the government of Clonenagh.<sup>6</sup> He was also elevated, as has been reported, to the episcopal dignity;<sup>7</sup> for, it was a very usual practice, then prevailing in Ireland, to invest the superiors of all our great religious houses, with this exalted rank. But, we may regard this dignity he obtained, as qualifying him to be classed, only with the inferior prelates, known as Chorepiscopi, in early times. Dr. Lanigan thinks it probable, that St. Ængus had been abbot, over a monastery at Dysartenos, which, he is supposed to have founded, while he also presided over Clonenagh.<sup>8</sup> However, it seems incorrect to state, that if Desert-Ænguis took its name from this saint, and had been anciently a place of great devotion, that it was in consequence stocked with a numerous community of monks.<sup>9</sup>

But, notwithstanding his elevation, and the duties that devolved upon him, in virtue of his high office, as abbot over the greater monastery, that favourite retreat at Dysart<sup>10</sup> seems to have been ever dear to his recollections. Finding his end approaching, Ængus withdrew to the scenes of his former retirement and austerities. However, we may be quite astray in supposing, that Dysartenos was the place; for, after leaving Tallagh, he is known to have dwelt—at least, for a time—at the other Dysart, nearer to Clonenagh. Thus, St. Ængus resided at his church, adjoining

“The greenwood-shadowed waters of the Nore,”<sup>11</sup>

in that place called Disert Bethech, which lay on the northern bank of the River n-Eoir. We are told, that his religious abode was a few miles, above the present Monasterevan,<sup>12</sup> in the King’s County.<sup>13</sup> This, however, must be

menced with himself, may be considered simply as a cell to the older and greater monastery at Clonenagh. At Clonenagh and Disertenos, or Disert-Ængus, Archdall has inverted the order of Ængus’ transactions. After making Ængus found an Abbey at Disert-Ængus, Archdall sends him to Tallaght, where, it is said, he died. Now, it is clear from the Acts, that Ængus was no more than a simple monk, when he removed to Tallaght. As to the place of his death, it could not have been Tallaght; for, as we find in said Acts, he was buried at Clonenagh. That Ængus, who was panegyrist of our saint, seems to have been, as Colgan justly conjectures, Abbot Ængus, surnamed the Wise. He belonged to Clonfert-Molua, and died in 858 or 859. See Dr. Lanigan’s “Ecclesiastical History of Ireland,” vol. iii., chap. xx., sect. x., nn. 98, 99, pp. 248, 249.

<sup>5</sup> See Dr. O’Donovan’s “Annals of the Four Masters,” vol. i., pp. 370, 371.

<sup>6</sup> It is not probable, however, that our saint was the immediate successor of Malathgenius.

<sup>7</sup> By his namesake, Ængus Ceilé De is called abbot. In the Martyrologies cited, in a succeeding note, it will be seen, that he was also styled Bishop.

<sup>8</sup> In a note, Dr. Lanigan remarks: “Considering the Irish practice of promoting

eminent abbots to the episcopacy, we need not look for any other See for him than one of the above-mentioned monasteries.”—“Ecclesiastical History of Ireland,” vol. iii., chap. xx., sect. x., n. 99, p. 249.

<sup>9</sup> See Bishop Challoner’s “Britannia Sacra,” part i., p. 168.

<sup>10</sup> Mr. O’Donovan, in the Tenth Article of his edited “Miscellany of the Irish Archæological Society,” vol. i., note g., comments on the term Disert, a common topographical prefix to Irish localities. He says: “This word, which is translated *desertus locus* in ‘Cormac’s Glossary,’ and *desertum* by Colgan (*Acta Sanctorum*, p. 579), is sometimes used in ancient Irish Manuscripts, to denote a hermitage, or an asylum for pilgrims or penitents. It occurs in this latter sense in the *Leabhar Breac*, fol. 100, a. a., and in the Book of Leinster, in the MS. Library of Trinity College, Dublin, H. 2, 12, fol. 113, b. a.”—“Irish Charters in the Book of Kells,” n. (g), p. 112.

<sup>11</sup> See Lines by Charles J. Kickham.

<sup>12</sup> This parish, in the barony of West Offaly, is defined on the “Ordnance Survey Townland Maps for the County Kildare,” Sheets 21, 22, 26, 27. The town is shown on Sheets 21, 26.

<sup>13</sup> See Professor O’Curry’s “Lectures on the Manuscript Materials of Ancient Irish History,” lect. xvii., p. 364.

an incorrect topographical description of the locality. Ængus, while he resided at Dysartbeagh, had finished his Festilogy. A friendship was here formed between our saint and Fothadh the Canonist, who showed the poem he had composed for Aedh's decision. Before presenting it to the king, he desired and received the warm approval of his brother poet, St. Ængus.

The penitential and most useful earthly career of this holy ascetic was destined, at last, for one of immortal glory. Professor Eugene O'Curry thinks St. Ængus Ceilé De must have died, about the year 815.<sup>14</sup> But, he breathed his last prayers with his last breath, about the year 824, according to the most probable conjecture, on Friday, the 11th day of March.<sup>15</sup> However, one or other of the years 819, 824, or 830, is named conjecturally, as referring to our saint's death, from the circumstance of the 11th March falling on the *feria sexta*, or Friday, at each of these dates. Still, the question remains unsolved. Did he die on the 11th of March? We know not how many years Ængus the Culdee lived; but, probably this holy man had not attained a very advanced age, when his death occurred.

Ængus was buried at Clonenagh, according to his Acts, as given by Colgan.<sup>16</sup> But, whether he died there or at Disert Bethech, or at Dysartenos, has been contested.<sup>17</sup> If he built a monastery at the latter place, no trace of its ruins can be discovered, at present;<sup>18</sup> and hence, it might be a safe conjecture to suppose, Dysartenos had been only a cell or hermitage, constructed by the present or some other St. Ængus, for his sole accommodation and retirement. Again, such remarks may apply to Disert Bethech; but, here, we think, the celebrated Culdee really founded a house of some sort, for his particular order of monks. Here, also, he lived, and most probably for several years; here, perhaps, some of his works were composed; here, possibly he had a hermitage, while guiding a community of religious; here, too, according to one account, he died; and, we are inclined to think, he must be regarded, as special patron of Dysartbeagh. The evidence for these surmises we now submit. Professor O'Curry alludes to an Irish Poem, which he thinks was written soon after our saint's death. He deems it a fine composition, and while giving the original of the first stanza, he adds a literal

<sup>14</sup> See *ibid.*, p. 362.

<sup>15</sup> "There being good reason to think, that Ængus survived the year 806. Colgan conjectures that the year of his death was either 819, 824, or 830; whereas in each of them the 11th of March fell on a Friday."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. x., n. 100, p. 249. "Ita eodem die Martyrologium Tamlacl. Ængussii Episcopi Hoblenii nepotis. Marian. *Magnus Ængussius Hoblenii nepos Episcopus.* Mart. Dungall. *Ængussius nepos Hoblenii, Episcopus, est qui composuit festilogium.* In ipso etiam Ængussii Festilio in quibusdam exemplaribus ponitur nata hac die: sed illa insula additio est: quæ idcirco in vetustioribus exemplaribus non reperitur." Colgan's "Acta Sanctorum Hiberniæ," xi. Martii, n. 15, p. 583. See, likewise, the prefatory notice, given by the Bollandists, in their "Acta Sanctorum," tomus ii., Martii xi. De B. Ængussio Kedeo Abbate et Episcopo, in Hibernia, p. 85.

<sup>16</sup> See "Acta Sanctorum Hiberniæ," xi. Martii. De S. Ængussio Hagiographo, Episcopo et Confessore, cap. xvi., p. 582.

<sup>17</sup> In a note, already given, the anonymous

Scholiast says, that our saint was both educated and buried at Disert-Ængus. It is certain, however, that Ængus had been educated at Clonenagh. Colgan remarks, that the Disert named, either is not different from Clonenagh, or our saint most probably died, and had been buried, at the first place, his body having been afterwards translated and deposited at Clonenagh. But, he acknowledges that our Annals make a distinction, between both places, as in reality they were bound to do. A distance of some miles intervenes, between Dysartenos and Clonenagh. A lesser distance separates Dysartbeagh and Clonenagh. The present writer is fully cognizant of those facts, and he has long been conversant with the bearing and local peculiarities of all those places.

<sup>18</sup> Alluding to this locality of Dysartenos, however, a writer well knowing its folk-lore observes: "Not many years ago, the remains of the foundation of St. Ængus's sacred edifice were discovered by a farmer, who professed the doctrines of the Church of England. This farmer, much to his credit, reverentially would not suffer the remains to be disturbed. He re-covered with

translation of the whole.<sup>19</sup> We present a few of the first stanzas, and the closing stanza, as of historical value, in elucidating some phases of his life.<sup>20</sup> From the foregoing, and especially from the last lines, it ought to be inferred, that Disert Beth ech, and not Disert Aengusa, was the ancient name for his church. At Dysartbeagh, too, the Poem states, he departed this life, and that there he was buried.<sup>21</sup> We find this elegy on St. Ængus quoted in the learned lectures, delivered by Professor Matthew Arnold, at Oxford, and published as contributions to a widely-circulating English periodical.<sup>22</sup> The Professor proves, that there is a complete want of style,<sup>23</sup> in the compositions of the Teutonic nations, while the contrary characteristic distinguishes the Celtic effusions. Professor Arnold remarks, in reference to this beautiful and pathetic elegy, that it was composed by no eminent bard; and, yet, a Greek epitaph could not show a finer perception of what constitutes propriety and felicity of style, in compositions of this nature. We could hardly resist giving this testimony of the Oxford Professor, so honourable to his own taste, and to the genius of our native poetry. A difficulty exists, about the exact date for the festival of this St. Ængus. The Martyrology of Tallagh<sup>24</sup> enters Ænghus Eps. h. Aibleni, at the present day. Marianus O'Gorman, and the Martyrology of Donegal concur, in this arrangement.<sup>25</sup> St. Ængus has his feast at the 11th of March, according to Rev. Alban Butler,<sup>26</sup> the "Circle of the Seasons,"<sup>27</sup> and Rev. S. Baring-Gould.<sup>28</sup> However, there are very good grounds for supposing, that the festival of Aengus Mac Oengobann or O'Oiblen was on the 18th of February, in the opinion of Professor Eugene

earth the stone steps, that rested at the foot of the once altar, on which the holy anchor-offered the Sacrifice of the Mass. The field in which this discovery was made is near to the dwelling of Mr. James Lawler." — O'Byrne's "History of the Queen's County," chap. xxi., p. 57.

<sup>19</sup> See his "Catalogue of Irish Manuscripts of the Royal Irish Academy," First Series, vol. ii., pp. 624 to 626.

<sup>20</sup> If we are to rely on this poem, as referring to an early date; we may possibly glean some facts of our saint's biography, from the writer's account. It runs thus:—

"Delightful to sit here, himself, (or by himself),  
By the side of the cold, clear Nore,  
Although populous, it was not the path of plunder,  
In sacred Disert Beth ech.

"Disert Beth ech where dwelt the man,  
Whom legions of Angels visited,  
A religious city, by crosses enclosed,  
In which resided Mac Oiblen, Aengus.

"Aengus of the host of Heaven,  
Here is his Leacht, (monument,) and death-bed.  
It was from this place he ascended  
Upon the Friday up into Heaven.

"It was at Cluain Eidnech he was reared,  
At Cluain Eidnech he was interred,  
At Cluain Eidnech of many crosses,  
He first read his Psalms.

"When Ængus was in the narrow cell confined,

By permission of the Son of God at Tamhlachta, (Tallaght,)

It was not a condition meet for devotion,  
To be in the kiln constantly drying."

Then follow other stanzas, relating to his manner of life, at Tallagh.

<sup>21</sup> The poem concludes with this stanza, as translated by O'Curry:—

"From this place is departed a man who presided over verses,  
The Sun of the Western World,  
The place where he took his disease of the head,  
The place which is said to be delightful."

<sup>22</sup> "The Cornhill Magazine," of 1866.

<sup>23</sup> He says: "The Celts certainly have it to a wonderful measure. Style is the most striking quality of their poetry; Celtic poetry seems to make up to itself for being unable to master the world and give an adequate interpretation of it, by throwing all its force into style, by bending language at any rate to its will, and expressing the ideas it has with unsurpassable intensity, elevation, and effect."

<sup>24</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>25</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xi., n. 15, p. 583.

<sup>26</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March xi.

<sup>27</sup> See p. 71.

<sup>28</sup> See "Lives of the Saints," vol. iii., March xi., pp. 217, 218.



O'Curry.<sup>29</sup> The O'Clerys seem to conjecture, in like manner, and because, also, there is no notice of an Ængus, in the "Feilire," at that date, whereas there is notice of some different Aengus, in it, at the present day. Professor O'Curry thinks, that Colgan and those who follow him are deceived, in making the 11th of March the festival for St. Ængus the Culdee. It is, indeed very certain—as a distinguished Irish Scholar<sup>30</sup> well observes—that St. Aengus Ceilé De cannot be set down, for an ignorant nor a superstitious monk; but, on the contrary, he must ever be regarded as a gifted writer, deeply read in the Holy Scriptures, and in the civil and ecclesiastical history of the world. He was especially versed in that historic lore, contained in what he calls enthusiastically, "The Host of the Books of Erin." Taking the Festilog of St. Ængus as a purely historic tract, largely interwoven with the early civil and ecclesiastical history of Ireland, there is probably no European country which possesses so early and so authentic a national document, and one having a character so important. A great number of the primitive Christian inhabitants and strangers, in our island, have been introduced by name, into this valuable treatise. Their festival days, with copious references to the early denominations and exact situations of our old churches and monasteries, severally founded by many of them, are accurately given; and, already, by means of this tract, if not all, at least nearly all, of these foundations may be or have been identified, by competent archaeologists. His other writings are hardly less valuable, for their historic, national, and religious interest.

The truly learned are ever truly humble. But, to raise this latter qualification to the degree of heroic virtue, requires the special intervention of the Spirit of wisdom. Towards our saint, God's choicest graces appear to have been vouchsafed. From his early years, he was gifted with a docile mind, an ardent love of true perfection, humility of disposition, an understanding capable of comprehending a wide circle of science, human and divine, with an imagination, fervid, brilliant, chaste, and correct, as ever gifted a poet. Our Church and country have received no inconsiderable services, from the literary labours and learning of this saint, while his life had been beautifully and edifyingly consistent with his teaching and acquirements. Some men possess dazzling qualities and acquire renown, in this world, while their minds and dispositions are cold, vitiated, and corrupt; they may shine among their fellow-mortals, as the skin of the venomous snake or crawling reptile appears radiant with variegated colours, under the rays of a bright sun. On the contrary, in solitude and retirement, wishing to avoid the applause or rewards of the world, under a rude garb and exterior, our saint, like the glow-worm, luminous even through the darkness of night, has diffused a steady and an undiminished light, over the obscurity of our scattered ecclesiastical records and traditions, in his own time and for preceding ages. He has likewise transmitted to us some of the most venerable remains of our ancient and holy literature, so long and so providentially preserved in Ireland, and in more distant countries. Let us hope, that under the careful editorship of a competent Irish scholar, these fragments will be gathered, ere they perish, that they will be committed to type, published, and thus rendered accessible, to the generality of readers. While such documents serve to excite and sustain our religious feelings, they also fan the spirit of patriotism, and serve to extend still more the real fame of our beloved country. The holy Aengus Ceilé De laboured wisely and well in his generation. He has left to this day,

<sup>29</sup> In his "Catalogue of Irish Manuscripts of the Royal Irish Academy," First Series, vol. ii., p. 623.

<sup>30</sup> See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," lect. xvii., p. 370.

and to all succeeding generations, the heritage of his zeal, his learning, his genius, his virtues, and his noble example.

ARTICLE II.—ST. CONSTANTINE, KING AND MARTYR, IN SCOTLAND, AND A MONK AT RAHEN, KING'S COUNTY. [*Sixth Century.*] Among the saints of Ireland and of Scotland, Constantine deserves to be numbered. No ancient or reliable memoir of this royal penitent has been handed down to us; yet, we are enabled, from the many scattered notices of him, found in Irish, Welsh, and Scottish Hagiologies, to construct the following brief outline of his life. In our country, he studied as a sedulous disciple, while he appears to have laboured in Scotland, as a strenuous teacher, and as a true promoter of piety. The illustrious subject of this memoir—so far as we can discriminate his Acts—despising the fleeting vanities of this life, abandoned his golden crown on this tearful earth, to become an humble disciple of the heavenly king.<sup>1</sup> Moreover, he desired to become an ambassador of glorious tidings to a barbarous people, where his true crown was obtained. The Acts of this royal penitent and martyr have been published by Colgan<sup>2</sup> and by the Bollandists.<sup>3</sup> Those accounts are not critically reconcilable with chronology, and they have been extracted from various authors. Other writers have treated about him, such as Bishop Challenor,<sup>4</sup> Rev. Alban Butler,<sup>5</sup> Rev. S. Baring-Gould,<sup>6</sup> and Bishop Forbes.<sup>7</sup> He is noticed, in the “Annals of the Cistercian Monks.”<sup>8</sup> A Life of St. Constantine has been given, by Rev. John Adams,<sup>9</sup> in his series, “Chronicles of Cornish Saints.”<sup>10</sup> Much confusion has crept into his Acts, because he has sometimes been confounded, with another King Constantine III. of the Scots, who has been numbered among the saints, and who, leaving his royalty,<sup>11</sup> entered among the Culdees of St. Andrew's,<sup>12</sup> in the tenth century. Again the Martyrology of Tallagh<sup>13</sup> states, at this day, that either a Constantine, the Briton, Welsh or Cornish, or a Constantine, son of Fergus,<sup>14</sup> who was of the Picts, had been venerated.<sup>15</sup> The former, however, was the royal monk at Rathain, now Rahan, King's County, who flourished, A.D. 588,<sup>16</sup> and whose feast is properly commemorated, at the 11th of March. The Martyrology of Donegal<sup>17</sup> confuses the times and parentage of two Constantines; for, at this date, we find inserted, by the later hand, and within brackets, Constantine, monk at Rathain, with Mochuda,<sup>18</sup> son of Fergus. The Rev. Dr. Lanigan supposes,<sup>19</sup> that the

ARTICLE II.—<sup>1</sup> See “Proceedings of the Society of Antiquaries of Scotland,” vol. ii. Martyrology for the use of the Church of Aberdeen, from a MS. of the sixteenth century, communicated by David Laing, Esq., F.S.A., Scotland, p. 262.

<sup>2</sup> See “Acta Sanctorum Hiberniæ,” xi. Martii. De S. Constantino Rege, Monacho et Martyre, pp. 577 to 579.

<sup>3</sup> See “Acta Sanctorum,” tomus ii., Martii xi. De S. Constantino Rege Monacho et Martyre in Scotia, pp. 64, 65.

<sup>4</sup> See “Britannia Sancta,” part i., pp. 169, 170.

<sup>5</sup> See “Lives of the Fathers, Martyrs and other principal Saints,” vol. iii., March xi.

<sup>6</sup> See “Lives of the Saints,” vol. iii., March xi., pp. 214, 215.

<sup>7</sup> See “Kalendars of Scottish Saints,” pp. 311 to 314.

<sup>8</sup> At the 11th of March, p. 332.

<sup>9</sup> Vicar of Stockcross, Berks.

<sup>10</sup> No. iii. It has been reprinted from “Journal of the Royal Institution of Cornwall, 1869,” No. x. Read at the Spring Meeting, May 22, 1868.

<sup>11</sup> A.D. 943.

<sup>12</sup> See Bishop Challoner's “Britannia Sancta,” p. 170.

<sup>13</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>14</sup> He died, A.D. 820, according to a computation found in the Annals of Tighernach and of Ulster.

<sup>15</sup> In Irish: *CONSTANTIN BUIRO, NO MAC FERGUSA DO CHRICNEACH.*

<sup>16</sup> See Rev. Dr. Reeves' Adamnan's “Life of St. Columba.” Additional Notes (O), p. 371.

<sup>17</sup> See Rev. Drs. Todd's and Reeves' edition, pp. 74, 75.

<sup>18</sup> See his Life, at the 14th of May.

<sup>19</sup> See “Ecclesiastical History of Ireland,” vol. ii., chap xi., sect. xiv., n. 161, p. 166.

account of this ex king and martyr is but a garbled alteration of the history of a British King, Constantine, of the fifth century, and who is incorrectly styled Scottish, by Buchanan,<sup>20</sup> and by other Scotch writers. He, however, was killed, not through religious hatred, but for a very different cause. Nor does the present holy king appear to have lived under St. Mochuda, at Rahen. There is an Irish Poem, by Rumann Mac Colman, which enables us to identify the Constantine, King and Martyr, who is entered in the Carthusian Auctarium, to the great work of Usuard,<sup>21</sup> and to whom several important Scottish churches have been dedicated. The legend is wild and strange, and not without some confusion, as to date.<sup>22</sup> From a careful examination of what Rumann Mac Colman states,<sup>23</sup> it is evident, that Constantine, the British King, settled at Rahen, long before the time of St. Mochuda. According to Bishop Forbes, there seem to have been two distinct saints, bearing this name: one was King of the Britons, who resigned his crown and came to Scotland, where he converted Kintyre, and who died, A.D. 588; while another was Constantine, son of Fergus, of the Picts, who succeeded Mochuda, at Rathin, somewhat later than the year 630.<sup>24</sup> Born about the beginning of the sixth century, our Constantine was the son of Cador, Duke of Cornwall,<sup>25</sup> according to one account.<sup>26</sup> The Breviary of Aberdeen<sup>27</sup> calls him, the son of Paternus, King of Cornubia, and it states, that he married the daughter of the King of Lesser Britannia. He is said, by some writers, to have ruled over the Britons, and by others, it is related, that he was King over the Picts. The former account accords best with historic truth. He was a nephew of the renowned King Arthur, and during his early life, he was a soldier, remarkable, too, for his fiery valour. He has been classed among those famous Knights of the Round Table.<sup>28</sup> At all events, he figures prominently in ancient British history.<sup>29</sup> When his valiant uncle had obtained a glorious victory, and yet had received his death wound, on the field of Camlan, A.D. 542,<sup>30</sup> Arthur is said to have nominated Constantine as his successor; and, the British forces continued for several years afterwards, to fight under his banner, against the Saxon invaders. Nevertheless, if we may credit the fierce invective against him which Gildas wrote, his early life was stained with gross iniquity. Some writers tell us that, to secure his supremacy, he cruelly murdered the two sons of Mordred, King of the Britons, and who, from their father's position and their relationship to King Arthur, might, he feared, lay claim to the throne.<sup>31</sup> Other writers, however, intimate, that those young

<sup>20</sup> See "Rerum Scotticarum Historia," lib. v., XLIII. Rex., pp. 132, 133.

<sup>21</sup> At the 11th of March, "In Scotia. Constantini regis et martyris."

<sup>22</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 311, 312.

<sup>23</sup> See Dr. Petrie's "Ecclesiastical Architecture of Ireland," &c., part ii., sect. iii., subsect. 2, pp. 353 to 356.

<sup>24</sup> See Bishop Forbes' "Kalendars of the Scottish Saints," p. 312.

<sup>25</sup> See Matthew of Westminster, "Flores Historiarum," A.D. DXLII., p. 192.

<sup>26</sup> That of the Rev. John Adams.

<sup>27</sup> See Pars Hyemalis, fol. lxvii.

<sup>28</sup> In Harding's "Metrical Chronicle," we are told, that

"Duke Cador's sone of Cornwall bounteous  
Afore had been one of the table rounde  
In Arthure's time."

<sup>29</sup> As one of

"The goodliest fellowship of famous  
Knights  
Whereof the world holds record."

See John Speed's "Historie of Great Britaine," book vii., chap. 12, pp. 335, 336.

<sup>30</sup> See Matthew of Westminster, "Flores Historiarum," A.D. DXLII., p. 192.

<sup>31</sup> The "Bulke of the Chronicles of Scotland" says:—

"Quhen he saw the greit calamitie  
And seruitude tha Britis war in brocht,  
He traistit weill the greit falsheid tha  
wrocht  
In the defrauding of the King Modreid,  
Quhilk richteous was till Uter to succedd;  
Into his mynd thairfoir he dred sooir,  
That was the caus that tha war puneist foir,  
Within himself richt havelie he buir,



men stirred up rebellion against him, making common cause with the Saxon foe,<sup>32</sup> and thus bringing down just retribution upon themselves.<sup>33</sup> However, those who had rebelled against him were subdued. One of his opponents fled to the Church of St. Amphibalus, at Winchester, where he thought to take sanctuary. Notwithstanding, he was murdered by Constantine himself, before the altar. His other adversary became a refugee in London. Yet, he too was taken prisoner, in a monastery, and put to a cruel death.<sup>34</sup> These sacrilegious and wicked proceedings caused Gildas<sup>35</sup> to pen that celebrated Epistle, in which he so vehemently inveighs against the king. Constantine is called, in it, the tyrannical whelp of the unclean lioness of Damnonia; while, he is also accused of being a murderer, a perjurer and an adulterer. This was written in or soon after A.D. 543. Constantine, King of Cornwall, became the chief sovereign of the league, formed by the lesser British Kings, after the death of King Arthur.<sup>36</sup> We may fairly infer, that in consequence of Gildas' invective, Constantine was filled with remorse, and reflecting on his previous wickedness, he resolved to become a true penitent. The period assigned for this change of heart is referred to A.D. 588.<sup>37</sup> According to the Breviary of Aberdeen, the untimely death of his wife,<sup>38</sup> daughter to the King of lesser Britain, caused Constantine to abandon his kingdom and to resolve on leading a religious life.<sup>39</sup> Both causes probably combined to induce him to leave his country and friends. So completely did he sever himself from the world, that he was supposed by some to have been killed in battle.<sup>40</sup> Some writers affirm, that he was murdered by Conan, his successor.<sup>41</sup> But, in reality, he seems first to have retired to the monastery, at Menevia, having left to his son, the charge of his kingdom. Thus, he seemed in complete isolation, and a general impression prevailed, that he had departed from this life. But some say, writes Florilegus, that he became a monk, and died only in a religious sense.<sup>42</sup> This latter hypothesis, no doubt, is the correct one,

So wranguslie he tuke on him sic cuir,  
In the defrauding of the richteous air."

<sup>32</sup> See Matthew of Westminster, "*Flores Historiarum*," at A.D. 543, p. 192.

<sup>33</sup> "He was," says Fabyan, "by the two sonnes of Mordred grievously vexed, for so myche as they claymed the lande by the ryghte of tittle of theyr father. So that betwene hym and them were foughten many and sundry bataylles."

<sup>34</sup> See Matthew of Westminster's "*Flores Historiarum*," A.D. DXLIII., p. 192.

<sup>35</sup> See his *Life*, at the 29th of January.

<sup>36</sup> See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. ix., sect. x., n. 168, pp. 486, 487.

<sup>37</sup> According to the *Annals of Tighernach* and of Ulster. See Ussher's "*Index Chronologicus*," at A.D. DLXXXVIII. "*Britannicarum Ecclesiarum Antiquitates*," p. 533.

<sup>38</sup> The "*Buik of Chronicles of Scotland*" states:—

"Thairfoir his ladie, plesant and preclair,  
The quhilk he louit ouir all erthlie thing,  
And sonis als quhilk after him suld ring,  
The hand of God departit hes him fro,  
And left himself richt destitute in wo.  
Syne quhen he knew the caus quhy and  
quhairfoir,

Quhat wes the caus he puneist him so  
soir,

Richt quyetlie on to Ybernia,  
Into ane bark he passit on ane da;  
Kinrik and Croun and all the world for-  
suik,  
And syne on him religious habit tuke."

<sup>39</sup> "Constantinus, paterni regis Cornubiæ filius, regis Britanniae minoris filiam duxit in uxorem, sed ecce! sinistrante fortuna moritur regina; de cujus mortis dolore cum rex consolari noluerit, filio suo regnum et ipsius regimen consultius commisit et tradidit."—"Breviarium Aberdonense," fol. lxvii.

<sup>40</sup> "Nec cum pace fuit, quoniam cognatus in illum,

"Prælia dira movens violavit cuncta  
Conanus;

"Proripuitque sibi regiones, rege per-  
empto,

"Quas nunc debiliter nec cum ratione  
gubernat."—"Vita Merlini," ll.

1132 to 1136.

<sup>41</sup> See Geoffrey of Monmouth's *History*, book xi., chap. xv.

<sup>42</sup> He writes, "et sancte demum mortuum." See Alford, "*Annales Ecclesiae*," A.D. 545, tome ii.

and it receives confirmation, from the following passage in a Life of St. David :<sup>43</sup> "When the fame of David's holiness was spread abroad, kings, princes, and men of the world, left their posts, and sought his monastery. Hence, it came to pass, that Constantine, King of the Cornishmen, forsook his kingdom, and submitted his stubborn neck, which had never before been bridled, to the yoke of humility, in the cell of his father, and there he remained a long time performing faithful services." Afterwards, bidding adieu to all his friends, and going on ship-board, he sailed over to Ireland, and there he desired to remain unknown and unnoticed for the remainder of his days. Some contradictions of narrative remain to be solved, in reference to his stay. According to Hector Boece,<sup>44</sup> when Constantine retired to Ireland, with his wife and children, he assumed the disguise of a poor man. He laboured for some time in the service of a miller, for love of Christ. It is generally held, however, that he took service in a monastery. At length, a monk discovered who Constantine was ; for one day, thinking himself to be alone, he thus soliloquized : "Am I Constantine, King of Cornubia, whose head bore the plumed helmet, and whose body was clad in a coat of mail-armour?" This he repeated more than once, and each time he replied in a negative sense. A monk or some other person was lurking near, and these expressions were overheard. The words were reported to the abbot and to the other members of his religious community. They hasten to him without delay, and bring Constantine within their enclosure.<sup>45</sup> At last, the royal exile was persuaded to assume the religious habit, in their monastery, and to shave his head, as the sign of his profession. He began his studies, and in due course, he became a priest.<sup>46</sup> While living in the Irish monastery, Constantine was a pattern of all virtues to the other monks.<sup>47</sup> He is said, to have sought out St. Columba, and to have been selected by him to seek out St. Kentigern, in Galloway, where he was elected abbot, and where he reformed the morals of his flock.<sup>48</sup> We are informed, that King Constantine came to the monastery of Rahen, in the time of St. Carthage ; yet, this is quite incorrect, for, it seems evident, he had long preceded Carthage, in that place, where he cleared a plain, which after him was called Magh Constantine.<sup>49</sup> In the Festilogy of St. Ængus, he is called, "King of Rathen," but this only means, that having abdicated his kingdom, he there became a monk, or according to some Calendars, an abbot. According to Colgan, Constantine entered Rahen, in the barony of Ballycowan, King's County, as a monk, and some writers state, he immediately succeeded St. Carthage as abbot there ;<sup>50</sup> but, this account appears altogether inconsistent, with the facts of history. It should then be allowed, that he must have been alive, after the year 630, or thereabouts ; and, this cannot be asserted of a man, who had been King of Cornubia, or Cornwall, in 543. We find it related, that this distinguished stranger obtained a large tract of land, near Rahen, which he cleared.<sup>51</sup> This belonged

<sup>43</sup> The original was written in the twelfth or thirteenth century.

<sup>44</sup> See "Hystorie Scotorum," lib. ix. This writer is silent as to his early excesses.

<sup>45</sup> Such is the legend, as found in the "Breviary of Aberdeen."

<sup>46</sup> The Irish Annals abound with examples of the exchange of the regal for the monastic or clerical condition. Thus, at A.D. 703, Ceallach, King of Connaught, Sellach of the Dalriada, in 723, and Echtan of the Picts in 724 are examples. Niall Freasach, King of Ireland, after a reign of seven years, retired to Hy, and, having taken the religious habit

died in 778. See Dr. O'Donovan's "Annals of the Four Masters," at A.D. 703, 765. Also the "Annals of Tighernach," at A.D. 723, 724.

<sup>47</sup> See Hector Boece's "Hystorie Scotorum," lib. ix.

<sup>48</sup> Such is the account, in the "Breviary of Aberdeen."

<sup>49</sup> Such is the Poet Rumann Mac Colman's account.

<sup>50</sup> This, however, is not the opinion of Dr. Petrie. See "Ecclesiastical Architecture of Ireland," &c., part ii., sect. iii., subsect. 2, pp. 353 to 356.

to Rahen Monastery, and it was called Magh-Constantine, or "Constantine's plain." There was a town and church in this plain called Cell-Belaigh. These, Rumann, a poet, endowed with a third of his wealth. Such was the influx of foreigners here, at one time, that, as we are told, they inhabited exclusively seven streets.<sup>52</sup> It must be observed, however, that too much obscurity prevails, in reference to the period, when this royal penitent lived in Ireland. After spending some time there, Boece states, that the bishop of the district where he lived sent him to instruct the people of Scotland in the Faith of Christ.<sup>53</sup> Fordun tells us,<sup>54</sup> that Constantine, King of Cornwall, was a contemporary with St. Columba,<sup>55</sup> and that he came with the latter, in 565, to Scotia, where he preached the faith, both to the Scots and Picts. However, it is very remarkable, that neither Cumineus, Adamnan,<sup>56</sup> Prince O'Donnell, nor any other early writer of St. Columba's Acts, class him among those his companions, who are named.<sup>57</sup> Nor does his name appear among St. Columba's disciples, as found in any of his Acts, so that we must relegate this statement to the file of spurious traditions. At what particular period he left Rahen for Scotland is altogether uncertain. Ussher thinks, it was when St. Columba last left Ireland.<sup>58</sup> Constantine founded the church of Govan,<sup>59</sup> on the River Clyde. It is said, he desired the crown of martyrdom, and he heard a voice from heaven assuring him, that his wishes should be crowned. He converted the inhabitants of Kintyre or Cantire to Christianity. Some wicked persons came to the place, where he lived, and, according to the Aberdeen Breviary, they cut off his hand, which was again healed. Then, they inflicted various wounds, cutting off his arm, and leaving him almost dead, they departed. Calling his brethren towards him, Constantine felt consoled, and soon he slept in peace. Having attained a good old age, he was crowned with this martyrdom, in Kintyre,<sup>60</sup> towards the close of the sixth century. He was slain, by the Scottes, according to Boece, and "eckit to the nowmer of martiris."<sup>61</sup> While the Breviary of Aberdeen places his death, so early as 576,<sup>62</sup> Ussher<sup>63</sup> and Colgan have 590,<sup>64</sup> while Bishop Forbes gives A.D. 596.<sup>65</sup> It is related, that he was buried in his own church, at Govan. This great penitent, on the authority of Scottish writers, is classed among St. Columkille's disciples, by Colgan.<sup>66</sup> Several of the Scottish churches were formerly dedicated to his memory,<sup>67</sup> as Boece takes occasion

<sup>52</sup> The foregoing particulars are related by Rumann Mac Colmain, called the Virgil of Ireland, and whose death is entered in the Annals of Tighernach, at the year 747. The original of his poem is said to have been copied from the Book of Rahin. See, Dr. Petrie's "Ecclesiastical Architecture of Ireland," &c., part ii., sect. iii., subs. 2, pp. 353 to 356.

<sup>53</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxv., pp. 624, 625.

<sup>54</sup> See "Hystorie Scotorum," lib. ix.

<sup>55</sup> See "Scotichronicon," vol. i., lib. iii., cap. 26, p. 130. Goodall's edition.

<sup>56</sup> See his Life, at the 9th of June.

<sup>57</sup> See his Life, at the 23rd of September.

<sup>58</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xiv., n. 161, p. 166.

<sup>59</sup> This departure is placed at A.D. 590. See Index Chronologicus. "Britannicarum Ecclesiarum Antiquitates," pp. 533, 534.

<sup>60</sup> See "Notices of the early History of

the Parish of Govan," By J. C. Roger, Esq., F.S.A., Scot. "Proceedings of the Society of Antiquaries of Scotland," vol. ii., pp. 212 to 216.

<sup>61</sup> See "Proceedings of the Society of Antiquaries of Scotland," vol. ii. Martyrology for the use of the Church of Aberdeen, from a MS. of the sixteenth century, communicated by David Laing, Esq., F.S.A., Scotland, p. 262.

<sup>62</sup> See Bellenden's Boece, vol. ii., p. 88.

<sup>63</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Martii xi. De S. Constantino Rege, &c., num. i., p. 64.

<sup>64</sup> See Index Chronologicus, A.D. DXC. "Britannicarum Ecclesiarum Antiquitates," pp. 533, 534.

<sup>65</sup> See "Acta Sanctorum Hiberniæ," Martii xi. De S. Constantino Rege, p. 578.

<sup>66</sup> See "Kalendars of Scottish Saints," p. 311.

<sup>67</sup> See "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. x., p. 489.



to state.<sup>68</sup> Besides the church of Govan,<sup>69</sup> the churches of Kirkconstantine,<sup>70</sup> of Kenneil, or Kinnoul,<sup>71</sup> and Dunnechtyn or Dunnichen<sup>72</sup> held the earlier King Constantine in esteem as chief patron.<sup>73</sup> The following churches are dedicated to a later King Constantine: Kilchousland in Cantyre,<sup>74</sup> St. Cowstin in Stornoway,<sup>75</sup> St. Constantine in Inverness,<sup>76</sup> Garabost in Ey, St. Cowslan or St. Cutchew,<sup>77</sup> Crawfordjohn,<sup>78</sup> Edigham Chapel,<sup>79</sup> Urr,<sup>80</sup> and Colmanell.<sup>81</sup> It seems undecided to what Constantine, Chonsland Chapel,<sup>82</sup> near Cranston, had been dedicated.<sup>83</sup> Several local memorials of Constantine's veneration remain in Cornwall, although we have no historical record of his mission there. From a very remote period, a parish has been called after him, in the Deanery of Kirrier. Some crumbling ruins, denominated St. Constantine's Chapel, with a well<sup>84</sup> near, were on the shore of St. Merrin, not far from Padstow. As a rule, whenever an ancient church bears the name of a British Saint, that saint was generally its founder; churches only which owe their origin to monastic institutions being an exception, and sometimes deriving their names from that of the parent monastery. We may believe then, that on the site of the Parish Church of St. Constantine, as well as on that of the old chapel, on the sands of St. Merrin, oratories of the saint himself once stood.<sup>85</sup> At what time of his life, Constantine occupied those places, we have not sufficient data to determine; but, we are told, in an old Life of St. Petrock, that on his return to Cornwall, a certain rich man, called Constantine, who lived in the vicinity of the saint's hermitage, was restored to health by his prayers, and that afterwards he became a Christian teacher.<sup>86</sup> May we not venture to identify this Constantine with the saint of that name, and suppose, that he built those oratories, immediately after his conversion, and before his departure to Ireland? It may be, that he was attracted to the coast of St. Merrin, by its contiguity to Petrock's abode at Padstow; and, as regards the other centre of his ministerial labours in the parish, which still preserves his name, there could have been no spot in his native land more likely at that time to kindle the interest and zeal of a courageous follower of Christ, for it was one of the strongholds of Druidism. On the bleak granite

<sup>67</sup> See Bishop Challoner's "Britannia Sancta," part i., pp. 169, 170.

<sup>68</sup> See Bellenden's Edition, vol. ii., p. 88.

<sup>69</sup> See the "Martyrology of Aberdeen," the "Origines Parochiales Scotiæ," pars. i., p. 17, "New Statistical Account of Scotland," Lanark, p. 675.

<sup>70</sup> See "Registrum Glasg.," vol. i., p. 122. This may have been identical with Govan.

<sup>71</sup> Near Perth. See "Martyrology of Aberdeen," "Old Statistical Account of Scotland," vol. xxiii., p. 551.

<sup>72</sup> See *ibid.*, vol. i., p. 422. Also "New Statistical Account of Scotland," Forfarshire, p. 152. There is St. Cousland's Fair and St. Cousland's Flaw.

<sup>73</sup> See "Proceedings of the Society of Antiquaries of Scotland," vol. ii. Martyrology for the use of the Church of Aberdeen, from a MS. of the sixteenth century, p. 262.

<sup>74</sup> See "Origines Parochiales Scotiæ," pars. ii., p. 19, "Old Statistical Account of Scotland," vol. x., p. 536.

<sup>75</sup> See "New Statistical Account of Scotland," Inverness, p. 115.

<sup>76</sup> See *ibid.*, p. 126.

<sup>77</sup> See "Origines Parochiales Scotiæ,"

pars. ii., p. 381. Martin's "Western Isles," p. 27.

<sup>78</sup> See "Origines Parochiales Scotiæ," pars. i., p. 163.

<sup>79</sup> See "Lib. Cart. Sanctæ Crucis," pp. 42, 55.

<sup>80</sup> See *ibid.*, p. 68.

<sup>81</sup> See *ibid.*, pp. 19, 61.

<sup>82</sup> See "New Statistical Account of Scotland," Edinburgh, p. 192.

<sup>83</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 314.

<sup>84</sup> It is built round with stone and arched over—Hals.

<sup>85</sup> "Adjoining St. Merran or Harlyn Warren was in ancient times a village with a chapel, or, as it is said, a parish church, dedicated to St. Constantine; some ruins of this building still remain, consisting of part of the east end, some broken arches and pillars, and a considerable part of the tower; a richly-ornamented aisle is said to have been standing till about the year 1780."—Lyson's "Cornwall," p. 226.

<sup>86</sup> "Quadam die [Petrocus] vidit cervum ad se fugientem, quem Constantini cujusdam divitis servi venatores cum canibus sequebantur. Hunc sanctus pietatis affectu con-

downs, in its vicinity, there were many Druidical monuments, which in those remote days were high places of superstition.<sup>87</sup> Various doubts have been thrown upon the identity of the Cornish Constantine, with the saint of that name, who toiled and died in Scotland, at the close of the sixth century. Haigh conjectures, that the Constantine, who abdicated his throne, whose conversion is recorded in the Annals of Cambria, Ulster, and Tighearnach, who sojourned in St. David's monastery, and subsequently evangelized the Picts of Cantyre, was a son of Muircheatach, an Irish king, who was banished from his own country, and who reigned for seven years in Britain; but, his conjecture is supported by no historical evidence whatever.<sup>88</sup> All the best authorities concur, in designating the Scottish Constantine, as the son of Cador, Duke of Cornwall; and, the identity receives further confirmation, from the fact, that the festival of the saint, in the Calendars both of Scotland and of Ireland, is March 11th. In the Cornish parishes abovementioned, his feast is still kept on the Sunday nearest to that day.<sup>89</sup> Besides, the allusion to Constantine, King of Rathain, in the "Feilire" of St. Ængus, the name of Constantine, a Briton,<sup>90</sup> with the words, "no Mac Fergusa do Cruthnechaibh" <sup>91</sup> added, is the record we find in the Martyrology of Tallagh,<sup>92</sup> concerning him, at the 11th of March. The Calendar of Cashel, according to Colgan, notices, also, St. Constantine of British origin, Abbot of Cul Rathain Mochudda, in the country of Delbhna, Meath: Marianus O'Gorman has Constantine a Briton, while his commentator adds, that he was the son of Fergus, of Cruthenian origin, or according to others, a Briton, Abbot of Rathen of St. Mochuda. At this date, likewise, Cathal Maguire alludes to him, as being Constantine, King of the Britons, who abdicated his sovereignty, and as a pilgrim came to Rathen, during the time of St. Mochudda. The same writer adds, that he was comorban or successor of St. Mochudda, at Rathen, and that he had previously been King of Albyn, or that he was Constantine, son to Fergus, and of Pictish origin.<sup>93</sup> Again, the Martyrology of Donegal<sup>94</sup> inserts within brackets, and in a later hand than that of the O'Clerys, Constantine, royal-monk at Rathain, with Mochuda, son of Fergus. His parentage here is a mistake, for Constantine, son of Fergus, died so late as A.D. 820.<sup>95</sup> In the Scottish Martyrologies and Calendars, likewise, he is recorded. The Breviary of Aberdeen contains a Collect and Lessons for his feast day, at March the 11th. Again, the Kalendar of Drummond states, at March 11th, or v. Idus, that in Hibernia, the Holy Confessors Libren, Senan, Constantine, and Ængus, went to Christ.<sup>96</sup> The Kalendar of Arbuthnott enters, at the same date, St. Constantine, King and Martyr.<sup>97</sup> Also, the Kalendar in the Breviary of Aberdeen, noting, that he had an Office of Nine

servavit illæsum, et venatores, cervum sub tutamine Sancti tangere verentes, rem Domino per ordinem retulerunt. Qui indignatus, et acri ira permotus, cum Dei servum gladio ferire niteretur, subito stupore totis membris dirigit, quousque humilitatum interventu militum, piis Sancti precibus persolvit; et sibi et viginti militibus suis fidem Christi docens, ex tyrannis mites et ex paganis reddidit Christianos."—Vita S. Petri. See "Acta Sanctorum." June 4th.

<sup>87</sup> Three remarkable stone monuments in this parish have been described in Borlase's "Antiquities of Cornwall," p. 156, Edition of 1754.

<sup>88</sup> See "The Conquest of Britain by the Saxons," p. 359.

<sup>89</sup> See the Rev. John Adam's "Chronicles

of Cornish Saints," No. iii. S. Constantine. Reprinted from "Journal of the Royal Institution of Cornwall, 1869," No. x. Read at the Spring Meeting, May 22nd, 1868.

<sup>90</sup> This means, that he was Welsh, or rather Cornish.

<sup>91</sup> This signifies, that he may have been, by an alternative supposition, Constantine, son of Fergus, who was of the Picts.

<sup>92</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>93</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xi., nn. 1, 2, pp. 578, 579.

<sup>94</sup> Edited by Rev. Drs. Todd and Reeves, pp. 74, 75.

<sup>95</sup> According to the Annals of Tighearnach and of Ulster.

<sup>96</sup> See Bishop Forbes' "Calendars of Scottish Saints," p. 7.

Lessons.<sup>98</sup> Adam King, in his Kalendar, at the same date, remarks, that Cōstantin, King of Scotland, was Mōke and mart. vnder King Eugenius 3.<sup>99</sup> Again, Dempster<sup>100</sup> notices, at St. Andrew's, Constantine III. King, who abandoned his sceptre for monastic quiet; while, David Camerarius has St. Constantine Martyr and second King of the Scots bearing that name, at this date.<sup>101</sup> In the modern Scottish Kalendar, to be found in Bishop Forbes' work,<sup>102</sup> at the v. Ides of March, corresponding with the 11th, there is a notice, "Const. 3. King," evidently referring to the present saint. At this date, he is commemorated, in several of the foreign Martyrologies. In the "Memorial of Ancient British Piety,"<sup>103</sup> as likewise in the "Circle of the Seasons,"<sup>104</sup> we find the record of his penitence, his piety, and his victory, over the Powers of Darkness.

ARTICLE III.—ST. LIBREN OR LIBERN OF CLUAINFODA, NOW PROBABLY CLONFAD, COUNTY OF WESTMEATH. [*Sixth or Seventh Century.*] This holy man was the son of Aid, son to Colgan, son of Thuathel Cruinnbheoil, son to Fedhlemid, son of Fiach Cassan, son to Colla Dachriùch.<sup>1</sup> He was brother to St. Magnend,<sup>2</sup> Abbot of Kilmainham, near Dublin, to St. Cobthac<sup>3</sup> and to St. Tuan.<sup>4</sup> Colgan<sup>5</sup> and the Bollandists<sup>6</sup> have noted the feast of a St. Librenus, who was Abbot of Cluainfoda, at the 11th of March. He was born, probably in the sixth, and he lived, it is supposed, in the beginning of the seventh century, since his father Aidus, Prince of the Oirghialla and of all the Airtheara,<sup>7</sup> died, A.D. 606,<sup>8</sup> while on a pilgrimage to Clonmacnoise.<sup>9</sup> The place of this present saint was formerly called Cluain-foda-Fini, or Cluain-foda-Librain, now the head of Clonfad parish,<sup>10</sup> in the barony of Fertullagh, and county of Westmeath. A monastery was founded here, in the sixth century, most probably by St. Finian of Clonard.<sup>11</sup> Afterwards, it seems to have been inhabited by St. Etchen, who died on the 11th of Feb-

<sup>97</sup> See *ibid.*, p. 97.

<sup>98</sup> See *ibid.*, p. 113.

<sup>99</sup> See *ibid.*, p. 147.

<sup>100</sup> In his "Menologium Scoticum," p. 194. *Ibid.*

<sup>101</sup> See Scottish Entries in the Kalendar of David Camerarius, p. 235. *Ibid.*

<sup>102</sup> See "Kalendars of Scottish Saints," p. 249.

<sup>103</sup> At p. 49.

<sup>104</sup> See p. 71.

ARTICLE III.—<sup>1</sup>Such is the pedigree given in the "Sanctilogic Genealogy," chap. xiii. Selbach has the same account, in his "Genealogies of the Irish Saints," chap. xi.

<sup>2</sup> His feast occurs, at the 19th of October, and at the 18th of December.

<sup>3</sup> His feast does not seem to be known.

<sup>4</sup> His feast is held, on the 1st of April.

<sup>5</sup> See "Acta Sanctorum Hiberniæ," Martii xi. De S. Liberno Abbate Cluainfodensi, p. 584.

<sup>6</sup> See "Acta Sanctorum," xi. Martii. Among the pretermitted saints, p. 53.

<sup>7</sup> The Orientales, or the inhabitants of the eastern part of Oirghialla. The name is still preserved in that part of the baronies of Orior, in the east of Armagh County. Aedh, son of Colgan, seems to have lived in a

habitation, on an island in Loch-da-damh, or the "Lake of the two Oxen." It was probably situated in Oirghialla, but the spot has not been identified. In certain Irish verses, given by the Four Masters, some obscure allusion is made to Aedh and to Loch-da-damh. Colgan thinks, they allude to his abdication. See "Acta Sanctorum Hiberniæ," Martii xxiv. Vita S. Mochtei, cap. xvi., and n. 15, p. 732.

<sup>8</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 232, 233.

<sup>9</sup> We are informed, that of him was said:—

"There was a time when Loch-da-damh was a pool of splendour, The lake was [nothing else] but splendour in the reign of Aedh, son of Colgan. Indifferent to me who destroyed it; my friend has abandoned it; Though it was he that placed a brilliant house upon the island of Loch-da-damh."

<sup>10</sup> See the "Ordnance Survey Townland Maps for the County of Westmeath," Sheets 25, 32, 33, 38, 39. The townland proper is on Sheets 32, 33.

<sup>11</sup> Here the relics were preserved, but these



ruary, A.D. 577.<sup>12</sup> As there was another place, called Cluain-foda, and different from that of Meath, Colgan does not decide to which of them this saint belonged. However, Harris was not so scrupulous as Colgan, for he places Librenus, at Cluainfoda, in East Meath, adding this mistake of his own, in thus assigning it, and not to Westmeath, as he should have done.<sup>13</sup> He also identifies the place, with Ecra-Tulach,<sup>14</sup> as the modern designation.<sup>15</sup> An entry occurs, in the Martyrology of Tallagh,<sup>16</sup> at the 11th of March, relating to St. Libren, Cluana fota. Again, Marianus O'Gorman enters his feast, at this day, and in the same words. On this day is registered, in the Martyrology of Donegal,<sup>17</sup> Libren, of Cluain-foda-Libren, Anglicised, "St. Libren's long Lawn or Meadow." In the year 887, Conchobhar, son of Flannagan, lord of Ui-Failghe, was destroyed by fire, in this church.<sup>18</sup> There can hardly be a doubt, the present saint was here venerated; and, yet, Colgan is uncertain, for he considers, that it may be at this locality, or at Cluain-foda,<sup>19</sup> in Fiadh-mor, in Lagenia, where he may have been commemorated.

ARTICLE IV.—ST. LIOBRAN OR LIBRAN, SAID TO HAVE BEEN ABBOT OF IONA, BUT MORE PROBABLY HE WAS ABBOT OF DURROW, KING'S COUNTY. At the 11th of March, Colgan<sup>1</sup> has entered a few short notes, regarding this saint; from which it would appear, in one instance, a writer states, that he belonged to Iona, or to Cluain-foda. Thus, he would seem to have been confounded with another saint, bearing the same name, and venerated on the same day. The Bollandists<sup>2</sup> and Bishop Forbes<sup>3</sup> have some notices of this holy man. In Adamnan's Life of St. Columba,<sup>4</sup> allusion is made to a Libran. But, whether he was identical with the present saint, or not, may admit of doubt. Another mention of a Libran occurs in a poem, attributed to St. Columkille, before he left Durrow for the last time. At this epoch, Liber was not residing there, but he was expected to arrive at a future period.<sup>5</sup> Although, it has been stated, that this holy man was Abbot of Iona, still we cannot find him noted, among the list of its superiors; however, it may be deemed more probable, that he presided over the monastery of Durrow, in the King's County. Again, Dr. Reeves calls him Abbot of Tamlacht-Librein, and quotes Colgan for his authority.<sup>6</sup> As we have seen already, he is commemorated in the Festivity of St. Ængus, at this day. In the *Scholia*, annexed to Maguire's copy, the Scholiast doubts, as to whether he had been connected with Hy or Clonfad. The name merely of Libran is entered, in the Martyrology of Tallagh,<sup>7</sup> at the 11th of March. Again, the Martyrology

were destroyed in 887. See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 555.

<sup>12</sup> According to the Martyrology of Donegal and the "Annals of the Four Masters." See Dr. O'Donovan's Edition, vol. i., pp. 208, 209.

<sup>13</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. ix., n. 102, p. 128.

<sup>14</sup> I have not been able to find it out.

<sup>15</sup> See Harris' Ware, vol. ii., "The Antiquities of Ireland," chap. xxxviii., p. 264.

<sup>16</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>17</sup> Edited by Drs. Todd and Reeves, pp. 72, 73.

<sup>18</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 540, 541, and n. (n). *Ibid.*

<sup>19</sup> Possibly Clonfad, in the parish of Offer-

lane, and barony of Upperwoods. Its situation is shown on the "Ordnance Survey Townland Maps for the Queen's County," Sheets 16, 22.

ARTICLE IV.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Martii xi. De S. Librano, Abbate Hiensi, p. 584.

<sup>2</sup> See "Acta Sanctorum," xi. Martii. Among the pretermitted saints, p. 53.

<sup>3</sup> See "Kalendars of Scottish Saints," p. 378.

<sup>4</sup> See, Dr. Reeves' Edition. Vita S. Columbæ, lib. ii., cap. 39, p. 162, and n. (u). *Ibid.*

<sup>5</sup> See *ibid.* Additional Notes G, p. 277, and n. (f.)

<sup>6</sup> After a careful search, however, I cannot find at the page quoted, any warrant for this assertion.

<sup>7</sup> Edited by Rev. Dr. Kelly, p. xviii.

of Donegal<sup>18</sup> on this day, records, Liobran, Abbot of Ia-Coluim Cille. His history is very obscure.

ARTICLE V.—ST. FINCHANUS, FINNICHEN, OR FINCHAN, REPUTED TO HAVE BEEN ABBOT OF ARDCHAOIN. We have nothing very definite on record, to warrant us in placing the festival of this St. Finchanus, or Finchan, at the present date. Colgan<sup>1</sup> assigns his festival, however, to March the 11th, owing to certain inferences he draws, from the Irish Calendars. He chooses that, from one of the five several days, at which this name of Finchan occurs, in the Irish Calendar; yet, his attempts at identification can hardly be deemed satisfactory. Notices of this saint occur in the Bollandists'<sup>2</sup> and in Bishop Forbes'<sup>3</sup> works. On a doubtful surmise of Colgan, this holy man is classed among the disciples of St. Columkille,<sup>4</sup> it being thought, he was the Findchan,<sup>5</sup> who assisted at the ordination of Aedh Dubh, and who thus displeased his illustrious superior.<sup>6</sup> He is known as Finnichen, in Scotland. Among the lowland Scotch, this saint is commonly called St. Fink; and, his name is preserved in Kilfinichen,<sup>7</sup> a parish in the island of Mull.<sup>8</sup> It is situated, between Lochs Na Keal and Scridan. According to Rev. Dr. Reeves, the *Sancta Fincana*,<sup>9</sup> proposed in the "Origines Parochiales Scotiæ,"<sup>10</sup> as the patron of this parish, seems scarcely possessed of equal claims, with our St. Findchan, to that distinction. The Martyrologies of Tallagh,<sup>11</sup> of Marianus O'Gorman,<sup>12</sup> and of Donegal,<sup>13</sup> commemorate a Fionn-Chan, at the 11th of March. In that table, appended to the Martyrology of Donegal, we find a St. Fionntain of Cluain-caoin set down for this date,<sup>14</sup> and he is probably intended to represent the present saint. Either some error of entry has here occurred, or a second festival to St. Fionntain of Clonkene,<sup>15</sup> now the Kill of the Grange, county of Dublin, took place on this day. It seems more probable, however, that Ardchaoin and Cluain-caoin have been confounded.

ARTICLE VI.—ST. CUANDA THE BLIND. There is an acephalous Life of a St. Cuona, in Latin, among the Burgundian Library Manuscripts, at

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 72, 73.

ARTICLE V.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xi. Martii. De S. Finchano, Abbate de Ardchaoin, pp. 583, 584.

<sup>2</sup> See "Acta Sanctorum," Martii xi. Among the pretermitted saints, p. 53. The writers, however, are doubtful, not alone as regards his identity, but even as to whether the supposed saint should find a place in our ecclesiastical Calendars.

<sup>3</sup> See "Calendars of Scottish Saints," pp. 347, 348.

<sup>4</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., p. 490.

<sup>5</sup> In the title of Adamnan's, lib. i., cap. 36, his name is found. This title the Bollandists omit, and thereby mutilate the text. Instances of this kind are frequent, in the course of St. Columba's Life, as given by Adamnan.

<sup>6</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba," pp. 66 to 71.

<sup>7</sup> This is noticed in old records, under the forms, Killenachin, Keilfeinchen, Killenna-

chan, and Killinchen.

<sup>8</sup> St. Finnichen's Chair is just above the church. See "New Statistical Account of Scotland," Argyle, p. 296.

<sup>9</sup> According to Scottish accounts, she is said to have been one of the nine daughters of St. Dovenald.

<sup>10</sup> See vol. ii., part i., p. 314.

<sup>11</sup> As edited by Rev. Dr. Kelly, p. xviii., we have the notice: "Findchan Airicsiren." The Rev. Dr. Reeves thus amends the reading: *finnchan aipe i pñemh*, *Finnchanus qui fuit in angustis* (sive *cruciatibus*), *dinturnis*: the expressions of suffering having reference, as he supposes, to the visitation recorded in the work of Adamnan.

<sup>12</sup> He enters, *finnchan gel oc spaironech*, *Finnchanus virgo, purus et amarusus*.

<sup>13</sup> Edited by Rev. Drs. Todd and Reeves, pp. 74, 75. Here, we find no distinguishing epithet, for this holy man; but, in the table added to their work, a commentator enquires, if this saint be Finchan, *i.e.*, Finngar. See *ibid.*, pp. 418, 419.

<sup>14</sup> See Dr. Todd's and Dr. Reeves' Edition, pp. 420, 421.

Bruxelles.<sup>1</sup> From Mr. S. Bindon's short description, however, it is not possible to determine his identity. The Bollandists<sup>2</sup> have brief allusion to Cuanna Dal, *i.e.*, *cæcus*, at this day; but, we know not, if he be the same person as St. Cuona. On the 11th of March, in the Martyrology of Tallagh,<sup>3</sup> we find the festival, Cuannae ceci, recorded. He is also entered in the Martyrology of Marianus O'Gorman, at this date. From the epithet, applied to this saint, we may presume he suffered from the loss of sight. It is again repeated, for we read, in the Martyrology of Donegal,<sup>4</sup> about Cuanda, the Blind, as having a festival on this day. Colgan supposes him, to have been a disciple of St. Patrick;<sup>5</sup> but, in the absence of other authority, nothing more can be advanced with certainty respecting him.

ARTICLE VII.—REPUTED FESTIVAL OF A ST. EUDONUS, OR ENDENUS, ABBOT. Father Henry Fitzsimon, on the authority of the Carthusian Martyrology, enters St. Eudonus, an Abbot, at the 11th of March.<sup>1</sup> Quoting Fitzsimon, the Bollandists,<sup>2</sup> at this date, notice him as Endenus, and they conjecture, that he may not be different from St. Endeus of Aran.<sup>3</sup>

ARTICLE VIII.—ST. MOSHENOC, OR SENOCUS, ALSO CALLED SENAN, AND KESSOGUS, OF BEITHEACH. The Bollandists have only a very brief allusion to this holy man, at the present date.<sup>1</sup> He is mentioned, likewise, in the "Feilire" of St. Ængus the Culdee. His name is written, Mosenoc, no Senan Bethrech, in the Martyrology of Tallagh<sup>2</sup> at the 11th of March. According to Bishop Forbes,<sup>3</sup> we are to regard this holy man as being identical with a saint, already alluded to on the day previous.<sup>4</sup> Thus, as we are told, Senan is called Kessogus, in the Breviary of Aberdeen.<sup>5</sup> Moshénoc,<sup>6</sup> of Beitheach, is recorded in the Martyrology of Donegal,<sup>7</sup> as being venerated on this day. His period or place we cannot determine, unless we adopt the suggestion of Bishop Forbes, and this seems likely enough to be the correct interpretation.

ARTICLE IX.—REPUTED FESTIVAL OF ST. GELLOCUS OR KELLOCUS. Citing the authority of Marianus O'Gorman, the Bollandists note Gellocus or Kellocus, at the 11th of March.<sup>1</sup> To us, there seems some confusion of name, in making this entry, and, perhaps, the name Kessogus was the one really intended.

<sup>1</sup> See notices of this saint, at the 7th of February.

ARTICLE VI.—<sup>1</sup> Vol. xxii. It commences at fol. 218.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii xi. Among the pretermitted saints, p. 53.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 72, 73.

<sup>5</sup> See "Trias Thaumaturga." Septima Vita S. Patricii, lib. iii., cap. c., p. 167, and n. 147, p. 188. Also Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

ARTICLE VII.—<sup>1</sup> See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xii., p. 54.

<sup>2</sup> See "Acta Sanctorum," Martii xi. Among the pretermitted saints, p. 54.

<sup>3</sup> See his Life, at the 21st of March.

ARTICLE VIII.—<sup>1</sup> See "Acta Sancto-

rum," tomus ii., Martii xi. Among the pretermitted saints, p. 53.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>3</sup> See "Kalendars of Scottish Saints," pp. 373, 374, 444.

<sup>4</sup> He accepts the identification, on the authority of Rev. Dr. Reeves.

<sup>5</sup> Pars Hyemalis, at the 11th of March, fol. lxvi., b.

<sup>6</sup> In a note by Dr. Todd we are here informed, "The more recent hand adds here, Senán ar ainnm do ro as Aongus iníoch: "Senan is his name in Aongus (*i.e.*, in the Feilire of Aongus), at this day." The word iníoch, we are told, is a corrupt spelling for iníoch.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 74, 75.

ARTICLE IX.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Martii xi. Among the pretermitted saints, p. 53.



## Twelfth Day of March.

ARTICLE I.—ST. MURA, MURUS, OR MURANUS, ABBOT AND PATRON OF FAHAN, COUNTY OF DONEGAL.

[SEVENTH CENTURY.]

GIVING Acts of this saint, on the day of his festival,<sup>1</sup> Colgan remarks, there can be no doubt, his Life was formerly extant; but, not having come into his possession, our Irish hagiographer had been unable to present more than some of the following special particulars regarding him. The Bollandists have an account of him, likewise, at this day;<sup>2</sup> but, it is chiefly borrowed from Colgan. The “Memorial of British Piety,”<sup>3</sup> Mrs. Anastasia O’Byrne,<sup>4</sup> and Bishop Challoner,<sup>5</sup> have a few remarks, at the same date, in reference to him. The Rev. William Reeves has written a very interesting paper on Saint Mura.<sup>6</sup> A brief notice is in Rev. S. Baring-Gould’s work.<sup>7</sup> This saint sprung from an illustrious family, and from the founder, Niall, who gave name to the O’Neills, he being son to Feredach,<sup>8</sup> who was son to Ronan, son of Eugene Mercheom, son to Muredach, son of Eugene, son to the aforesaid Niall, called the Great.<sup>9</sup> The mother of St. Mura was called Derinilla, and she obtained the surname, Cethuir Chichead, Anglicised, “of the four breasts.” Colgan explains this, as not referring to any monstrosity of figure or birth; but, rather, as seems most probable, on account of her having nurtured one child, or more children, by four different husbands. Yet, the real meaning of Cethuir-Chichead must be rendered, “of the four provinces,” according to the Rev. Dr. Reeves.<sup>10</sup> This woman was of noble origin, and as stated, she gave birth to six children, by different husbands.<sup>11</sup> All of these children are numbered among the saints.<sup>12</sup> St. Muro or Mura,<sup>13</sup> Murus, or Muranus,<sup>14</sup> was Abbot of Fathen,<sup>15</sup> on the west side of the Peninsula of Inishowen, and in the county of Donegal. It was in the diocese of Derry. The most ancient documents

ARTICLE I.—<sup>1</sup> See “Acta Sanctorum Hiberniæ,” Martii xii. De S. Muro sive Murano, p. 587.

<sup>2</sup> See “Acta Sanctorum,” tomus ii., Martii xii. It is written in four paragraphs, p. 212.

<sup>3</sup> See p. 50.

<sup>4</sup> See “The Saints of Ireland,” pp. 34, 35.

<sup>5</sup> See “Britannia Sancta,” part i., p. 172.

<sup>6</sup> See “The Ulster Journal of Archæology,” vol. i., pp. 271 to 273.

<sup>7</sup> See “Lives of the Saints,” vol. iii., March xii., p. 238.

<sup>8</sup> The O’Clerys state, that St. Mura was descended, from the race of Eoghan, son to Niall.

<sup>9</sup> Such is the paternal pedigree, as found in the “Sanctilogic Genealogy,” chap. ii. The Psalter of Cashel, as we are told, inserts the same pedigree. See Colgan’s “Acta Sanctorum Hiberniæ,” Martii xii., nn. 3, 4, p. 587.

<sup>10</sup> See “Ecclesiastical Antiquities of

Down, Connor and Dromore.” Appendix S., p. 236.

<sup>11</sup> The O’Clerys observe, that Deirinill was his mother, and the mother of Domhanguart, son of Eochaidh, and a number of other saints.

<sup>12</sup> In the “Opuscula,” attributed to St. Ængus, it is stated, that Derinilla, surnamed Cethuir Chichead, was the mother of St. Domangart, son of Eochod, of St. Ailleán, of St. Aidan, of St. Muran of Fathen, of St. Machumman of Druimbo, and of St. Cillen of Achadh-cail, in the territory of Leith-Cathuil, at the banks of Duindroma estuary, lib. iv., cap. vii.

<sup>13</sup> This is the Irish form of the name.

<sup>14</sup> The two latter forms are used in Latin. See Colgan’s “Acta Sanctorum Hiberniæ,” xii. Martii, nn. 1, 2, p. 587.

<sup>15</sup> Harris says erroneously, that Fathen Othna monastery was founded by St. Murus. See his edition of Sir James Ware’s Works, vol. ii., “The Antiquities of Ireland,” chap. xxxviii., p. 265.

and Martyrologies, quoted by Colgan,<sup>16</sup> ascribe its foundation to St. Columba.<sup>17</sup> This monastery was about five miles, westward from the city already named. It lay near romantic Lough Swilly. The monastery, at this place, likewise, was called Othan-mor.<sup>18</sup> St. Muro was looked upon, as the patron of this parochial district;<sup>19</sup> and, he was also revered, as tutelar saint of the O'Neill family, being sixth in descent from Eoghan, their local founder. From him the name of Innishowen was derived; and, it is probable, that Mura had ancestral claims, on the lonely spot he had selected for his retirement.<sup>20</sup> This saint flourished after the beginning, or about the middle, of the seventh century.<sup>21</sup> Our Irish authorities assign the death of St. Kellach, Abbot of Fathen-Mura, to A.D. 657.<sup>22</sup> He must have been a successor of Mura, and consequently—unless we are to suppose that Mura resigned the government of the monastery—Kellach was a survivor of our saint.<sup>23</sup> Mura is said to have written a Metrical Life of St. Columkille,<sup>24</sup> and to have composed it in the Irish language.<sup>25</sup> Fragments of this are to be found quoted, in other Acts of St. Columba. This poem was preserved for many ages at Fahan, and until the sixteenth century. The Reformers carried it off or destroyed it, with many other monuments belonging to this church. There was also preserved, here, and before Colgan's time, a very ancient Book of Chronicles, and other histories of the whole country.<sup>26</sup> These were held in great esteem, by learned antiquarians. Various relics, having relation to St. Muro, and to other saints of this neighbourhood, for many centuries had been preserved in Fahan monastery and church;<sup>27</sup> but, in Colgan's time, one of those relics, called by the Irish Bachull Mura, or, the "Staff of Mura," was kept with great veneration. Formerly it served for the pastoral staff of our saint. It was richly ornamented with gold and precious stones, and many miracles were said to have been wrought, in connection with this relic. The people, living in this neighbourhood, and especially the O'Neill families, were accustomed to swear on St. Mura's staff, and it was popularly believed, in all cases, to have been

<sup>16</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., num. 49, p. 495.

<sup>17</sup> Rev. Dr. Charles O'Connor's "Bibliotheca MS. Stowensis," vol. i., pp. 33, 34.

<sup>18</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 268, 269.

<sup>19</sup> The parish of Lower Fahan, containing 24,782 acres 2 roods and 24 perches, is shown on Sheets 19, 20, 28, 29, 30, 38, and the parish of Upper Fahan containing 10,040 acres 1 rood and 12 acres, is described on Sheets 29, 38, 39. Both lay in the barony of Inishowen West. See "Ordinance Survey Townland Maps for the County of Donegal." The townland of Fahan proper, parish of Upper Fahan, is on Sheet 38.

<sup>20</sup> See the "Ulster Journal of Archaeology," vol. i., St. Mura, by Rev. William Reeves, D.D., p. 272.

<sup>21</sup> Colgan infers this, as well from his family pedigree, as also from the fact, that he wrote the Acts of St. Columba, who died A.D. 597. See "Acta Sanctorum Hiberniæ," Martii xii., n. 2, p. 587.

<sup>22</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ix., p. 510. Also, Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp.

268, 269, and Colgan's "Acta Sanctorum Hiberniæ," xiv. Februarii. De S. Cellaco, &c., n. 7, p. 334. Instead of 657, Archdall has (at Fahan) by mistake, 637. See "Monasticon Hibernicum," p. 98.

<sup>23</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. viii., n. III, p. 38.

<sup>24</sup> See the account contained in Harris' Ware, vol. iii., "Writers of Ireland," book i., chap. iv., p. 26.

<sup>25</sup> At the year 600, Edward O'Reilly says: "St. Murus lived at this time. He wrote the Acts of St. Columb. Cille, in Irish verse."—"Chronological Account of nearly Four Hundred Irish Writers," p. xli.

<sup>26</sup> Yet, among the many lost books of Ancient Erin, enumerated by Professor Eugene O'Curry, no mention of these is to be found. See "Lectures on the Manuscript Materials of Ancient Irish History," lect. i., pp. 1 to 28.

<sup>27</sup> Colgan was unable to tell, whither they had been removed, if they had been saved from the Protestant spoilers, he living in Belgium, an exile from this locality, with which formerly he had been well acquainted.

<sup>28</sup> It was formerly kept by the O'Neills; but, it is believed to have passed into the

instrumental for establishing the truth of an assertion. Any perjury, which was deliberately perpetrated during the course of an investigation, and then committed, was visited by some signal and miraculous punishment on the delinquent.<sup>28</sup> The Bell of St. Mura<sup>29</sup> is a very interesting relic, and drawings of it, with an elaborate description, are to be found, in the *Ulster Journal of Archæology*.<sup>30</sup> Likewise, there is an interesting account of it, and a drawing, among John Windale's collection of Manuscripts.<sup>31</sup> Several curious legends are told, in connexion with it. It has no tongue, and tradition asserts, that it appeared at first descending from heaven to earth, while its approach was announced by loud ringing. When almost within reach of the people, attracted by its sounds, it suddenly ceased to ring, the tongue was observed to detach itself from the bell, and to return towards the skies.<sup>32</sup> In an Appendix to the Introduction of the Donegal Martyrology, a commentator remarks, that in a certain discourse or tract, relating to a St. Murro,<sup>33</sup> he saw it stated, that this saint subdued wild beasts, and raised a person to life, who had been dead for three days.<sup>34</sup> It seems probable enough, this St. Murro was identical with St. Mura of Fahan; at least, we can find no other name, in our Irish Calendars, more closely corresponding. Calculating from the names of his kinsmen, who are equidistant from a common ancestor, and making an average for his age, the Rev. Dr. Reeves arrives at A.D. 635, for St. Mura's obit, or allowing for his being an ecclesiastic, it is thought, that ten may be set down in addition. Hence, A.D. 645 should be an approximation, for the date of his death.<sup>35</sup> This very celebrated abbot departed some time before A.D. 658,<sup>36</sup> according to a conjecture of Dr. Lanigan, as Kellach, successor to our saint, died during that year.<sup>37</sup> His memory was venerated, on the 12th of March, in Fathan church, and in the territory of Inishowen. Marianus O'Gorman calls him the great Murus of Fathen, and Maguire notes him;<sup>38</sup> while on this day, we find registered, in the Martyrology of Donegal,<sup>39</sup> Mura, of Fathain, in Inis Eoghain. His church had once been richly endowed with lands and possessions. However, through lapse of time and owing to neglect, this noble Fathan monastery became ruinous, and, at length, it was converted into a parish church. During the seventeenth century, the day of his festival was observed, in that part of the country, with which he was connected. It is to be regretted, that no trace of his once

collection of Mr. John Bell, Dungannon. See article on "The Bell of St. Mura," communicated by John M'Clelland, Jun. of Dungannon, to the "*Ulster Journal of Archæology*," vol. i., p. 274.

<sup>29</sup> It was lately in possession of John M'Clelland, Jun., of Dungannon, and it probably remains with him, having been purchased from the former holder, to the great discontent of the Fahan people.

<sup>30</sup> There are two lithographic illustrations of this Bell of St. Mura of Fahan, together with two interesting and appropriate communications, one from the Rev. William Reeves, and the other from John M'Clelland, Jun., Dungannon, in the "*Ulster Journal of Archæology*," vol. i., pp. 271 to 275.

<sup>31</sup> See "Irish Researches," vol. vi., pp. 861 to 865, in the Royal Irish Academy. No. 51.

<sup>32</sup> See "*Ulster Journal of Archæology*," vol. i. Mr. John M'Clelland's communication, p. 275.

<sup>33</sup> In the margin, the following comment has been attached to this proper name by the commentator: "Meacúir .i. machaire, seu Meacharius." I cannot find such a name, or even one very similar, in our Martyrologies, except as the father of two saints, viz., Diarmaid, son of Meachair, at the 16th of January, and again, the daughter of Meachar, at the 6th of September.

<sup>34</sup> See, *ibid.*, p. xlvii.

<sup>35</sup> See the "*Ulster Journal of Archæology*," vol. i. Saint Mura, by the Rev. William Reeves, D.D., p. 271.

<sup>36</sup> Dr. Lanigan is in the habit of advancing the Chronology of the Four Masters, by one year. Their date is A.D. 657.

<sup>37</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. viii., p. 37.

<sup>38</sup> See Colgan's "Acta Sanctorum Hiberniæ," xii. Martii, n. 10, p. 587.

<sup>39</sup> Edited by Drs. Todd and Reeves, pp. 74, 75.

<sup>40</sup> Maghtochair's "Inishowen: its His-



famous abbey now exists, in the parish of Fahan; but, his grave is yet pointed out, and a holy well is dedicated to him. These revered objects are much frequented by people living in the neighbourhood.<sup>40</sup> We are told by Colgan, that he saw a fragment of this Saint's Office, containing a relation of his virtues; but, he does not state—probably he could not learn—if it escaped the ravages of sacrilegious hands.

ARTICLE II.—ST. KENNANACK, OR CEANNANNACH, OF INIS MEADHAIN, OR MIDDLE ISLAND, OF ARAN, AND PATRON OF BALLYNAKILL PARISH, COUNTY OF GALWAY. Very little appears to be known about St. Kennanach—called in the Irish language Ceannfhionnac—except the popular tradition, that he was son to a King of Leinster.<sup>1</sup> Who his father had been, is not stated, nor when he reigned. Yet, it is believed, that St. Ceannannach was one of the earliest among Christian preachers, in the extreme west of Ireland. He must have lived for some time in the curious oratory, which is still so perfect, on Inis Meadhain, or the Middle Island, of Aran. After him, it is



Tempull Ceannanach, on Inis Meadhain, or the Middle Island, of Aran.

called Tempull Ceannanach.<sup>2</sup> By the haven of Dowras<sup>3</sup> stands the parish church of Ballynakill parish,<sup>4</sup> off the western coast, and in the county of Galway. Its patron, St. Kennanack, was venerated, on the 12th of March. It is thought, he was identical with the St. Kennanack, who was celebrated in the Middle Island of Aran,<sup>5</sup> and whose ancient oratory, on the south

tory, Traditions and Antiquities," chap. viii., p. 55.

ARTICLE II.—<sup>1</sup> See Dr. Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subsect. I, p. 189.

<sup>2</sup> Dr. Petrie's work contains an engraving of this very curious old oratory, as it stood, over thirty years ago.

<sup>3</sup> This denomination is not noted on the Ordnance Survey Maps.

<sup>4</sup> This very extensive cure, with its islands, is in the barony of Ballynahinch. It is described on the "Ordnance Survey Townland Maps for the County of Galway," Sheets 9, 10, 11, 22, 23, 24, 37.

<sup>5</sup> See Roderic O'Flaherty's "Chorographical Description of West or H-Iar Con-

shore, is so picturesque an object, standing just over the verge of the Atlantic waves. Measured on the outside, the walls—about three feet in thickness—are 16 feet 7 inches, in length, by 12 feet 6 inches, in width.<sup>6</sup> A square-headed old doorway is in the west end, and a large elder tree, with other shrubs, grows within the ruin, so as effectively to preclude an easy entrance. A stunted growth of ivy forms on the walls, which are of fine island limestone, and built with dressed blocks of Cyclopean size. Numbers of flag tombstones, with modern inscriptions, are in the graveyard around it.<sup>7</sup> A curious old window of very small dimensions is in the east gable.<sup>8</sup> According to local tradition, as recorded by Hardiman, the original name of St. Kennanach<sup>9</sup> was Gregory; while, under the latter appellation, on the remote islands, and along the western and south-western coasts of Ireland, some person, greatly celebrated for his holiness, was held in popular veneration. Some have thought him to be identical with Pope St. Gregory the Great,<sup>10</sup> who was formerly called by the Irish, "Gregory of the golden Mouth,"<sup>11</sup> as probably suggestive of his great eloquence. Roderick O'Flaherty tells us, that his memory was kept, on the great Island of Aran; however, his editor, James Hardiman, observes, that there is no authority for any direct or immediate connexion between him and the Aran Islands. Tradition asserts, indeed, that the ship-road, between Aranmore and Inis Meadhoin, was called, Gregory's Sound, after "Gregory of the golden Mouth;" while, Hardiman maintains, that the latter was identical with St. Ceannannach.<sup>12</sup> Tradition has it, that by order of a pagan tyrant, who ruled on the north-west coast of Galway, St. Ceannannach was seized, and beheaded, near the eastern extremity of the present village of Cleggan.<sup>13</sup> There, a heap of stones is pointed out, as a monument, said to have been erected on the spot, where he suffered. Two miles north of Cleggan, at the foot of Cartron hill<sup>14</sup> are the ruins of Ballynakill's ancient parish church,<sup>15</sup> which had been dedicated to St. Ceannannach. His well, enclosed by a circular wall, is situated about a furlong east of the church.<sup>16</sup> It is thought to be not improbable,<sup>17</sup> that he is the same

naught," edited by James Hardiman, M.R.I.A., pp. 118, 119.

<sup>6</sup> The accompanying illustration, drawn on the spot by the writer, in June, 1877, has been transferred to the wood, by William F. Wakeman, and it was engraved by Mrs. Millard.

<sup>7</sup> Not far away is shown the site of an old graveyard, now covered over with fine white sea-sand. A storm once washed away sands and loose stones, showing inscribed tombs, buried in the subsoil. The clearing away of the sandbank might probably show the remains of an old church, and perhaps reveal several old Irish inscriptions and sculptures.

<sup>8</sup> Mr. Hardiman states, that this oratory is considered to be the most ancient and perfect of all the ecclesiastical remains in the Aran Islands. It is named, in Archbishop O'Keely's list of the Aran churches, which he furnished to Colgan; while there, it is said to have been dedicated to St. Ceannannach, and to be subject to the parish of St. Endeus.

<sup>9</sup> In Irish, written, Ceannfionach.

<sup>10</sup> It is remarkable, likewise, that his feast falls on the present day, to which O'Flaherty, in the work quoted, assigns

that of St. Kennanack.

<sup>11</sup> It is remarkable, Cummian, in his celebrated Epistle, referring to the Paschal controversy, acknowledges this as his received title, "oris aurei," even at that early period. See Ussher's "Veterum Epistolarum Hibernicarum Sylloge." Epist. xi., p. 31.

<sup>12</sup> See Roderic O'Flaherty's "Chorographical Description of West or H-Iar Connaught, written A.D. 1684," edited by James Hardiman, M.R.I.A., p. 80 and n. (c.)

<sup>13</sup> This and the townland, so called, are in the parish of Ballynakill, and barony of Ballynahinch. See "Ordnance Survey Townland Maps for the County of Galway," Sheets 9, 22.

<sup>14</sup> See *ibid.*

<sup>15</sup> The east gable is of great antiquity; but, there is a modern chapel, at the west end, built by Edmond Laidir or "the strong" O'Flaherty, who is interred in it. On this chapel is inscribed A.D. 1709.

<sup>16</sup> See Roderic O'Flaherty's "Chorographical Description of West or H-Iar Connaught, written A.D. 1684," edited by James Hardiman, M.R.I.A., n. (z), pp. 118, 119.

<sup>17</sup> See Dr. Petrie's "Ecclesiastical Archi-

as St. Ceanannan, whose festival is marked, in the Irish Calendars, at the 26th of March.

ARTICLE III.—REPUTED FESTIVAL OF ST. GARALT, OF MAIGH EO, NOW MAYO, WITH HIS COMPANIONS. [*Seventh and Eighth Centuries.*] It seems to us, the name of St. Garalt, or Gerald, of Mayo, has been misplaced, in the present instance; especially, as it has been omitted—in the work subsequently quoted—on the following day, when such an entry should receive insertion. A festival is recorded, in the Martyrology of Tallagh,<sup>1</sup> at the 12th of March, in honour of *Garalt Maghi Eo, cum suis.*<sup>2</sup> The Bollandists notice this entry, likewise, but they prefer relegating St. Gerald's Acts to the day succeeding.<sup>3</sup> This feast, however, might have been regarded, as a vigil to the principal one, omitted in the Tallagh Martyrology.

ARTICLE IV.—REPUTED FESTIVAL OF A ST. MOCHUA, AILIUN, OR AILUIN. This is an additional insertion of the Tallagh Martyrology<sup>1</sup> regarding a saint's name, not found elsewhere, yet referable to the present day. In the Franciscan copy, there is an entry, Mochua Ailuin.<sup>2</sup> It may be questionable, however, if this entry be not intended to account for the saint, who follows next in order.

ARTICLE V.—FESTIVAL OF ST. CULAN, OR DACHUAILEN, BISHOP, SON OF GUAIRE. [*Possibly in the Seventh Century.*] The Martyrologies of Marianus O'Gorman and Maguire place the feast of St. Dacualenus or St. Culanus, at the 12th of March. Notices regarding this saint occur, at the 18th of February, in Colgan;<sup>1</sup> and, at the same date, we have given fuller detail about him.<sup>2</sup> The Bollandists briefly insert the name, Dochualenus, on the authority of Marianus O'Gorman, at March the 12th.<sup>3</sup> The Martyrology of Donegal<sup>4</sup> mentions, that on this day was venerated, Dachuailein, son of Guaire. He sprung from the race of Eoghan, son to Niall.

ARTICLE VI.—FESTIVAL OF POPE ST. GREGORY THE GREAT, CONFESSOR AND DOCTOR. [*Sixth and Seventh Centuries.*] This illustrious Sovereign Pontiff and learned Doctor of the universal Church deserves the highest veneration, on account of his distinguished holiness, and great actions. At the 12th of March, the festival of St. Gregory was celebrated, in Ireland, according to our ancient Calendars. In the "Feilire" of St. Ængus, it is thus set down.<sup>1</sup> As already mentioned, in our notices of St. Kennanack, at

texture and Round Towers of Ireland," part ii., sect. iii., subsect. I., p. 189.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>2</sup> At this date, the entries in the Franciscan copy of the Tallagh Martyrology resume, with 23 notices of foreign saints and festivals. Then follows, at iiiii. Idus, *Garalt magi eo cum suis.*

<sup>3</sup> See "Acta Sanctorum," tomus ii., Martii xii. Among the pretermitted saints, p. 104.

ARTICLE IV.—<sup>1</sup> See Rev. Dr. Kelly's Edition, p. xviii.

<sup>2</sup> In the original language, it reads, *mo-chua ailuin.*

ARTICLE V.—<sup>1</sup> See "Acta Sanctorum

Hiberniæ," xviii. Februarii. De S. Culano, *alias* Dacualeno, pp. 368, 369.

<sup>2</sup> See our "Lives of the Irish Saints," vol. ii. Eighteenth Day of February, Art. ii.

<sup>3</sup> See "Acta Sanctorum," xii. Martii. Among the pretermitted saints, p. 103.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 74, 75.

ARTICLE VI.—<sup>1</sup> The following stanza, extracted from the "Leabhar Breac" copy, with its English translation, has been furnished by Professor O'Looney:—

A. 1111. 10. Re nictam a parrano  
ar cpiu epochar colaimo  
in torgan c. mbuaoa  
Spigoiu puama polaino.



this day, the holy Pontiff, Pope Gregory of the Golden Mouth, was greatly revered, by our ancestors in the Faith. The Bollandists<sup>2</sup> record his Acts,<sup>3</sup> at great length; but, the generality of English readers will find them recorded, in their own language, by the Rev. Alban Butler.<sup>4</sup> Under the head of Rome, Duald Mac Firbis enters, Gregory of Rome, March 12th.<sup>5</sup>

ARTICLE VII.—ST. MELCOIRGEAS, OR MAELCORGHAI. The Martyrology of Tallagh<sup>1</sup> records S. Melcoirgeas, or Melecorgais,<sup>2</sup> at the 12th of March. The Bollandists quote as well Marianus O'Gorman; and, at this date, they name the present saint Moelcorgusius.<sup>3</sup> The Martyrology of Donegal<sup>4</sup> registers on this day, as having veneration paid him, a saint, called Maelcorgghais. No place is particularized, in connexion with the entry of this saint's name.

ARTICLE VIII.—ST. CILLIN, OR KILLIAN, OF LILCACH. An entry is found in the Martyrology of Tallagh,<sup>1</sup> at the 12th of March, regarding a St. Cillen, of Lilchaig.<sup>2</sup> Besides this, although Colgan notes St. Killianus of Lilcaich, at the 14th of February,<sup>3</sup> with many other saints of the name, he omits all notice of him, at the present date, as the Bollandists observe.<sup>4</sup> Cillin, of Lilcach, occurs, in the Martyrology of Donegal,<sup>5</sup> at this day. The place of this saint cannot be readily identified.<sup>6</sup>

ARTICLE IX.—FESTIVAL OF ST. DAGAN, BISHOP OF ACHADH-DAGAN, OR ENNEREILLY, COUNTY OF WICKLOW. [*Sixth and Seventh Centuries.*] We find Dagan, Bishop, set down in the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> as having a festival on this day. This however does not seem to

Before arriving in his country,  
For Christ he mortified his  
body,

The slaughter [er] of an  
hundred victories

Gregory of Rome, the intrepid.

Martii xii. Among the pretermitted saints,  
p. 103.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp.  
74, 75.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr.  
Kelly, p. xviii.

<sup>2</sup> In the Franciscan copy, it reads,  
Cillein Lilchaig.

<sup>3</sup> See "Acta Sanctorum Hiberniæ," xiv.  
Februarii. De S. Killiani Martyris et Soci-  
orum ejus Translatione, n. 3, p. 331.

<sup>4</sup> See "Acta Sanctorum," tomus ii.,  
Martii xii. Among the pretermitted saints,  
p. 103.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp.  
74, 75.

<sup>6</sup> We find, however, a MS. note of Mr.  
Hennessy, suggesting a query, if it could be  
identical with Bective, in the county of  
Meath. We are then referred to a notice,  
in Grace's "Annales Hiberniæ," edited by  
Rev. Richard Butler, M.R.I.A., note (i) at  
p. 20, A.D. 1195. We there read, that Bec-  
tive, in the Irish language, had been called  
Lieltrede, and in Latin, De Beatitudine.  
However, Lieltrede seems to differ from  
Lilcach.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr.  
Kelly, p. xviii. In the Franciscan copy,  
the entry stands, Dagan epī.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp.  
74, 75.

<sup>2</sup> See "Acta Sanctorum," tomus ii.,  
Martii xii. De S. Gregorio Magno, Pontif.  
Romano et Eccles. Doctore, pp. 121 to 211.

<sup>3</sup> These are preceded by a previous com-  
mentary, in eight sections, containing 40  
paragraphs. This is followed by an anony-  
mous but synchronous Life, taken from  
ancient Codices, in 5 chapters, comprising  
28 paragraphs; a Life by the Deacon John,  
having a prologue, and in Four Books, con-  
taining altogether 42 chapters, in 274 pa-  
graphs. An epilogue, in Latin verses,  
concludes the latter Life. Several notes are  
added by the Bollandists, by way of eluci-  
dation.

<sup>4</sup> See "Lives of the Fathers, Martyrs and  
other principal Saints," vol. iii., March xii.

<sup>5</sup> See "Proceedings of the Royal Irish  
Academy," Irish MSS. Series, vol. i., part  
i., pp. 124, 125.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr.  
Kelly, p. xviii.

<sup>2</sup> In the Franciscan copy, we find, Sci  
melecorgais.

<sup>3</sup> See "Acta Sanctorum," tomus ii.,

have been his principal feast. Under the head of Inver Dagile,<sup>3</sup> Duaid Mac Firbis enters, Dagdan, Bishop, at March 12th. The place is identical with Ennerelly.<sup>4</sup> According to our Irish Calendars, on this day, there is a festival, commemorating St. Dagan, Bishop over Achadh Dagan. His Acts, which are given at this date by Colgan,<sup>5</sup> will be found, deferred to the 13th of September. The Bollandists<sup>6</sup> allude to his festival, at the 12th day of March. This is thought to have been the anniversary for some translation of the saint's relics.

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ARTICLE X.—FESTIVAL OF THE BLESSED BRYAN BOROIMHE, KING OF IRELAND AND MARTYR. [*Tenth and Eleventh Centuries.*] The Bollandists remark,<sup>1</sup> at this date, that the English Martyrology inscribes a festival to Brian, King and Martyr, in Hibernia, at the 12th of March. His Life will be found, at the 23rd of April, the anniversary for his glorious death. Colgan promised to treat of him,<sup>2</sup> at the 13th—most probably a typographical error for the 12th—of March; however, at neither day has he redeemed this promise.

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ARTICLE XI.—FESTIVAL OF ST. KESSOG, MACKESSOG, OR MACKESSAGUS, BISHOP AND CONFESSOR, PATRON OF LENNOX, SCOTLAND. [*Sixth Century.*] The Martyrology of Usuard, enlarged by Hermann Greuen, gives the feast of Kessogus, Bishop, in Scotia, at this date, as the Bollandists observe.<sup>1</sup> We have already inserted his Acts, at the 10th of March.

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ARTICLE XII.—ST. COMAN, COMMANUS, OR CORMAN, PRESBYTER OF IONA, SCOTLAND. [*Sixth and Seventh Centuries.*] With regard to this holy man, Colgan<sup>1</sup> thinks, that a Cormán may be identical with a St. Coman,<sup>2</sup> a Presbyter, who was a nephew,<sup>3</sup> on the sister's side, of St. Virgnoius or Fergna,<sup>4</sup> Abbot of Hy,<sup>5</sup> and whose feast has been assigned to the 12th or to the 18th of March. St. Corman is said to have been the first Irish or Scotch preacher of the Gospel, among the Northumbrians.<sup>6</sup> However, as we are told, the subtlety of his intellect, and his peculiar style of eloquence, were unsuited to the capacity of his hearers; so that his mission proved a failure,<sup>7</sup>

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<sup>3</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 112, 113.

<sup>4</sup> The parish of Ennerelly, in the barony of Arklow, is shown on the "Ordnance Survey Townland Maps for the County of Wicklow," Sheets 35, 36, 40, 41. The townland proper is on Sheet 41.

<sup>5</sup> See "Acta Sanctorum Hiberniæ," xii. Martii. De S. Dagano, Abbate et Episcopo. Ex variis, pp. 584 to 587.

<sup>6</sup> See "Acta Sanctorum," tomus ii., Martii xii. Among the pretermitted saints, p. 104.

ARTICLE X.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Martii xii. Among the pretermitted saints, p. 103.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," xxii. Januarii. De S. Colmano Lismorensi Abb. et Ep., n. 10, p. 155.

ARTICLE XI.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Martii xii. Among the pretermitted saints, p. 103.

ARTICLE XII.—<sup>1</sup> See "Trias Thaumaturga."

Quarta Appendix ad Acta S. Columbæ, cap. x., num. 30, 38, p. 489.

<sup>2</sup> Adamnan alludes to him, as having given information, regarding a miraculous vision, related by Virgnoius. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 19, p. 225.

<sup>3</sup> He had for brothers St. Cuimine Fionn, the seventh Abbot of Hy, who was venerated on the 24th of February, and whose pedigree and Acts will be found, at that date, in our collection. He had another brother, who is called Becan, and who has a festival, at the 17th of March. See *ibid.*, n. (e). Also Colgan's "Trias Thaumaturga," n. 22, p. 386.

<sup>4</sup> Also called St. Fergna Britt, whose Acts will be found, at the 2nd of this month.

<sup>5</sup> He was the fourth abbot, in order.

<sup>6</sup> See Hector Boece, "Hystorie Scotorum," lib. ix., fol. clxxv.

<sup>7</sup> See Francis Godwin, "De Præsulibus Angliæ," pars. ii., p. 91.

and he returned again, to make way for the more fortunate mission of St. Aidan.<sup>8</sup> John Lesley classes him among the saints.<sup>9</sup> Dempster will have it,<sup>10</sup> that he wrote some works,<sup>11</sup> and that he flourished, A.D. 630; while his festival is assigned to the 12th day of March, in the "*Menologium Scoticum*." There he enters, in Scotia, Corman, a Bishop, and an Apostle of Anglia. He quotes Hector Boëtius, for this statement.<sup>12</sup>

ARTICLE XIII.—ST. FETCHUON, FIECHNON, ALSO CALLED FETHUO, FETHCHUO, FIECHNO AND FETNO, CONFESSOR AND MISSIONARY AMONG THE SCOTS AND PICTS. [*Sixth Century*.] Among the missionary disciples of St. Columba,<sup>1</sup> when he left Ireland, to preach the Gospel, among the Scots and Picts, this devoted servant of Christ is to be classed. He is stated to have brought his neophytes back to the piety of St. Ninian's days.<sup>2</sup> Colgan has inserted some notices regarding him, at the 12th of March.<sup>3</sup> The Bollandists<sup>4</sup> notice him, likewise, at the same date, as also Bishop Forbes, under the name of Fechno, or Fetno.<sup>5</sup> Colgan thinks his true appellation was Fethchno or Fethchu,<sup>6</sup> or, at least, Fiechno or Fiechna, which names are to be found attached to saints, in our Irish Calendars. It seems likely, this holy missionary was born in the north of Ireland,<sup>7</sup> early in the sixth century, and that he spent some time there, under St. Columba's religious discipline. Again, Dempster<sup>8</sup> has notices of St. Fethuo, and among other gratuitous statements, this holy man is made an abbot,<sup>9</sup> and the writer of "*Epistolæ ad Patres in Iona*," lib. i. According to John Lesley,<sup>10</sup> he lived in the year 606. At the 12th day of March, with a eulogy for his piety, zeal, erudition, and extraordinary evangelical labours, David Camerarius has noticed St. Fetno,<sup>11</sup> Confessor; <sup>12</sup> but, his real name is Fiachna,<sup>13</sup> and he is said to have died about the year 580.<sup>14</sup> Miracles were wrought at his sepulchre.<sup>15</sup> Colgan supposes—although the 12th of March has been set down for Fethuo's or Feccenon's feast by foreign Martyrologists—that in reality, he may be the Fiechnon, or Fiachna, venerated in our Irish Calendars, at the 30th of March, or the Fetchchuo, commemorated, at the 23rd of July, or at the 2nd of August.<sup>16</sup>

<sup>8</sup> See his Life, at the 31st of August.

<sup>9</sup> See his Scottish History, lib. iv., p. 158.

<sup>10</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus i., lib. iii., num. 257, p. 154.

<sup>11</sup> These are thus enumerated: *Documenta Fidei ad Northanhumbros*, lib. i., *Conciones*, lib. i., *Commentaria in Scripturas*, lib. i., *Acta Legationis*, lib. i.

<sup>12</sup> See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 194.

ARTICLE XIII.—<sup>1</sup> See his Life, at the 9th of June.

<sup>2</sup> See Camerarius, at p. 116. He quotes Boëtius, "*Hystorie Scotorum*," lib. ix., fol. 166 a. ed. 1575. The feast of St. Ninian occurs, at the 16th of September.

<sup>3</sup> See "*Acta Sanctorum Hiberniæ*," xii. Martii. De S. Fetchuone, sive Fiechnone, *Scotorum et Pictorum Apostolo*, ex variis, pp. 588, 589.

<sup>4</sup> See "*Acta Sanctorum*," tomus ii., Martii xii. Among the pretermitted saints, p. 103.

<sup>5</sup> See "*Kalendars of Scottish Saints*," p. 336.

<sup>6</sup> This Irish word denotes "a wolf."

<sup>7</sup> According to an addition in Codex B.

of Adamnan, Fethuo and Rus—St. Columba's missionary companions to Scotland—were the two sons of Rodan. See Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*," Additional Notes, A, p. 245, and n. (l.)

<sup>8</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus i., lib. vi., num. 535, p. 293.

<sup>9</sup> Dempster adds, "*et puto inter Soderenses illos Scotos montanos*."

<sup>10</sup> See "*Historia Scotorum*," lib. iv., p. 152.

<sup>11</sup> By this name, he is so called, likewise, in the Dunkeld Litany, in the English Martyrology, and by Ferrarius.

<sup>12</sup> See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 235.

<sup>13</sup> See *ibid.*, p. 336.

<sup>14</sup> According to John Wilson's English Martyrology, Phillip Ferrarius and Camerarius.

<sup>15</sup> So it is stated, by Camerarius. See "*De Statu Hominis Veteris simul ac novæ Ecclesiæ, et Infidelium Conversione*," lib. i., cap. iii., sect. 2, p. 165.

<sup>16</sup> See "*Acta Sanctorum Hiberniæ*," xii.



ARTICLE XIV.—ST. INDREACTACH OR INNRECHTACH O'FINACHTAIN, ABBOT OF IONA, SCOTLAND, AND MARTYR. [*Ninth Century.*] We learn, from the Annals of Innisfallen,<sup>1</sup> that the surname of this holy man was Uo Finachta or Ua Finachtain.<sup>2</sup> Idreachtach O'Finachtain is called *Coarb* of Columbkille,<sup>3</sup> and from this it has been inferred, he was abbot over Londonderry Monastery, in the olden time.<sup>4</sup> However, this title he obtained, because he was the twenty-first Abbot of Hy, and he held office A.D. 849, in which year he went to Ireland, with St. Columba's relics.<sup>5</sup> As the date of his predecessor's death is not recorded, although we know, that Diarmait, the twentieth abbot, visited Ireland, on a similar errand; it cannot be known, when St. Innrechtach began his rule, over the Iona monks. He was regarded as an eminent sage. On the 12th of March, A.D. 852, he suffered martyrdom, among the Saxons, according to the Annals of the Four Masters.<sup>6</sup> He was on his way to Rome.<sup>7</sup> According to the Annals of Ulster,<sup>8</sup> the date for his departure to Christ is A.D. 853, while the Rev. Dr. Reeves places it, at A.D. 854.<sup>9</sup> A legend,<sup>10</sup> by William of Malmesbury, misdates his martyrdom, by one hundred and sixty-five years, and places it near Glastonbury.<sup>11</sup>

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### Thirteenth Day of March.

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ARTICLE I.—ST. MOCHÆMHOG, OR MOCHÆMOC, ALSO CALLED PULCHERIUS, ABBOT OF LIATH-MORE, OR LIATH-MOCHÆMHOG, NOW LEIGH, IN THE PARISH OF TWO MILE BORRIS, COUNTY OF TIPPERARY.

[SIXTH AND SEVENTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—VARIOUS ACTS OF ST. MOCHÆMOC—HIS PARENTAGE, BIRTH AND EARLY EDUCATION—HIS STUDIES AND ORDINATION, AT BANGOR—HE IS SENT TO FOUND A MONASTERY, WHICH HE ERECTS AT ANNATRIM.

**A**MONG the Irish, as among the Jews of old, it was customary to record the pedigrees of remarkable and holy persons. St. Ambrose finds a reason for this ancient practice, by stating, that the writers of the Sacred Scriptures not only desired to praise the morals of great individuals, but even to show how virtues and renown have descended as an heirloom from their

Martii. De S. Fethuone sive Fiechnone, &c., and nn. 6, 7, pp. 588, 589.

ARTICLE XIV.—<sup>1</sup> At A.D. 840.

<sup>2</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional Notes (O), p. 390.

<sup>3</sup> His Life occurs, at the 9th of June.

<sup>4</sup> See "Memoir of the City and North-Western Liberties of Londonderry," part ii, sect. 2, p. 27.

<sup>5</sup> See Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultonienses, A.D. DCCCLVIII., p. 219.

<sup>6</sup> See Dr. O'Donovan's edition, vol. i., pp. 486, 487.

<sup>7</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 468.

<sup>8</sup> At A.D. DCCCLIII. "Heres Columbe cille, sapiens, optimus, iv., Id. Marcii apud Saxones martyrizatur."—"Annales Ultonienses," p. 222.

<sup>9</sup> See his edition of Adamnan's "Life of St. Columba." Additional Notes (O), p. 390.

<sup>10</sup> Yet in Manuscript.

<sup>11</sup> See Haddan's and Stubbs' "Councils

ancestors.<sup>1</sup> We have reason to believe, as in case of the present saint, that the genealogies of our holy persons descend to us from more reliable sources, than do the wonderful miracles too frequently attributed to them, through those unauthenticated stories collected by so many legend-mongers.

There is an Irish Life of St. Mochoëvog, transcribed by Michael O'Clery, among the Burgundian Manuscripts, at Bruxelles.<sup>2</sup> There is also a Vita S. Mochoëmoci, but imperfect at the beginning. This is marked fol. 49, in a Trinity College, Dublin, Manuscript.<sup>3</sup> Likewise, in that Manuscript of Marsh's Library, Dublin, and which has been called, but incorrectly, the Codex Kilkenniensis, there is a Vita S. Mochoëmoci seu Pulcherii Abbatis, Liatmorensis, in Hibernia.<sup>4</sup> Pulcherius is regarded as a Latin rendering of the Irish name. An idea, that the legendary Life of St. Mochoëmoc, as published, had been written by one of his contemporary disciples, seems unfounded.<sup>5</sup> Fleming has published Acts of this holy abbot,<sup>6</sup> but without any critical acumen. The Life of St. Mochoëmoc or Pulcherius, extracted from the Codex Kilkenniensis,<sup>7</sup> has been published by Colgan.<sup>8</sup> The Bollandists,<sup>9</sup> likewise, reproduce these Acts. A commentary, in five paragraphs, precedes this account.<sup>10</sup> Bishop Challoner,<sup>11</sup> the Rev. Alban Butler,<sup>12</sup> and the Rev. S. Baring-Gould<sup>13</sup> have their respective Lives of this renowned saint.

The father of St. Mochoëmoc was Beoan, son of Mellan, son to Nesson, son of Erc, son to Cuinned,<sup>14</sup> son of Finnchöemy, son to Cömscrag,<sup>15</sup> and thus is the genealogy<sup>16</sup> continued to the family of Connhaicne,<sup>17</sup> belonging to the province of Connaught.<sup>18</sup> His mother was Nessa, the sister of St. Ita,<sup>19</sup> and daughter to Keannfoelad, son to Cormac. She descended from the Decies race. It happened, however, that Beoan, who was a renowned artificer in wood and stone, as also a brave warrior, had incurred the displeasure of some enemies, who drove him from the place of his birth, and who compelled him to find a refuge in Munster. He took up his abode, in

and Ecclesiastical Documents relating to Great Britain and Ireland," vol. iii., p. 139.

ARTICLE I. — CHAPTER I. — <sup>1</sup> See "Opera," Homilia, lib. i., in Lucam.

<sup>2</sup> The Codex is classed vol. iv., part ii., p. 179. This was copied by Professor Eugene O'Curry, and it has been translated into English, by Professor O'Looney, who has kindly afforded us the use of his Manuscript.

<sup>3</sup> It is classed E. 3. II.

<sup>4</sup> From fol. 81 to 85.

<sup>5</sup> Such is the opinion of Rev. S. Baring-Gould, who thinks it cannot have been written, before the twelfth century. See "Lives of the Saints," vol. iii., p. 245.

<sup>6</sup> See "Collectanea Sacra," in 30 paragraphs, pp. 380 to 391.

<sup>7</sup> This belonged to the Friars Minor, and the author of it is thought, by Colgan, to have lived contemporaneously with St. Mochoëmoc and St. Canice. He is thought, likewise, to have written the Acts of St. Ita, for January 15th, of St. Maidoc, for January 31st, and of St. Fintan, at February 17th, as also other Lives in the collection. The style is rude, and the language sometimes ungrammatical; but, the phrases are often antique, while the ablative absolute is used on occasions for the nominative case.

<sup>8</sup> See "Acta Sanctorum Hiberniæ," xiii. Martii. Vita S. Mochoëmoci Abbatis de Liath-mor, in Helia. An Appendix, in five

chapters is added. See pp. 589 to 599.

<sup>9</sup> See "Acta Sanctorum," tomus ii., Martii xiii. De S. Mochoëmoco, seu Pulcherio, Abbate Liatmorensi in Hibernia, pp. 280 to 288.

<sup>10</sup> This copy, collated with Colgan's Life, had been obtained by them from the Very Rev. Hugh Ward.

<sup>11</sup> See "Britannia Sancta," part i., pp. 172, 173.

<sup>12</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March xiii.

<sup>13</sup> See "Lives of the Saints," vol. iii., March 13, pp. 245 to 249.

<sup>14</sup> Others have it Cared.

<sup>15</sup> According to the "Sanctilogic Genealogy," chapter xxvi. The Psalter and Calendar of Cashel agree with this account.

<sup>16</sup> The Psalter Mac Richard, Bodleian Library, Oxford, has at fol. 9, the genealogy of St. Mochemog.

<sup>17</sup> From this tribe, many of our saints spring, and some noble families.

<sup>18</sup> Dr. Lanigan remarks, that Connaicne was the name of various districts in this province, and chiefly in the county of Galway. See "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. v., n. 58, p. 29.

<sup>19</sup> Her Life will be found, at the 15th of January.

<sup>20</sup> This district is now represented, by the

a territory called Corcoic, in the country of Hua-Conaill-Gabhra,<sup>20</sup> and it is incorrectly said to have belonged to the Corcobhaiscinn people.<sup>21</sup> Here, he seems to have become acquainted with a beautiful, virtuous, and noble woman, named Nessa, who had desired to lead a life of virginity. Yet, through a prophetic spirit, her sister St. Ita<sup>22</sup> knew, that the Almighty willed her to be the wife of Beoan. This union was soon accomplished, and the husband was most tenderly attached to his spouse. For a time, they were childless, but, one day, after the artificer had completed a building for St. Ita, she asked him, what reward he desired. Beoan reminded her, that no heir had been born since his marriage, and he entreated her, to pray for the birth of a son. Then said the holy virgin to him, "You shall have a son, beloved by God and by men." This prophecy was afterwards fulfilled. Meantime, a certain cruel king, named Crunnmhœl, from the southern part of Hua-Conaill, undertook a hostile incursion against the Corcóche Tuath. With a large force, he commenced the work of devastation and slaughter. Beoan was obliged to take up arms, with his adopted tribesmen; but, he fell, in an engagement, which ensued, and he was then beheaded, according to a barbarous practice of conquerors, at the time. In profound grief, his wife came to the battle-field, where she found the mangled remains of her husband. Taking the head, and recognising his ghastly features, she bore it in tears to St. Ita, crying out, "Oh, dear! sister, have you not declared to us, that he should leave a son to succeed him, and now he is slain, while I am still left childless?" Ita said, "Sister, weep not, for God is able to assist us, and to ratify my promise. Go, therefore, and attach this head to Beoan's body." Nessa declared, that she could not identify it, so great had been the number of the slain. Then, the holy virgin replied, "In the name of the most Holy Trinity, call him thrice, by his own name, when he shall arise and come to you. Afterwards, replacing the head, he shall say to you, 'O woman, why have you called me, for I had gone to my rest?'" All this was accomplished, as directed, and Beoan was restored to his former vitality and health. Both went to St. Ita, and they returned thanks. She asked Beoan, whether he should prefer to remain in this life, or to go at once to heaven. He declared, that in comparison with the rewards of eternal life, he deemed all this world as smoke. However, Ita said, "It is right, that the reward I promised you should be paid." Then washing his wounds, no trace of them subsequently appeared, and blessing him, she sent Beoan and his wife away to their own house. Soon afterwards, Nessa conceived, and when the time of our saint's birth approached, a wonderful miracle was wrought, in favour of St. Fachnan, or Fachannan,<sup>23</sup> of Ross-alithre.<sup>24</sup> Resolved on paying a visit to St. Ita, and accompanied by her husband, she sat in a chariot. "Verily," cried out Ita to her nuns, "that chariot approaching resounds beneath a king, go ye out and see, who is the occupant." The messengers reported, that her sister Nessa was in it. Then said the saint, "Truly, it sounds beneath a king, for the child she bears, through God's grace, shall be great in the kingdom of Heaven." On returning to their home, the child came to light, and soon

barony of Connello, in the county of Limerick. See the "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by Dr. O'Donovan, n. 692, p. lxxvii.

<sup>21</sup> The reader is referred to what has been already stated, in regard to their territory, at the Life of St. Senan, which is given on the 8th of March, chap. i., nn. 33, 34, 36, 37. Yet, the present account, in Colgan's Acts, makes it extend, into the county of

Limerick. Professor O'Looney's copy has it Corcoic.

<sup>22</sup> Her father is called Faelan, in Professor O'Looney's Life.

<sup>23</sup> See his Life, at the 14th of August.

<sup>24</sup> Now the town of Ross, in the parish so called, in the baronies of East Carbery, Ibane and Barryroe. The parish is described, on the "Ordnance Survey Townland Maps for the County of Cork," Sheets 121, 133, 134, 143.



this news was conveyed to St. Ita. With great joy, she exclaimed, that Beoan deserved to have a son, who should be exalted before God and before men, and whose memory should not fade from recollection. She added, likewise, "He shall be beautiful and old." Whereupon, his first name was Cœmhghin;<sup>25</sup> but, almost immediately, this was dropped for Mochœmog,<sup>26</sup> which was applied to him by St. Ita. The year of his birth is not known; however, it could not have been later than 550, as his aunt Ita died A.D. 570.<sup>27</sup> From the font of baptism, his life was illustrated by miracles and graces. One day, as his mother Nessa went out from the house, and left her infant sleeping within it, on looking back, she saw a globe of fire settle over the roof. Quickly returning and crying out, the fire vanished and did not reappear; while, looking at the infant, she found him rosy-cheeked and smiling, so that all who heard her account concluded, that the Holy Spirit came specially to visit her beloved child.

The parents then came to St. Ita and said, "O lady, the grace of God miraculously shines in your little favourite, and in our son; so that, as he is spiritual and we carnal, he is unsuited for our worldliness, nor can he live with us." Immediately she replied, "Bring him hither, and he shall be fostered by myself." They consented to this arrangement. Mochœmog was trained up from the time he was a child, in the fear and love of God, by St. Ita, who took charge of her nephew, during twenty years. She educated him for the priesthood, and while prosecuting his studies, she also watched most sedulously over his morals. She had a foreknowledge, that he should found a monastery, in a certain place, whence he should take his departure for heaven, and that there a city, of which he must be patron, should afterwards be built. All this, Ita told her young ward, and he said to her, "Oh, pious matron, let it be as thou wilt." With the consent of his parents, and having received the blessing of his aunt, it was next deemed necessary, that the holy young man should be committed to the care of St. Comgall,<sup>28</sup> who lived in his monastery of Benchor, in the province of Ulster. Mochœmog set out, with five other companions, and they were all joyfully received by the illustrious abbot. While here, Mochœmog had many distinguished school-fellows. He lived for several years, under the discipline of that great saint, whose name, as a teacher and cœnobite, had extended all over Ireland. In Bangor, he was ordained a priest, after he had passed through the requisite course of preparation.

While St. Comgall and his disciple St. Pulcherius were one day engaged at prayer, the Prior of the monastery had been abroad, and he came in a fright to acquaint them, that he had seen, when returning home, a great multitude of devils around their monastery. They laid, as it were, a close siege to it, on all sides; whereas, he could discover but one devil over the castle of Rath-leamain,<sup>29</sup> where the neighbouring king kept his court. This one even appeared to be idle. St. Mochœmoc, on hearing this, cried out to St. Comgall, "Father, let us arise, and return thanks to God, because our brethren are so faithful in his service, that the devil assembles all his hellish troops to wage war against them; for, where Satan is served, he thinks one evil spirit sufficient to maintain his usurpation; and this same one appears to

<sup>25</sup> This signifies, "handsome born."

<sup>26</sup> Meaning, "my Chœm" or "my Chœmog."

<sup>27</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. v., p. 23.

<sup>28</sup> See his Life, at the 10th of May.

<sup>29</sup> According to Colgan, this was in the

diocese and county of Down. See "Acta Sanctorum Hiberniæ," Martii xiii., n. 11, p. 597. I am informed, by Rev. James O'Laverty, P.P., Hollywood, that such a rath once stood near the town of Bangor, but that it had been levelled down over thirty years ago, no trace of it now remaining.

be idle ; but, where men bravely resist his tyranny, he employs all his forces against them. Thus, as a king sends the brave ones of his army to contend against his stoutest enemies, who are in arms against him, so does he send only a messenger, where no opposition is offered." St. Comgall approved very much his disciple's sentiments. Joining with him in prayer, Comgall obtained from God, and for the encouragement of his brethren, that their eyes should be opened to discern those infernal legions, and to see them put to flight by their prayers.<sup>30</sup> Comgall ordered, likewise, that Mochœmog should go to the left, while he would take the right, side of the monastery. When casting forth the demons, Comgall commanded them, in Christ's name, never again to assemble there, until the day of judgment. According to this mandate, they fled away from the monastery of Bangor ;<sup>31</sup> and, in doing so, they alighted on the castle of Rath-leamain, where the King of Ultonia resided. There they settled, as if guarding it with a garrison force.

On witnessing this miracle, St. Comgall deemed it right, to send out a number of his disciples, so that he might establish houses, in different parts of Ireland. Being arrived at an eminent degree of religious perfection, Mochœmog was commissioned, and sent with other monks, to found an institute for these religious. "My son," said the abbot to our saint, on his departure, "it is necessary that you should become the spiritual father of others, and that you should erect a house for God's service, wherever he may decree." Then going forth, with his colony, Mochœmog journeyed to Leinster. The place he first pitched on for this purpose, was Enachtruim, now Antrim,<sup>32</sup> on Mount Bladhma, at present Slieve Bloom. Here a man, named Bronach,<sup>33</sup> sought to prevent him from building ; but, the saint said, he should carry out his purpose, while he declared, that opponent should be banished, with his generation, from the country, and by its chieftain. All this was literally fulfilled, and there Mochœmog began to build cells, which he afterwards resigned to St. Cœmhan, for whom this place was specially destined by the Almighty.<sup>34</sup>

## CHAPTER II.

ST. MOCHŒMOC GOES TO ANATRIM, WHICH HE LEAVES, AND NEXT PROCEEDS TO HELIA—HE VISITS CLUAIN-MOR, AND A CHIEF, LIVING AT RATH-EANAIGH—THE TERRITORIAL KING OF HELIA RECEIVES HIM, AND BESTOWS ON HIM A DESERT PLACE—HERE THE BALBAN SOUNDS—LIATH-MOR AND ITS EXISTING RUINS—THE CHIEF OF HELIA DIES, AND HE IS SUCCEEDED BY RONAN—MIRACULOUS INCIDENTS RECORDED.

AFTER some time, St. Cœmhan<sup>1</sup> came to Antrim, and then St. Mochœmog, resigning in his favour, departed thence to the land of Eile,<sup>2</sup> or Helia, in the

<sup>30</sup> See Bishop Challoner's "Britannia Sancta," part i., p. 173.

<sup>31</sup> The old writer remarks, that three thousand monks are said to have lived in cells there, under the presidency of St. Comgall.

<sup>32</sup> This town and townland, in the parish of Offerlane, barony of Upperwoods, are shown on the "Ordnance Survey Townland Maps for the Queen's County," Sheet 16.

<sup>33</sup> Professor O'Looney's copy has it, Sen Bronach, *i.e.*, "sorrowful inheritance."

<sup>34</sup> See Colgan's "Acta Sanctorum Hiber-

niæ," Martii xiii. Vita S. Mochœmoci Abbatis de Liath-mor in Helia, ex Codice Kilkenniensi, cap. i. to xii., pp. 589 to 591.

CHAPTER II.—<sup>1</sup> His feast occurs, at the 3rd of November.

<sup>2</sup> This was known, as Eile Ui-Fhogartaigh, or O'Fogarty's Ely. This southern part of the original Eile was withdrawn from the O'Carrolls, shortly after the English invasion, and it was added to the Earl of Ormond's country. However, the native chieftains, O'Meagher and O'Fogarty, were left in possession of it, yet tributary to the

east of Munster, and lying on the west border of Ossory, in Leinster. He arrived at a place, called Cluain-mor.<sup>3</sup> Near it, in a castle, known as Raith-eanaigh,<sup>4</sup> there dwelt a certain powerful chief, named Cœmhan. This religious and good man received a visit from our saint, and in or attached to his castle there was a church.<sup>5</sup> Mochœmog was treated with great courtesy and kindness, by the chief. While remaining in the chapel, one night, Cœmhan's wife, looking out from the solar,<sup>6</sup> beheld the walls of the building surrounded with fire on every side, and she called her husband to witness the same sight. They both found out, how great was the sanctity of Mochœmog, who thus deserved to be visited by Angels, in the church, and full of admiration, they gave thanks to God. On the following day, the chieftain said to Pulcherius, "We know that you are a man of God, and many visit you, therefore you cannot find a place sufficiently large, in my poor domain; but, let us both go to my superior the Chief<sup>7</sup> of Eile,<sup>8</sup> that he may give you a suitable and an extensive property." This advice was adopted by Mochœmog. However his Magus<sup>9</sup> had persuaded the Chief of Eile, that he ought not permit the saint, to settle within his territory; as he predicted, that the stranger should be potent, in the land, of which he must be recognised always as the patron. Then replied the chief, "If he come armed against me, I shall bravely resist him, but if he shall simply visit me as the meek preacher of Christ, in whom I believe, it shall please me." Soon afterwards, Mochœmog approached the chief's castle, and on seeing him, its owner was greatly rejoiced, and bent his knee, in token of reverence. Understanding from the saint, the errand on which he had come, the chieftain received Mochœmog with courtesy,<sup>10</sup> and this petty king<sup>11</sup> was moved, by the spirit of God, to offer not only his castle<sup>12</sup> and what it contained, but even all its dependent lands. The holy man returned thanks for such a generous offer, yet he declined accepting it, and stated, that he only required some retired and desert spot. Then said the chief, "I have a certain lonely and deserted place thickly covered with woods, and near the bog, called Stagni Lurgan,<sup>13</sup> and this I grant to you and to the Almighty, with its crich, or lands, if you are satisfied." This was very acceptable to the saint; and, the chief ordered his swine-herd to point out the locality, which he well knew, to the saint and to his disciples. This office of guide the swine-herd declined, alleging as his excuse, that several of his hogs had strayed from him, and that he must seek them out, lest any accident might happen. Then said the saint, "Come

Earl of Ormond. See Dr. O'Donovan's "Leabhar na-g Ceart, or Book of Rights," n. (i), pp. 78, 79.

<sup>3</sup> This may have been Clonmore, in the parish of Inch, and barony of Eliogarty. It is represented, on the "Ordnance Survey Townland Maps for the County of Tipperary," Sheet 40. However, no ancient remains are there to be seen; and, as the name, "big meadow," is generic, its former denomination was possibly changed to some other, now not capable of being discovered.

<sup>4</sup> In Professor O'Looney's translated Life of our saint, it is written Rathenaigh, chap. xi.

<sup>5</sup> Or "ecclesiastical," as O'Clery's Irish Life terms it.

<sup>6</sup> The Latin words are "respiens foras de solario," &c. In Professor O'Looney's translated Life, this is rendered "a window."

<sup>7</sup> In a foot-note, to the "Leabhar Breac," p. 99, he is called a Rígh Tuatha, which means "a territorial king." In Professor O'Looney's translated Life, he is styled Tigerna, meaning "a lord," or "a king."

<sup>8</sup> In Professor O'Looney's translated Life, this potentate is named Duchon.

<sup>9</sup> Or Druid, according to Professor O'Looney's translated Life.

<sup>10</sup> Professor O'Looney's translated Life states, that the chief bent his knee, in the saint's presence.

<sup>11</sup> In the translated Life, at this passage, he is called "a king," in Irish *rí*; but, in all the other passages, he is called *ti*geirna, properly speaking "a lord."

<sup>12</sup> In Professor O'Looney's translated Life, this residence is called *Tór*.

<sup>13</sup> At present, several boggy tracts lie near Leigh. In Professor O'Looney's translated Life, at this passage, we read, "a great in-



with me, and when you return, all the animals you seek shall be found safe, within the lawn of this castle."<sup>14</sup> The swine-herd believed the saint's words, and accompanied Mochœmoc, who went forth to take possession of the place thus granted to him. When Mochœmoc reached the place, the *Balban*,<sup>15</sup> namely, the little bell he got from his nurse, the holy woman St. Ita, struck and sounded audibly. When he was leaving Ita, she gave him this little bell, and she said: "Here is this dumb bell for you, it will not sound till you reach the place of your resurrection, and where it shall speak or sound, there shall be the place of your resurrection." When Mochœmoc heard the sound of the bell, he was joyful, and he gave thanks to God; for, he knew that was to be the place of his resurrection. There too he found a great wild hog, under the shade of a large tree, and his colour was *Liath*,<sup>16</sup> or gray; and, on recognising the people of God, that animal abandoned his natural wild rage, and made greetings to them. Then, Mochœmoc said: "As the colour of that hog is *Liath* or gray, so shall it be the name of this place for ever." Hence it is called *Liath*,<sup>17</sup> to this day,<sup>18</sup> and the angels visited that place, at the coming of Mochuada.<sup>19</sup> After a three days' fast, St. Mochœmoc consecrated that place to God.

The principal church of Mochœmog was established here, and thus it was called Liath-mor<sup>20</sup> or "the great," as also Liath-Mochœmhog, after our saint's name. It has been described, in a gloss to the Feilire of Aengus, as having been situated in Southern Ely of Munster. It is now called Liath Mochœmhog, *anglice*, Leamokeyvege. It lies in the parish of Two-Mile-Burris, in the barony of Elyogarty,<sup>21</sup> and county of Tipperary. The ruins and traces of old ecclesiastical buildings may still be seen at Liath-Mochœmhog.<sup>22</sup> There while Pulcherius lived, a neighbouring cenobite, St. Colman,<sup>23</sup> the son of Daire,<sup>24</sup> who dwelt at Derrymore,<sup>25</sup> frequently beheld angels passing and re-passing on visits to the holy founder. A distance of not more than four miles separated both places.<sup>26</sup> A great friendship existed, between the holy men themselves. As St. Ita had predicted, St. Mochœmoc built a *cathair*.<sup>27</sup> A great city afterwards sprung up, at that place; and, in honour of our saint, in Latin it bore the name, "Civitas Liath-Mochœmoc." His fame was soon

tricate wood, near to the cold-streamed Loch Lurcan." This lake seems to have dried up, since our saint's time.

<sup>14</sup> Professor O'Looney's translated Life has "upon the lawn of this *Dun*."

<sup>15</sup> In English, it means, "dumb bell."

<sup>16</sup> The old Latin Acts have it, "canus enim latino, *Liath* scotice dicitur." This Colgan deems an indication of their antiquity, as they were written, when the native language was called the Scottish, rather than the Irish.

<sup>17</sup> It is further called, Liath-Mochœmoc, to distinguish it from another place, called Liath-Manchen.

<sup>18</sup> The origin of the name "*Leith*" is explained, in the Irish Life of St. Mochœmoc, by the foregoing legend, which has been furnished to the writer, by Professor Brian O'Looney, and taken from the "*Leabhar Breac*," p. 99, foot note. It agrees, too, with our saint's old Acts.

<sup>19</sup> See, also, O'Clery's Life of St. Mochuada, chap. 11, 12, 13. His festival occurs, at the 14th May, where his Life will be found.

<sup>20</sup> Leighmore is about four miles from Thurles, and it is only a little distance removed, from the old coach-road, between Cashel and Dublin.

<sup>21</sup> This barony was anciently called the territory of South Ely, to distinguish it from Ely O'Carroll, included within the present King's County.

<sup>22</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (b), pp. 266, 267.

<sup>23</sup> His festivals were held, on the 20th of May, and on the 31st of July.

<sup>24</sup> Also called Dairine.

<sup>25</sup> It was probably in Tipperary County. But, we only find there, a townland so called in the parish of Corbally and barony of Ikerrin, in the North Riding; it is described on the "Ordnance Survey Townland Maps for the County of Tipperary," Sheets 17, 18; and one, in the parish of Clogher, in the barony of Lower Kilnamanagh, on Sheet 46, *ibid*.

<sup>26</sup> In Professor O'Looney's translated Life, we read, that the distance between both places was not "much more than a mile."

<sup>27</sup> So states the Irish Life.

greatly extended, and several disciples hastened to place themselves under his religious guidance.<sup>28</sup>

The old ruined church, now remaining at Leigh, and the situation of which was first pointed out by John O'Donovan, is divided into nave and choir; the nave measuring 41 feet 2 inches, in length, and 18 feet 8 inches in breadth; while the choir is 27 feet, in length, and 16 feet 6 inches in breadth.<sup>29</sup> The east gable of the choir contains a window, which is quadrangular, on the inside, where it measures 6 feet 6 inches in height, and 4 feet in width: but, on the outside, it forms two curvilinear points, at top, and it measures 5 feet 9 inches, in height, and 1 foot 11 inches, in width. It is



Old Church at Leigh, County of Tipperary.

separated into four compartments, divided on this side by stone mullions; one mullion is perpendicular and the other lies across, each division measuring 2 feet  $7\frac{1}{4}$  inches, in height, and  $8\frac{1}{2}$  inches, in width. The window is placed at the height of 4 feet 6 inches, from the level of the ground, on the outside. The choir has a semicircular arch overhead, which appears to have supported some superstructure, or chamber, as fragments of walls are still to be seen, and rising high over it. At the distance of 7 feet 5 inches, from the east gable, the south wall of the choir contains a window, which was round-headed, inside and outside. On the inside, it is 6 feet 9 inches, in height, and 3 feet 11 inches, in breadth, but, it is broken on the outside. From what remains, it would appear, that it had been constructed of chiselled limestone. In the same wall, and close to the middle gable, there is a pointed doorway, constructed of cut lime-stone. This communicates with a stone stair-way, leading up to the apartment, or priest's house, over the choir; this passage, however, is now stopped up with loose stones. Still, it is easily

<sup>28</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," Martii xiii. Vita S. Mochoemoci, &c., cap. xii., xiii., xiv., xv., xvi., pp. 590 to 592, and nn. 15, 16, 17, 18, 19, 20, 21, 22, p. 597.

<sup>29</sup> The accompanying illustration, drawn on the spot, by Mrs. Margaret X. White, 20 Eccles-street, Dublin, in May, 1878, was transferred to the wood by William F. Wakeman, and engraved by Mrs. Millard.

entered, and up the stair-way the visitor can safely ascend. The choir-arch was ancient and beautifully constructed, but nothing remains of it now, save its sides, up to the points whence it sprung. These are 8 feet 2 inches, in height, and 9 feet 9 inches asunder. They are constructed of cut sand-stone, which is of a brownish colour. The wall is 3 feet 8 inches thick. At the distance of 5 feet 7 inches, from the middle gable, the nave south-wall contains a window, which was quadrangular, on the inside, and round-headed, on the outside. It measures, on the inside, 4 feet 8 inches, in height, and 4 feet, in width; but, on the outside, it is destroyed, except the top stone, in which its round head is formed. A doorway is placed on the same wall, at the distance of 7 feet 9 inches, from the west-gable, but, it is now nearly destroyed; there is another doorway directly opposite to it, on the north-wall, and it forms a low arch, constructed of thin, hammered lime-stones, on the inside, and a semicircular arch of cut brown sand-stone, on the outside. On the inside, it is 7 feet 8 inches, in height, and 4 feet 10½ inches, in breadth, while, on the outside, it is 7 feet in height, and 3 feet 4 inches, in width. The west gable contains a pointed window, about 12 feet from the ground, destroyed on the inside, and measuring about 4 feet, in height, and 7 inches, in width, on the outside. The north-wall contains another window, placed at the distance of 6 feet 3 inches, from the middle gable; it forms a low arch, on the inside, and a semicircular one, on the outside, where it is constructed of cut brown sand-stone. It measures, on the inside, 5 feet 4 inches, in height, and 4 feet 4 inches, in width; and, on the outside, it is 2 feet 10 inches, in height, and 7½ inches, in width. There are three rudely-carved heads, placed over this, on the outside, and these look to be of considerable antiquity. The side-walls of the nave, belonging to this church, are 3 feet 8 inches, in thickness, and about 12 feet, in height. They are constructed of hammered lime-stones, cemented with sand and lime-mortar.<sup>30</sup> The churchyard is now deserted, and unenclosed. Owing to this, cattle take refuge within the church-walls, and the interior is in a most filthy condition. It was told the writer, that beneath the ordure, the nave is flagged with tombs. Among these are two, and the image of a bishop, in raised work, will be found on each, with curious carvings.<sup>31</sup>

At a distance of over seventy paces from the church ruins already

<sup>30</sup> Besides the writer's personal observations on the spot, he has the late Dr. O'Donovan's accurate measurements recorded in the text, as found in "Letters containing Information relative to the Antiquities of the County of Tipperary, collected during the progress of the Ordnance Survey, in 1840," vol. i. Description of the parish of Two-Mile-Borris, pp. 454, 455. Letter, dated Nenagh, October 5th, 1840.

<sup>31</sup> A very intelligent farmer, Mr. Michael Hayes, who lives on the townland of Leigh, furnished the writer with the following local information, in a letter, dated June 3rd, 1878: "The old people here have very little knowledge concerning the old buildings. There were three distinct plots of burying-ground, and about forty years ago, while the owner of the land was levelling and removing some old mounds, he dug up the largest skulls and bones of the human frame. The people could scarce imagine persons to be so big in former days. The ruins of an old mill were found convenient

in a stream, while sinking a river, and the mill-stones were of a small size, in the form of an old fort near. It is told, that there was a subterraneous passage, but the mouth of it has been stopped up—this was said to be a place of refuge. There was hidden treasure there, people say, but the parties who went to explore would not venture to go in more than a few yards. Several parties went there, in search of treasure, after dreaming of hidden gold. Inside and under a window in the church, one party got a chalice about three feet from the floor. They left it there again, but found no gold. The ruins of a row of houses were found near, and the fireplaces could be pointed out. A lot of old bronze coin, like a penny, came to light; but, the date and figures could not be explained by any person here at that time. There was about a gallon full of these in one heap, and within three feet of the surface. This was about forty years ago."

<sup>32</sup> The accompanying illustration of this



described, and without the churchyard extension, within the townland of Leigh, on level ground, and in a meadow, are the ruins of the remotely-aged oratory or ancient house, which evidently had a croft apartment, as still shown by joist holes, which are over the lower chamber. This little building is 20 feet 4 inches, in length, and 11 feet 4 inches, in breadth, on the inside; while the side walls are 2 feet 7 inches, in thickness, and 11 feet 6 inches, in height.<sup>32</sup> The two gables are remarkably sharp, and in tolerable preserva-



Old Oratory, at Leigh.

tion. There was a window, on the east gable; but, it is now destroyed, with the exception of two or three stones, on the inside, from which it appears, that it was round-headed. The side walls are featureless. The doorway was on the west gable, as is usual with Irish churches or oratories of the primitive ages, but its sides are now entirely defaced. The lintel remains, from which it can be ascertained, that this doorway was 5 feet 11 inches, in height; its width, however, is not easily ascertainable. The lintel is a large lime-stone, measuring 5 feet 2 inches, in length, and 10½ inches, in height, while extending 1 foot 10 inches, into the thickness of the wall. This oratory is built of field lime-stones, cemented with sand and good lime-mortar.<sup>33</sup> It is quite evident, from the local indications, that an antiquary could easily investigate the sites of old buildings,<sup>34</sup> and discover road-ways adjoining, that formerly led to the old city and monastery of our saint.

old building was sketched by the writer, on the spot in May, 1878. The drawing was transferred to the wood, by William F. Wakeman, and engraved by Mrs. Millard.

<sup>33</sup> See "Letters containing Information relative to the Antiquities of the County of Tipperary, collected during the Progress of the Ordnance Survey in 1840," vol. i. John O'Donovan's Letter, dated Nenagh, October 5th, 1840, pp. 452, 453.

<sup>34</sup> Within this parish, and at Two-Mile-Borris village itself, there is an ancient church. About 150 paces to the north-west rises an old castle. On the townland of Rathmanna is a deserted churchyard, and the foundations of a ruined church, measuring 38 feet in length, and 18 in breadth. About 25 paces to the north of Ballydavid Castle ruins, there is a remarkable large fort, measuring 94 paces in diameter. It

After Pulcherius had been some time established in this place, his kind patron the Chief of Eile died. To him succeeded one Ronan,<sup>35</sup> the son of Bledin, who resolved to expel the saint from his territories; and, for that purpose, he came with several soldiers, but by a miracle their course was arrested, nor could they move from a certain spot. Finding this to be the case, their chief called out to a band of monks,<sup>36</sup> whom he saw, that they should bring their abbot to him, so that he might express sorrow for his evil intention. The monks told the chief, that their abbot was engaged in offering sacrifice, and that afterwards he should chaunt the third hour, before any person dare interrupt his devotions. When Tierce<sup>37</sup> was completed, the monks told their superior, what had occurred. The saint then sent a message to the chief, that he should not go out, until None<sup>38</sup> had been finished. Then, indeed, Mochœmog went forth, the chief remaining immovable. The saint exclaimed, "O cruel man! what now doth profit thy power and thy heartlessness? You have come to destroy this place, where you shall be buried." The chief replied, "O servant of God! whatsoever you order me to do, I shall obey, but I entreat you to release me from this bondage." Mochœmog then ordered him to depart, and immediately he was able to do so. As his predecessor had previously done, in the presence of his chiefs, he gave the place to God and to his holy servant, while he ordered that himself and his generation<sup>39</sup> should there be buried. He withdrew, much pleased that the saint had pardoned him, and had also given a blessing. Thenceforward, he was very obedient to Pulcherius, and the saint loved him in return. After some time, however, Ronan died, and as he had desired it, they buried him at Liath-mor. The saint prayed for his eternal repose. A certain scribe had a controversy with a St. Finian<sup>40</sup>—for they were both stopping with the abbot—regarding the utility of prayers for a man, who had passed away from life, a slave to his pleasures. St. Mochœmog took part in this dispute, by alleging the many examples of Divine mercy on record, and he added, "The soul of Ronan is in the hands of God, so that, on my account, his sins shall be forgiven, while you," he said addressing the scribe, "puffed up with conceit in your own knowledge, shall know it to be so, and that your contention is in vain, since death is near, and your grave shall for ever be unknown to men. Nevertheless, I shall not denounce you, lest you be without God's kingdom." The scribe departed. He died far away from his people, by a sudden visitation of Providence. As the saint had predicted, where his burial had taken place was unknown to all his friends.<sup>41</sup>

### CHAPTER III.

THE CHIEFTAIN SUIBHNE'S REPENTANCE—FAILBHE FLANN BEG, KING OF MUNSTER, AT CASHEL—HIS PUNISHMENT AND VISION—VARIOUS MIRACLES ASCRIBED TO THE MERITS OF ST. MOCHœMOC.

THERE are some incidental passages, in the Life of St. Mochœmoc, which illustrate the idea entertained by our fathers, regarding the necessity and

has a parapet, about 16 feet in height from the level of the field, on the outside. This mound rises about 5 feet over the platform of the fort itself. See *ibid.*, pp. 448 to 456.

<sup>35</sup> In Professor O'Looney's translated Life he is called, "son of Beldine."

<sup>36</sup> In Professor O'Looney's translated Life they are called "a band of the Ma-nachs."

<sup>37</sup> The Irish Life has it "Teirt."

<sup>38</sup> The Irish Life has it "Noin."

<sup>39</sup> The Irish Life has it Cenel or "tribe."

<sup>40</sup> The Irish Life has Finán. His identity does not seem to have been discovered.

<sup>41</sup> See Colgan's "Acta Sanctorum Hiberniæ." Vita S. Mochœmoci, &c., cap. xvii., xviii., p. 592.

CHAPTER III.—<sup>1</sup> Thus is he named in

advantages of sacramental confession. Thus, in the case of a chieftain, who usurped rule in Eile, and who is named Suibhne, the son of Diarmait, it is mentioned, that he expelled Feidelim,<sup>1</sup> the son of Ronan. Mochœmoc, however, made peace between them ; but, after this covenant, Elebinus,<sup>2</sup> the son of Suibhne, killed Feidelim, through spite. This crime greatly grieved our saint, who ordered the corpse to be interred in his own cemetery. Before going into the church, Mochœmoc planted and forgot his staff, at the ground, where the corpse was to be laid down, previous to its being brought within the building. The local legends had it, that the staff took root, and grew up into a large tree, which was shown at the spot, when the ancient Acts of our saint were written. St. Cainech happened to be present, at the time, and he contended, that there was no justification for burying a man thus suddenly killed, among the monks. Mochœmoc humbly said, "I do not desire to oppose thee, O father, but, let the corpse be interred in a separate place, on the outside, although his soul is in the presence of God, in Heaven. For such reason, he is entitled to have his resurrection, among the monks, and my Bachal,<sup>3</sup> and my Molad,<sup>4</sup> will be over him, in the place where he shall be buried, and they will not be loosed, until the young man, who accomplished this treacherous death, and the hand which perpetrated this murder, shall perish. The hand shall fall from his side, and soon after he will die, and be buried in this grave ; while Feidelim shall yet come to life and be buried among the monks." The punishment and death of Elebinus followed, as the saint had predicted. The corpse of Feidelim was then exhumed, and washed with water. The young chief came to life, in presence of all the people, and he received the Sacrament, at the hands of the holy abbot. Mochœmoc then said, "O son, do you desire to exist in this world, or do you rather wish to go to Heaven ?" Then revealing to the saint, the rewards of the righteous, and the pains of the unrighteous, Feidelim replied, "O chief and father ! this world is but vanity, and, therefore, let me go into the heavenly kingdom." Imparting a blessing, Mochœmoc allowed the purified spirit to depart, and his body was buried with honour among the monks. Elebinus was interred, moreover, on the outside of the church, where Feidelim had been at first deposited. These remarkable miracles urged Suibhne to repent, and to ask for the protection of Mochœmoc, by stating that he was ready to go on a pilgrimage, or even to suffer martyrdom for his sins. Being thus penitent, he was ordered by St. Pulcherius, to confess his sins,<sup>5</sup> to live in a righteous manner thenceforward, to give alms for his own soul, and for that of Ronan, as also for the souls of his friends, and to endow Christian churches, since the mercy of Christ was ready for those persons, who returned to him. Everything enjoined by the holy abbot on the chieftain was faithfully performed ; and, at last, Suibhne departed from this life, in a good state of mind, and while in his island castle, on the River Suir.<sup>6</sup>

Faibhe Flann<sup>7</sup> Becc, King of Munster, resided at *Tor na Righ*, or the

Professor O'Looney's translated Life, but in the Latin Acts, he is called Foelanus.

<sup>2</sup> Such is the name in Professor O'Looney's translated Life. In the Latin Acts, he is called Slebinus.

<sup>3</sup> The Latin Acts have it, "baculus meus."

<sup>4</sup> In the Latin Acts, this Irish word is called "chrysmale."

<sup>5</sup> The Latin Life states, "Videns eum vir Dei visitatum verâ poenitentia, ait ei ; Confitere peccata tua, et esto de cætero fidelis in omnibus," &c.

<sup>6</sup> The Latin Life has it, "in castello suo, in quadam insula in medio fluminis syure."

<sup>7</sup> In John O'Dugan's Chronological Poem on the "Kings of the Race of Eibhear," we find his reign thus determined :—

a ceat air véag fáilbe flann.

translated by Michael Kearney into English :—

"Ffaibhe Fflann, his raigne 14 yeares held out,"



Kings' Tower, in Cashel.<sup>8</sup> This place, where rises the celebrated Rock, in pre-Christian times, was called *Sidhe Druim*, or "the Ridge of the Fairies," and it was also known as *Drum-feeva*, being surrounded by extensive woods. It was called, likewise, *Ciothdhrum*. The Rock of Cashel is a huge mass of limestone, rising to a considerable height from the surrounding land, and



Fortress and Tribute Cross, on the Rock of Cashel.

perfectly isolated ; it is rugged and irregular, besides being difficult of ascent. *Corc*, the son of *Lughaidh*, and belonging to the race of *Heber Fionn*, was a contemporary with *Niall of the Nine Hostages*, who ascended the throne of Ireland, after the death of *Crimhthann*, which happened in the year 378.<sup>9</sup> Keating has a legend,<sup>10</sup> connected with its first appropriation for building

—See John O'Daly's edition, pp. 18, 19. This toparch gained a victory over the *Connacians*, in 622, at *Carn-Feradhaigh*, or "*Feradach's Cairn*," supposed to have been the ancient name for *Seefin*, in the barony of *Coshlea*, county of *Limerick*. He also fought, at the battle of *Ath-Goan*, or "*Goan's ford*," a place not now known, but, lying west of the *River Liffey*, in 628. He died A.D. 633. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., n. (g), p. 41. Also pp. 244, 245, 250, 251, and nn. (y, z), pp. 252, 253.

<sup>8</sup> The accompanying engraving, by Mrs. Millard, of the Castle and Tribute Cross, on the Rock of Cashel, was drawn on the wood from a photograph of *Frederick H. Mares*, by *William F. Wakeman*.

<sup>9</sup> See Miss M. F. Cusack's very interesting and readable "*Popular History of Ireland*," chap. vii., p. 106.

<sup>10</sup> It runs thus : Two herdsmen of the Kings of *Ely* and *Muskerry*, named respectively *Cularan* or *Ciolarn* and *Durdru*, or *Durdre*, having charge of the great herds of swine belonging to these chieftains, were having them fed, in the great woods around the rock. When, they had continued on the hill, about a quarter of a year, there appeared to them a figure as brilliant as the sun, whose voice was more melodious than any music they had ever heard. It was engaged consecrating the hill, and prophesying the coming of *St. Patrick*. The herdsmen having returned to their homes, related what they had seen to their masters. This story soon reached *Corc*, who repaired without delay to *Shee-drum*. He built a palace there, which was called *Lis-na-Lachree*, or "*the Fort of Heroes*;" and, being King of *Munster*, his royal tribute was received on this rock, now called *Carriack Patrick*.

purposes,<sup>11</sup> in the reign of Corc, King of Munster.<sup>12</sup> This celebrated prince most probably erected the *Caiseal*, or circular stone fort, here, in the fourth century of our Christian era. Most likely, too, he first changed the original name of this place. We have no evidence of his having been a Christian;<sup>13</sup> on the contrary, we find, that when St. Patrick<sup>14</sup> visited Cashel, in the reign of Aenghus-mac-Nadhfraech, who was the grandson of Corc, idol worship was in full exercise there.<sup>15</sup> There can be no doubt, that the great Rock fortress had been of importance in pagan times; and, from its defensive position, it was probably the chief regal fort of the Munster dynasts. According to one authority, the name of this place has been derived from *cais-il*, meaning a stone on which they used to lay down pledges, or from *cis-aíl*, referring to a payment of tribute, owing to the tribute given on it, by the men of Eire.<sup>16</sup> However, this latter statement must probably be interpreted, only to mean the men of Southern Ireland. The toparchs of Munster are frequently called, the Kings of Cashel, while this regal and archiepiscopal city is often styled, Cashel of the Kings. It so happened, that the horses of King Failbhe Flann—then the reigning king—had been put into a meadow, belonging to Liath Monastery, and containing some dry hay. They were driven out of it, by St. Mochœmog, and on hearing this, the toparch became highly incensed. He even commanded the *ceithirn*, or mercenary troops, to seize the Chief of Eile, and his children,<sup>17</sup> who were to be killed, unless Mochœmog were banished from his lands. On learning this, the saint boldly repaired to Cashel, in person, and there he met the king, who said to him, in a rage, “You bald little man, no honour shall here be given to you, but you shall be banished out of our kingdom.” The saint replied, “If I am bald, thou shalt be blind.” No sooner were these words spoken, than a keen and burning pain was felt in the king’s eyes, so that he was completely deprived of sight. Then the king’s friends entreated Mochœmoc to restore his vision. The abbot said, “I will cure the pain, but he shall not see the light.” Mochœmoc then blessed water, with which Failbhe Flann bathed his eyes. Although the pain was removed, his sight was not restored. Then the king slept, and on the night succeeding this event, he had a remarkable vision. A comely senior, whose figure was covered with a bright glory, seemed coming to the king, and taking him by the hand, Failbhe was led from his own house, on the *mur*, or rampart, of Tur Chaisil, to the south side of the Tor. Thence he saw Magh Femen<sup>18</sup> all occupied by a congregation of white saints, in beautiful array. The king asked the old divine, “Who are they forming

Wherefore, the rock was named Cashel, *i.e.*, Cios-aíl, or “the Rock of Tribute.” See “General History of Ireland,” part i., p. 58. Duffy’s edition.

<sup>11</sup> In addition to the old circular cashel or stone cincture, which has been replaced by a more modern stone wall, and the old royal residence yet remaining, on this elevation, yet stand the remains of the Cathedral, and Cormac’s Chapel, nearly in a perfect state; the Round Tower, in fine preservation, and retaining its stone roof; the Vicar’s Hall, and a number of mediæval domestic buildings. The gate-tower, and portions of the ancient walls, are still traceable.

<sup>12</sup> In O’Dugan’s Chronological Poem, he is said to have gloriously reigned thirty years over Munster.

<sup>13</sup> See Richard Rolt Brash’s “Ecclesiasti-

cal Architecture of Ireland, to the close of the Twelfth Century,” chap. vii., No. x., p. 85.

<sup>14</sup> See his Life, at the 17th of March.

<sup>15</sup> See Colgan’s “Trias Thaumaturga,” Septima Vita S. Patricii, pars. iii., cap. xxix., xxx., pp. 155, 156. He appears to have been the first Christian King of Munster, and the legend of his conversion to the true religion is there found related. He was slain, A.D. 489.

<sup>16</sup> See Dr. O’Donovan’s “Leabhar na-g Ceart, or the Book of Rights,” pp. 28, 29. The tributes due to the King of Caiseal are set down, at pp. 42 to 69, *ibid.*

<sup>17</sup> Such is the account in Professor O’Looney’s translated Life, but in the Latin Acts it is stated, that the *obsides*, or “hostages,” of Hele were thus threatened.

<sup>18</sup> The Latin Life states, that the “*arx*

that noble congregation?" The senior answered him, "These are the high bishops, and Patrick the Patron of Erin, and all his saints with him: it is to assist Mochœmoc, whom you seek to destroy, they have come. I say to you, O king, unless you allow Mochœmoc to have his own desire, you shall soon die, and you shall be sunk among the reprobate." Again, the king slept, and once more the senior appeared, and took him away to the north side of the same Tur. Looking out on Magh Mosadh,<sup>19</sup> it was filled with a beautiful congregation, clothed in white. The king thought they remained, on the confines of the two territories of Magh Femen and of Magh Mosadh. He asked the senior who they were, and then he received for answer, "The most glorious Virgin Brigid<sup>20</sup> is there, and St. Ita is with her, besides all the virgins of Erin, who come to assist Mochœmoc, whom you are persecuting; and behold, I predict, O father of your country, that you shall perish, and that none of your race shall ever reign, if you do not give Mochœmoc whatsoever he wills." After this, the senior departed, and the king awoke. Calling his councillors to him, Failbhe related all that had occurred, and then summoning Mochœmoc to his judgment chair, in presence of those assembled, he told what had been revealed. The holy abbot gave praise to God, because the king graciously allowed him to take his own course. Mochœmoc then bestowed his blessing, in return, when highly honoured and rewarded, the superior repaired to his monastery.

Again was this same king visited by St. Mochœmoc and by St. Colman, son of Dare. Failbhe spoke haughtily to both, but he was reprovèd by our saint, who declared, that the bishop, his companion, on account of his nobility, relationship, and virtues, at least ought to receive some courtesy from the monarch, while Mochœmoc also announced, that the Demon of Pride and the Demon of Lust held sway over him. Sensible of his crimes, the king felt sorrowful, and Mochœmoc then cried out to the Demon of Pride, "Thou seed-sower of vices, take flight, and sit on yonder stone, until joined by your companion, when I shall speak to you." Next was the Demon of Lust banished from the king, and he went to keep company with the other wicked spirit. Then said the saint to both, "Depart you two seducers to the north side of Cashel Tor, where we have not to travel, and may you do little mischief until the Day of Judgment." The mediæval legend pointed out the place of their captivity, where their moans and wailings were frequently heard. The king then thanked the Almighty for his miraculous liberation, and he took leave of the holy men, with blessings and honours bestowed on them, when they parted for their respective monasteries.

The monks of St. Mochœmoc once went eastward of Liath Monastery, to hew timber in a wood. It so happened, that one of them cut down a tree, and in falling against another tree, the monk was held fast, nor could he even shout, to make himself heard by his companions who were apart. Not thinking about him, these returned to their house, but, as all were sitting down to table, Mochœmoc remarked, and enquired, regarding the absence of the imperilled brother. The monks said they knew not what had become of him, but the abbot replied, "O sons and brothers, you have committed a great mistake, not considering his danger." Then sending them back, they found the monk, in such a position, that they feared he must be killed, even if they cut that tree. Then Mochœmoc went to the place, and invoking the

Cassel" looks over this plain, to the south of it.

<sup>19</sup> In one passage, the Latin Life has this written "*Campus Monaël*," evidently a

mistake for "*Mossadhe*." This plain reached northward from Cashel.

<sup>20</sup> Her feast occurs, on the 1st of February.



name of the Most Holy Trinity, the tree rose upwards to its former position, while the mark of a deep cut was for a long time afterwards seen in it. The monk was at once miraculously released, and all the company returned to their monastery, giving thanks to God for his mercies. Again, the saint's monks went one day to cut down corn, and three of them suddenly died on the spot. This grieved Mochoemoc, who went thither and blessing some water, he converted it into wine. After an aspersion, the three dead men came to life, but they were faint, until tasting the liquid, their strength returned, when resuming their labours, they lived afterwards for several days. Thence returning to his cell,<sup>21</sup> Mochoemoc saw a tree, the fruit of which was exceedingly bitter. He made the sign of the cross upon that tree, and the fruit subsequently became sweet. Thus, on the same day, Mochoemoc wrought three distinct miracles; first, by converting water into wine, secondly, by raising the dead to life, and thirdly, by changing bitter into sweet fruit. Two of Mochoemoc's monks—an old and a young man—were seized with sickness: the latter died and was buried, the former lived. Then the saint exclaimed after this manner, "O Lord Jesus Christ, how have I deserved of thee, to inflict death on the young man, whom I desired should live, and follow thee, and spare for life the old man so advanced in years!" Then, he told the grave to open, and give up its dead, in the name of Christ, the Son of God. The young man instantly arose, and he blessed the Saviour of all. Next turning to the old man, Mochoemoc asked, if he were ready to die. The senior replied, "It is meet for a very old person to have a desire to go to Christ." He then received the Sacrament, when perfect and pure he departed. Soon, afterwards, an Angel of the Lord came to Mochoemog, and he said, "O servant of God, Christ hath granted thee a privilege, that as you know and desire, so long as you live, whatever may be judged necessary for your people, shall be obtained." The Latin Acts add, that such a Divinely-procured permission, the holy man Pulcherius granted to his disciples.<sup>22</sup>

#### CHAPTER IV.

ST. MOCHÆMOC'S ACQUAINTANCE AND TRANSACTIONS, IN REFERENCE TO SAINTS CANICE, DAGAN, MOCHUMBA, MOLUA, MOFECHTA, FURSEY, DYMA, CUANCHEIR, AND CAINER, AS ALSO TO THE CHIEFS COLMAN, ÆNGUSS, FEIDELIM, CUAN, AND SCANLAN—ST. MOCHÆMOC'S DEATH AND BURIAL—HIS FESTIVAL AND MEMORIALS—CONCLUSION.

ON a certain day, the holy Abbot Canice promised, that he would come to Liath, and at the ninth hour, to visit St. Pulcherius. Canice then lived at Aghaboe, in the territory of Ossory, but, when the appointed hour came, he had forgotten that promise; yet, then a sudden recollection brought it to his mind, and he was troubled on account of that neglect. However, by some extraordinary means, Canice was speedily transported to Leith, the ordinary journey of a day, and there he timely arrived, notwithstanding, to chaunt Nones with St. Pulcherius.<sup>1</sup> The latter ordered a bath to be prepared, for his guest; and, he said to Canice, "O brother, celebrate<sup>2</sup> Mass for us, in the

<sup>21</sup> In Professor O'Looney's translated *Life*, we find, here, *Sella*, with an annotation within a parenthesis ["probably *Sellach-Tellach*, household-residence, or monastic establishment."]

<sup>22</sup> See Colgan's "*Acta Sanctorum Hibernæ*," Martii xiii. Vita S. Mochoemoci Vol. III.—No. 6.

Abbatis de Liath-mor in *Helia*, cap. xix., xx., xxi., xxii., xxiii., xxiv., xxv., xxvi., pp. 592 to 594. With some differences of reading, the *Life*, translated by Professor O'Looney, corresponds in the order of chapters.

CHAPTER IV.—<sup>1</sup> The Latin Acts add:

meantime, so that the monks may return from their work to hear it, acting in the spirit of obedience." This request Canice at first refused, until a miracle, which soon afterwards took place, compelled him to comply. Pouring forth acts of thanksgiving, both holy men then returned to partake of food, the whole community being edified and filled with spiritual joy.

At Liath, too, St. Dagan<sup>3</sup>—afterwards Abbot of Inbher Daile, or Enne-reilly—received his early education, while his career, even then, was marked by the performance of great miracles. Colman, the son of Feradach, and a chief of Ossory, had dared to violate the monastery of Mochæmoc, where a fugitive had taken refuge; and, for this, the saint decreed his chastisement. Yet, afterwards, on repenting, and on making reparation, the chief obtained a pardon, especially owing to his friendship with St. Canice. At one time, Mochæmoc gave the site for a church or cell, to one of his disciples, who was named Mochoimbe, or Mochumba.<sup>4</sup> There he built, at first, a church, and a refectory,<sup>5</sup> or a Tech-osta,<sup>6</sup> "a house of entertainment." Before the latter had been thatched, Saints Mochæmoc, Caineach, Molua<sup>7</sup> Mac Occæ,<sup>8</sup> and Mofechta,<sup>9</sup> happened to arrive there. Mochoimbe asked them to go into the church, as no other building was then ready for their accommodation. Mofechta replied, "We shall not do so, but we shall go into the Tech-osta, for although it is unthatched, God will not let the rain or wind fall upon us this night." There the holy visitors supped and remained until morning. Subsequently, Molua said, "In this place, where charity has been practised towards us, may it abound in riches forever." Then said Mochæmoc, "Though bare this roof of mine be, yet God has sheltered us this night under it, from the wind and rain; so may it be blessed, and may a noble building fail not to be here, at a future time." St. Canice then said, "May no man be killed, in this place." Thus, all three blessed the spot, and their blessing remained on it. Whereupon, taking their departure, Mochoimbhe, its patron, said, "O saints of God, are you going to leave me here alone?" They returned for answer, "We shall be with you spiritually, and you shall be venerated in this place, while you shall come with us to the judgment seat of God." Then, for a sign of this covenant, the five saints present set up five small stones there, in the holy cemetery. These monuments were to be seen, in that same spot, when the Acts of Pulcherius were written, nor could any human power remove them.

Next have we an account, so strongly flavoured with the marvellous and incredible, that it should be ridiculous to attach any credence to it, at least in some of the extravagant circumstances related. This refers to a quarrel,

"Deus, qui eum conduxit citissimè, ipse scit quod illi accidit, qui sibi et nobis latebat, nisi quod ipse viribus perambulet suis." From this passage, Colgan infers, the writer must have been living in the time of St. Canice, whose death is generally referred to about the close of the sixth, or to the beginning of the seventh, century. See "Acta Sanctorum Hiberniæ," Martii xiii., n. 29, p. 597. However, a different conclusion might be drawn from this passage, which seems very considerably changed in wording, at least, as found in Professor O'Looney's English translation from the Irish Life.

<sup>2</sup> In the Latin Acts, the words are, "cantabimus frater interim missam," &c.

<sup>3</sup> His feast occurs, on the 12th of March, and on the 13th of September. At the

latter date, his Life is given, as it is his chief festival.

<sup>4</sup> Colgan thinks his feast may be that of Mochumma, venerated on the 4th of January, or of Mochumma, commemorated on the 17th of June. The latter seems to us the more likely alternative.

<sup>5</sup> So is it designated, in the Latin Acts.

<sup>6</sup> Teach-osta means, "a house of entertainment," and it is now applied to an inn, or to a public ale-house. This was the degenerate successor to the ancient Tech-aoided, or house of hospitality, according to a note, at this passage, by Professor O'Looney, in his translated Life.

<sup>7</sup> His Life may be seen, at the 4th of August.

<sup>8</sup> In the Latin Acts, he is called "filius Coche."

which took place, between a chief,<sup>10</sup> called Ængus, of the Nan-Desies territory,<sup>11</sup> and another<sup>12</sup> of the same race, who is called Feidelem,<sup>13</sup> or Fœlan,<sup>14</sup> son to Eochaidh,<sup>15</sup> or Eatach.<sup>16</sup> However, they agreed to make peace, in the presence of Mochœmoc; yet, this was treacherously broken, by Ængus, who killed his rival, Feidelim. This wicked proceeding greatly irritated our saint, who set out to bring the murderer to repentance, or to denounce him for his grievous crime. Yet, Ængus told our saint, that Cuimin Fota<sup>17</sup> had already blessed him, and had promised him the kingdom on earth and in heaven. "Then," said Mochœmoc, "as Cuimin blessed you, I shall not curse you; but, I shall pronounce a malison against your wife and son." Whereupon, the chieftainess came with her son, and bending her knee most humbly, in the presence of Pulcherius, she said, "For the sake of Christ, spare us, O father, and willingly shall we do whatever you require from us, for you know, it was not within our power to correct the acts of our lord, the king, who has offended." With this submission, Mochœmoc was pleased, and, he replied, according to the legend, "I shall pronounce a malediction on this lake, which surrounds and defends his castle, and on its occupants." Then the waters of the lake were mysteriously absorbed in the land, beneath and around, which seemed to be dry, while the castle itself disappeared. This portent did not remove his obduracy, from Ængus; but, to punish him still more, his favourite daughter, and a war-steed, which was strong and fleet, died, on the instant. The chief was now moved to sincere repentance, and he asked the saint's pardon. Mochœmoc prayed for him; and, once more, the lake and castle appeared, while the favourite daughter, and his war-steed, came to life. As a thank-offering, Ængus granted land, whereon a church might be built, to God and to Pulcherius. The saint imposed a suitable penance upon him, and having regulated for the building and government of that cell, Mochœmoc returned again to his own monastery.

The holy Bishop Furse<sup>y</sup><sup>18</sup> and the devout Abbot Pulcherius greatly loved an *alumnus*, named Scanlan, the son of Fœlan, and who spent much of his boyhood days, in their company. This youth was of a noble family, and he grew up, under their teaching, in morality and piety. Owing to a dynastic jealousy, lest he might aspire to power, a chief, called Cuan or Cuana, seized on the young man, and then cast him into a prison. The saints at once set out to procure his release, and coming to Cuan, Mochœmoc said to him, "O chieftain, restore our friend safely to us, for he has no evil intent against you." The chief answered, "Truly, as yet, he hath done nothing evil against me, but I fear, he may do it by contending for my principality." St. Mochœmoc replied, "I promise, he shall not injure you during life." Then the chief re-assured said, "I shall do what you wish, but come with me to

<sup>9</sup> He is supposed, by Colgan, to have been St. Fechin, Abbot of Fore, whose Life has been already given, at the 20th of January.

<sup>10</sup> In Professor O'Looney's translated Life, I find him called Iarla Engusa. Iarla means "an earl," but in this sense, as we are told, in a note, it signifies a *Rígh Tuatha*, who was entitled to follow next after the high king; and, it may be derived, perhaps, from the Irish *iar-f-laic*, "a rear-chief," or a "following-king," and not from the English word, Earl, or its derivatives.

<sup>11</sup> The old author remarks, that the mother of St. Mochœmoc belonged to this tribe.

<sup>12</sup> In Professor O'Looney's translated

Life, also, he is called, Iarla.

<sup>13</sup> So is it found, in Professor O'Looney's translated Life.

<sup>14</sup> Such is the name, as given in the Latin Acts.

<sup>15</sup> Thus written, in the translated Life.

<sup>16</sup> Thus written, in the Latin Acts.

<sup>17</sup> His feast is assigned, to the 12th of November, and, he died, A.D. 661, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 270, 271.

<sup>18</sup> Colgan supposes him, to have been St. Furse, Abbot of Perrone, and whose Life has been already given, at the 16th of January. Additional notices are at the 9th of February.



Cashel city,<sup>19</sup> and, that he may stand as a witness,<sup>20</sup> I shall release him, in your presence, before the king." When they came to Cashel, Cuan gave Scanlan his liberty, in presence of the monarch. For, at this time, the bishop of Imlech, or Emly,<sup>21</sup> happened to be with the king, in Cashel, and he said, "O sovereign, Cuan is very dear to you ;" and the king replied, "Truly do I love him." Then the bishop urged, "Propose to Cuan, that he shall comply with the wishes of Mochœmoc, for on whatever day Cuan shall incur his displeasure, he shall die." Although, Cuan then promised to be at peace with Scanlan, yet he afterwards displeased Mochœmoc, and died as a consequence. Through a love for our saint, the King of Cashel willed that Scanlan should succeed as chief. He also asked the bishop for his opinion, regarding the merits of Mochœmoc. "I believe," said the bishop, "that if Mochœmoc told Sliabh Cua<sup>22</sup> to remove into the place of Magh Feymin<sup>23</sup> beyond the River Suir, and that Magh Feymin should leave its own position, and go to Sliabh Cua, the Almighty would grant it to honour his saint." The king gave praise to God, and the fame of Pulcherius was greatly magnified. One Dima, a good man, whose father is called Feichin, or Fiechenus, was a faithful friend of our saint, and he had asked the holy abbot, in the name of the Blessed Trinity, whenever his last sickness took place, that he Dyma might enjoy the happiness of receiving Holy Communion from the abbot's hands. This favour Mochœmoc promised. He happened to be living, in the Monastery of Inis Leamlachta,<sup>24</sup> or Inishlounaght,<sup>25</sup> in the southern part of Ossory territory, where the Feor river flows into the strait of the sea,<sup>26</sup> when a messenger arrived from the infirm Dyma. At once, Pulcherius hastened to see him, but before his arrival, the sick man died, and his friends were bewailing his loss, and making preparations for his burial. They watched around his corpse, and when Pulcherius came, he went alone at night to the coffin, a bright light shining above, and signing the cross over Dyma's body, the saint cried out, "My dear friend Dyma, arise in Christ's name, that you may receive the Holy Viaticum from my hands, as your faith desired it." Immediately, as if awaking from a profound sleep, the dead man rose up, and he praised God. Mochœmoc then said, "Do you now desire to live with your people again, or to go back to the repose you have left?"

<sup>19</sup> In the Irish Life, the word, *Cathair*, is used.

<sup>20</sup> The Irish word used is *fiadnaise*.

<sup>21</sup> In the year 660, Conangius or Conaing Ua Daint, Abbot of Imleach Ibhair, or Emly, died. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 270, 271. As he departed five years after the death of our saint, Colgan thinks he may be the prelate here noticed, and he is assigned a festival, at the 23rd of September.

<sup>22</sup> This was the ancient name for the mountain, now called Cnoc Mældomnaigh, or Knockmældown, south of Clonmel, in the county of Waterford. The name is still preserved, but pronounced Sliabh Gua, and it is now popularly applied to a district in Seskinan parish, lying between Dungarvan and Clonmel, and in the barony of Desies without Drum. See Dr. O'Donovan's "Leabhar na-g Ceart, or Book of Rights," n. (t), p. 16.

<sup>23</sup> Relatively to the former place, it extended northwards, and beyond the River Suir.

<sup>24</sup> Professor O'Looney renders it into English, "Island of the new milk."

<sup>25</sup> In his Tract, "*Cœnobium Cisterciensium Hiberniæ*," Sir James Ware tells us, that about the year 1187, a Cistercian monastery was founded and endowed, at Inishlawnaght, by Donald O'Brien, King of Limerick, and by Malachy O'Felan, Chief over the Decies. It lay on the banks of the Suir, in the county of Tipperary, and hence, it was also called the Monastery of the Suir. See p. 74. It is represented now by a parish, called Inishlounaght, situated partly, in the baronies of Iffa and Offa East, in the South Riding of the county of Tipperary, and this part is shown on the "Ordnance Survey Townland Maps for the County of Tipperary," Sheets 76, 77, 82, 83, while the townland proper is on the last-noted Sheet. Another part is in the barony of Glenahiry, and this is found on the "Ordnance Survey Townland Maps for the County of Waterford," Sheet 1.

<sup>26</sup> This identification of site is only found in the Latin Acts.

All those persons in the house ran to hear the conversation, between the saint and their master Dyma, for whose restoration they blessed our merciful Lord. Dyma expressed his great desire to leave the world, and he gave himself and his posterity to St. Mochœmoc. Then receiving Holy Viaticum from his hands, Dyma departed in peace, and Mochœmoc took care to have his remains deposited, in his monastery, at Liath.

Again, it happened, that our saint despatched one of his monks, named Cuancheir,<sup>27</sup> to the western part of Ireland. On returning, this monk died in the city of Emly, situated on the plain of Munster, and there he was buried. Hearing this, Pulcherius set out to bring the body for interment to his monastery, but the Archbishop of that city would not consent to such removal. While this point was contested, Pulcherius said, "Is it right for you to keep the body of my monk, who gave both his soul and his body to my monastery?" The bishop replied, "God knows it, for I do not." When Mochœmoc heard this, he said, "You know, my Lord, that this is an injustice, and you shall see a corresponding indication." Going to the tomb, the monk's grave was miraculously opened, and his abbot took him by the hand, when the monk came forth from his place of burial. Then, the bishop, giving praise to God, cried out in a loud voice, "I ought not keep your revived monk, whom the Almighty hath brought to life, like Lazarus,<sup>28</sup> owing to the merits of his servant. God knows, that I acted through no evil intention, but solely to have the relics of a saint in the cemetery of this church." Afterwards, obtaining the permission and blessing of the bishop, Mochœmoc and his monk Cuancheir returned with joy to their monastery. Subsequently, Mochœmoc sent that monk to build the monastery of Glassmore. There he lived, for many years, a very holy life, and there, too, he wrought miracles, until he happily departed to a better life. Another miracle, Mochœmoc wrought, in favour of a holy virgin, named Cainer,<sup>29</sup> who had lost her sight for a long time, but who was led to the saint. She asked him, in Christ's name, to bless her eyes, and he complied, at the same time recommending her to bathe her face with holy water. This she did, and soon she saw the earth and sky, in the presence of a great multitude of persons. Then Cainer returned to her sanctuary blessing God, for the miracles wrought through his saints. Thus, after the Almighty had performed many wonders, such as raising the dead to life, curing many afflicted persons, and exorcising demons, through the instrumentality of our saint, and when Mochœmoc had founded many monasteries, old age came upon him, and he was warned, that his term of life had expired. Calling his monks around him, he imparted a blessing, on them, and on Liath, where he was buried with great solemnity.<sup>30</sup>

Calculating on circumstances related, and the periods of some persons, stated to have lived contemporaneously with him, Dr. Lanigan is of opinion, that our saint must have been, at least, 106 years old, at the time of his death, which occurred on the 13th of March.<sup>31</sup> According to the quatrain of

<sup>27</sup> This Cuan, surnamed Cearr, is supposed by Colgan to be identical with St. Cronan, the Patron of Glassmore, whose Life is given, at the 10th of February. Thus, Cuan, Mochua, and Cronan, are names often confounded by Irish writers. Yet, to us, it does not seem to be clear, that the present holy monk can be identical with St. Cronan, of Glassmore, or Clashmore, as may be found on a comparison of the respective Acts.

<sup>28</sup> St. John xi.

<sup>29</sup> Colgan supposes her to have had a festival, on the 5th of November.

<sup>30</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," xlii. Vita S. Mochœmoci, Abbatiss de Liath-Mor in Helia, &c., cap. xxvii., xxviii., xxix., xxx., xxxi., xxxii., xxxiii., xxxiv., xxxv., xxxvi., xxxvii., pp. 594 to 596, and nn. 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, pp. 597, 598. With several differences of detail, Professor O'Looney's translated Life substantially agrees.

an Irish Poem,<sup>32</sup> quoted by the O'Clerys,<sup>33</sup> Mochæmhog attained the very extraordinary age of 413 years.<sup>34</sup> This, however, is clearly a mistake, or an extraordinary exaggeration.<sup>35</sup> They also add, that A.D. 655 was the date for his departure, apparently relying on the chronology of the Annals of Ulster,<sup>36</sup> and on that of the Four Masters.<sup>37</sup> After his death and burial, in his monastery, various miracles were performed, at the tomb of St. Pulcherius. The Irish Calendars commemorate the feast of St. Mochæmoc, or Pulcherius, at the 13th of March. Thus, is he noticed, in the "Feilire" of St. Ængus,<sup>38</sup> in the Martyrologies of Tallagh,<sup>39</sup> of Cashel, and of Marianus O'Gorman; in Ængussius auctus, in the Carthusian Martyrology, by Hermann Greuen; in the Martyrologies of Canisius, of Philip Ferrarius, and of Donegal.<sup>40</sup> In the Patrician Decade,<sup>41</sup> also, it is noted,<sup>42</sup> and the name of this saint occurs as Mocœvogus, in the anonymous list of Irish Saints, published by O'Sullivan Beare.<sup>43</sup> He is frequently called Pulcherius, in various Calendars.<sup>44</sup> In that Calendar, compiled by the Rev. Dr. Reeves, the name of this saint is entered, as Abbot of Dundrum, who died A.D. 496.<sup>45</sup> Here, evidently, a mistake of entry has been permitted. His references to other pages of his

<sup>31</sup> See "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. v., p. 25, and nn. 72, 73, pp. 28, 29.

<sup>32</sup> Mr. Joseph O'Longan has kindly furnished this quatrain, to the writer, from the Book of Leinster, where it is found in the foot margin, col. 3, p. 353. He has also given the accompanying English translation:—

Sægul moœæmoc leit  
noœo œelat tuip na tœeit  
œa reœt mbliaœan œœtu cœt  
nï iapmap nï immapbœœc.

The age of Mochæmoc Liath,  
Noble or humble do not deny,  
Twice seven years and four hundred  
It is no addition, it is no fiction.

Substantially this agrees with the O'Clery's Irish version, and with the corresponding English translation. Mr. O'Longan says, that Leith, "grey," refers to Mochæmog himself, on account of his great age.

<sup>33</sup> In the margin of the original Calendar were the letters f. 40., which are interpreted by Dr. Todd, as meaning, "the Feilire of Aongus."

<sup>34</sup> Colgan would here make an emendation, that this notation ought probably to be 14 over 100, which should give him a term of 114 years. See "Acta Sanctorum Hiberniæ," Martii xiii. Appendix ad Acta S. Mochæmoci, cap. v., p. 599.

<sup>35</sup> The Irish words are said, by an excellent authority, to have been entered for others, signifying above one hundred. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 266, 267, and n. (c.) *Ibid.*

<sup>36</sup> See Dr. O'Connor's "Rerum Hibernicarum Scriptores," Annales Ultonienses.

<sup>37</sup> These writers, however, place his death at the 3rd of March: they must have meant the iii. of its Ides.

<sup>38</sup> The following stanza, from the Leabhar Breac copy, with the English translation, has been furnished by Professor O'Looney:—

b. iii. 10. Rœnfaœoe moœæmoc  
œon biœhoœmnu biaœ  
œuangur œaœo œœœœœ  
O liaœ moœ maœœ biaœ.

May Mochæmoc protect us,  
To the eternal protection to  
come,  
Cuangus the chaste of perfect  
knowledge,  
From Liath Mor, good the two  
men.

<sup>39</sup> At the iii. Idus, Rev. Dr. Kelly's edition simply records, "Mochæmog Lieth moir," at p. xviii. In the Franciscan copy, at the same day, and after the entry of ten foreign saints, we find Mochæmoc leith moir. Attached to this, is the gloss: Sægul moœæmœc leith nï œelat tuip na tœeit xiiii. cccc. nï bægul nï himmaibœœc.

<sup>40</sup> Edited by Drs. Todd and Reeves, pp. 74, 75. There he is called Mochæmhog, Abbot of Liath-mor.

<sup>41</sup> See lib. x., cap. 2.

<sup>42</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xiii. Appendix ad Acta S. Mochæmoci Abbatis de Liath-mor, in Helia, cap. v., pp. 598, 599.

<sup>43</sup> See "Historiæ Catholicæ Ibernix Compendium," toms i., lib. iv., cap. xi., p. 49.

<sup>44</sup> See "Circle of the Seasons," p. 73.

<sup>45</sup> To me, this appears confounding the present saint with St. Mochaol, Abbot of Ændruim, who died on the 23rd of June, A.D. 496, according to O'Donovan's "Annals of the Four Masters," vol. i., pp. 158 to 161, and n. (h.) *Ibid.* The Annals of Inisfallen have A.D. 490; the Annals of Ulster, A.D. 493, and from a different authority A.D.



work,<sup>46</sup> however, serve to create some confusion, in the minds of his readers.<sup>47</sup> There is allusion made to the Castle of Rath-Temayn,<sup>48</sup> where the King of Ulster dwelt, as mentioned in the ancient Life of St. Mochœmog or Pulcherius, found in the Book of Kilkenny.<sup>49</sup> This place, as we are told, was in Kilmore parish, county of Down. With more or less of ideal accuracy, in reference to his individuality, the Scotch Kalendars also commemorate St. Pulcherius. Thus at the 13th, iii. Idus, the Kalendar of Drummond has, in Hibernia, the Natal Day of the Holy Confessors, Mochœmoc and Cuangus, was celebrated.<sup>50</sup> To the succeeding article, our readers are referred, for some additional illustration. Besides his own place, at Leigh, where he was venerated as chief patron, there is a church, called Kill Mocœmog, or Kil-makevoqe,<sup>51</sup> from this saint, and it is situated in the barony of Ida, and county of Kilkenny.<sup>52</sup> There is, also, a large parish, called Kilmocomoge,<sup>53</sup> in the West Riding of Cork County, and which probably derives its denomination from him.

If the life of every good man can be presented, "to point a moral and adorn a tale," some account regarding the labours, and life of a holy Irish monk, who flourished in the sixth and seventh centuries, may claim attention and interest, when brought before Irish readers. They serve to illustrate the habits and usages of our early monasticism, and the efforts of its promoters. Opposition, too, St. Mochœmoc had to meet with. However, his calm and collected mind, so far from being disconcerted, only displayed a fertility of resource, and all the greater, in proportion to the magnitude of the difficulties, with which he had to cope. Christian courage enabled him, not only to overcome those difficulties, but even to turn them into so many helps to favour his great enterprises. Thus, in a short time, he had the happiness to see the walls of a magnificent monastic establishment rising before his eyes, and it encouraged him the more to resume his labours of love. The Almighty crowned his work, with marvellous success, as he always desires to aid those, who are in earnest, about good and useful undertakings.

ARTICLE II.—FESTIVAL OF A REPUTED ST. KEVOCA, IN SCOTLAND. Passing from, or rather reverting to, the previous Life of St. Mochœmoc, we have next to consider cautiously the accounts furnished to us, from the Scottish Calendars, and by Scottish writers, regarding a St. Kevoca, or Kennocha—as named by the Bollandists<sup>1</sup> at this day—and who is reputed to

498; while the Annals of Tighearnach, give A.D. 497.

<sup>46</sup> At p. 236, we find nothing regarding this saint, if he be not confounded with St. Mochumma of Druimbo.

<sup>47</sup> He alludes to a townland, called Rademnan, in which the Down Survey has a castle, called Radaman. It was in the Kinealarty portion of Kilmore parish, baronies of Kinealarty and Upper Castlereagh, county of Down. See "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix M, p. 216, and Calendar, LL, p. 377.

<sup>48</sup> Colgan has printed it incorrectly Rath-leamain. See "Acta Sanctorum Hibernie," xiii. Martii. Vita S. Mochœmoci, Abbatis de Liath-mor in Helia, cap. x., p. 590.

<sup>49</sup> Fol. 81, col. 2, l. 39. See Rev. Dr. Reeves' work, at p. 216,

<sup>50</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 7.

<sup>51</sup> See "Ordnance Survey Townland Maps for the County of Kilkenny," Sheets 40, 41. The townland proper is on Sheet 41.

<sup>52</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (b), p. 267. The editor tells, that when he wrote, the peasantry were beginning to corrupt this church to Kill-Ivory, from a false notion, that Cæmhog denoted *ivory*.

<sup>53</sup> It is situated, in three different baronies, viz.: Bantry, East Carbery and West Carbery. Its bounds are defined on the "Ordnance Survey Townland Maps for the County of Cork," Sheets 79, 80, 91, 92, 93, 104, 105, 106, 107, 117, 118, 119, 131.

ARTICLE II.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Martii xiii. De S. Kennocha Virgine in Scotia, p. 338.

have been a holy virgin, who was venerated in Scotland. How far the claim can be admitted requires further elucidation than we have yet found. Some account of her is in the Chronicle of Scone.<sup>2</sup> The legend of St. Kevoca, Virgin, as contained in the Breviary of Aberdeen,<sup>3</sup> supplies us with little that can be relied upon, as furnishing historical facts. In general terms, it details, that she sprung from a noble race of the Scoti. Her purity, piety, amiability, as also the miracles which she wrought, are chiefly the subjects for eulogy. Though beautiful in face and figure, she declined proposals of marriage from nobles, and she affirmed, that her only spouse was Jesus Christ, and he crucified. It is stated, that she suffered persecution and exile, because she would not sacrifice to idols. Prayer, watching, alms-giving, and austerities, were practised, and she willingly embraced poverty, as the chief means for avoiding all secular attachment. Neither threats, exile, nor poverty, could divert her from this determination. She is said to have attained a holy old age, and to have beheld the Angels then inviting her to partake of a heavenly inheritance. In Kyle, a church was built, and there, too, it is stated, she died, and was held in great honour.<sup>4</sup> The name of this saint is still preserved, in the parish of St. Quivox or St. Evox, in the immediate vicinity of Ayr.<sup>5</sup> There is a Kevoek burn, in the parish of Eaglesham.<sup>6</sup> Her chief church is said to have been near to Glasgow.<sup>7</sup> According to Camerarius and Dempster, this saint is thought to have departed, in the year 1007, and during the reign of Malcolm II. over Scotland.<sup>8</sup> The Scotch, as we are told, were accustomed to invoke St. Kennocha, in an ancient form of prayer.<sup>9</sup> Again, the Scottish Kalendar of Arbuthnot has a feast of St. Kevoca, a Virgin, with nine Lessons, at the iii. Ides of March, or the 13th of this month;<sup>10</sup> as likewise that Kalendar, in the Breviary of Aberdeen, where she is noted as Virgin and not Martyr.<sup>11</sup> In the Martyrology of Aberdeen, at the 13th of March, we read, S. Kennoche virg. in scotland vnder King Malcoline 2.<sup>12</sup> At the 13th of March, in his "Menologium Scoticum," Dempster introduces, in Scotia, Kenneir, a holy virgin.<sup>13</sup> Camerarius,<sup>14</sup> Laherius,<sup>15</sup> Hermann Greuen,<sup>16</sup> Ferrarius,<sup>17</sup> and Arturus,<sup>18</sup> also, notice her.<sup>19</sup> However, according to the Rev. Dr. Reeves,<sup>20</sup> the St. Kevoca of Scottish Hagiology is simply the same as Cæmhog, pronounced, *Keovóg*, and more generally called Mo-Chæmhog, with the familiar

<sup>2</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March xiii.

<sup>3</sup> Pars Hyemalis, fol. lxxiii.

<sup>4</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 374, 375. There, too, it is stated, she was buried. See Bishop Challenor's "Britannia Sancta," part i., pp. 173, 174.

<sup>5</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March xiii.

<sup>6</sup> See "New Statistical Account of Scotland." Renfrew, p. 385.

<sup>7</sup> It is called St. Kennock's Kirk. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March xiii.

<sup>8</sup> The transactions of his reign are given in Buchanan's "Rerum Scotticarum Historia," lib. vi., pp. 183 to 187.

<sup>9</sup> It is thus set down: "Deus amator castitatis et auctor, S. Kennoche Virginis tue precibus, mentis et corporis eam nobis tribue puritatem, per quam æternam valeamus

evadere corruptionem. Per Dominum," &c.

<sup>10</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 98.

<sup>11</sup> See *ibid.*, p. 114.

<sup>12</sup> See *ibid.*, p. 147.

<sup>13</sup> See *ibid.*, p. 194. In his "Historia Ecclesiastica Gentis Scotorum," tomos ii., lib. x., num. 758, p. 412, Dempster has an account of a St. Kennotha, said to have had a festival, at the 13th of March.

<sup>14</sup> At the 10th of March.

<sup>15</sup> In Menologio Virginum.

<sup>16</sup> In his additions to Usuard's Martyrology.

<sup>17</sup> In Catalogo Generali Sanctorum.

<sup>18</sup> In Gynæceo Sacro.

<sup>19</sup> See the Bollandists' "Acta Sanctorum," tomos ii., Martii xiii. De S. Kennocha Virgine in Scotia, num. 2, p. 338.

<sup>20</sup> See "Transactions of the Royal Irish Academy," vol. xxiv. Antiquities. On the Céili-dé, commonly called Culdees, part iii., sect. ii., n., p. 152.

<sup>21</sup> We are told, that the Irish peasantry consider for this reason St. Dabheog of

prefix. His Acts we have already given, for this same day. The history of his metaphysis is thus explained. The termination *og* is grammatically feminine,<sup>21</sup> and the Gaelic-speaking Scotch of the middle ages, not knowing the antecedents of St. Cæmhog, changed the gender, while the hagiologist accepted this name upon the terms.<sup>22</sup> All this is very curious, and it serves to show, how slow we should be, to accept without a critical examination and judgment many legends related of the ancient saints.

ARTICLE III.—ST. GERALD OR GARALT, ABBOT OF ELITERIA, AND BISHOP OF MAYO, COUNTY OF MAYO. [*Seventh and Eighth Centuries.*] Although this distinguished Irish-Saxon saint was a man of great virtue and usefulness in the Church, it is to be regretted, that his Acts, as remaining to us, are not quite authentic. In the Franciscan Convent, Dublin, there is a Latin Life of St. Gerald, Abbot.<sup>1</sup> This is thought, by Colgan, possibly to have been written by Augustine Magraidin, a Canon Regular, living on the Island of All Saints; but, Rev. Dr. Lanigan<sup>2</sup> deems, from some of his genuine Tracts, that Magraidin could not be the author of what he terms such “barbarous stuff,” which the Bollandists declare to be full of nonsense and intolerable. Some Manuscript Codices are extant, containing the Acts of this saint.<sup>3</sup> That Life, taken from the Book of the Island, has been published by Colgan, at the 13th of March.<sup>4</sup> The Bollandists,<sup>5</sup> in like manner, have emended or partly inserted these Acts; while, Bishop Challenor,<sup>6</sup> and Rev. Alban Butler,<sup>7</sup> have brief notices of St. Gerald, or Giraldo, also called Garalt, by the Irish. The mediæval Life of this saint, not alone abounds with fables, and contradictions, but even it contains anachronisms. According to it, Gerald was the son of a certain King Cusperius, and his mother was a queen. He was born in England, it is supposed; and, he is said to have been the youngest of four brothers, but, he surpassed the other three, both in dignity and miracles. His other brothers are named, Balanus,<sup>8</sup> Berikertus<sup>9</sup> and Hubritanus.<sup>10</sup> The birth of our saint was manifested by a miracle. While St. Colman<sup>11</sup> lived at Lindisfarne, all the foregoing brothers were placed under his charge; and, by him, they were instructed in the liberal Sciences, as also in Theology. They were brought up in the monastic profession, and in due time promoted to Holy Orders. Of the original monastery, at Lindisfarne, we have left no remains; however, it seems probable enough, the fine ruins yet standing there borrowed their chief features from the older architecture, incorrectly called Anglo-Saxon, but most certainly of early Irish

Lough Derg to have been a woman. “And if we were not possessed of record evidence concerning the sex of St. Dabheog, we can very easily conceive how a legend writer who was guided by popular conceit would create a *Sancta Davoca*.”

<sup>22</sup> Thus, St. Fintan or Munna, in one Scottish charter, is called *Sancta Munda*. See “*Origines Parochiales Scotiæ*,” vol. ii., p. 72.

ARTICLE III.—<sup>1</sup> In the Manuscript, “*Vitæ Sanctorum*,” ex Cod. Inisensi, pp. 251 to 257.

<sup>2</sup> See “*Ecclesiastical History of Ireland*,” vol. iii., chap. xix., sect. vii., n. 85, p. 167.

<sup>3</sup> These are MS. Bodl. Rawl. R. 505, pp. 231-235, vell. folio, xiv. cent. MS. Bodl. Rawl. B. 485, f. 179, vell. 4to, xiv. cent.

<sup>4</sup> See, “*Acta Sanctorum Hiberniæ*,” xiii. Martii. Vita S. Geraldii Abbatis Elithe-

rensis et Mageonensis. This is illustrated by notes, and by an Appendix, in four chapters, which follows, pp. 599 to 606.

<sup>5</sup> See “*Acta Sanctorum*,” tomos ii., Martii xiii. De S. Geraldo Abbate et Episcopo Mageonensi in Hibernia, Synopsis historica, 3 sections and 27 paragraphs, pp. 288 to 293.

<sup>6</sup> See “*Britannia Sancta*,” part i., p. 172.

<sup>7</sup> See “*Lives of the Fathers, Martyrs and other principal Saints*,” vol. iii., March xiii.

<sup>8</sup> His feast is assigned, to the 3rd of September.

<sup>9</sup> He is also called St. Nem, and notices regarding him will be found, at the 18th of February, and at the 6th of December.

<sup>10</sup> In the Irish Calendar, he is called Uildbrith or Hulbritan, and his feast is set down, at the 24th of April.

<sup>11</sup> See his Life, at the 8th of August.



or Scottish fashion. In the peculiar turning of the arches, zig-zag and chevron mouldings of the arches and columns, bases and capitals, as also in the well-chiselled stones, and in the massive, well-fitted style of masonry, not to speak of many patterns in details, the Priory on Holy Island presents the closest types of Irish Romanesque architecture.<sup>12</sup> How long the brothers remained at Lindisfarne is not related, but, we are informed, that Gerald was promoted to be Abbot at Winchester.<sup>13</sup> This is denied, however, as being incompati-



Lindisfarne Priory, England.

ble with the truth of his story.<sup>14</sup> He cured the lame, the paralytic, and those afflicted with various diseases, while the fame of his sanctity, likewise, brought many monks to live under his rule. When St. Colman left Lindisfarne, in 664, for the purpose of going to Ireland, a doubt seems to exist, as to whether or not, he remained afterwards for three years, at Iona. But, it is related, that he founded a monastery, in Inisbofinde or Bophin Island, off the coast, and within the present county of Mayo, A.D. 665,<sup>15</sup> or 667.<sup>16</sup> He had brought with him all the Scottish or Irish, that lived at Lindisfarne, and about thirty English monks, who volunteered to accompany him to his new home.<sup>17</sup> Whether or not, St. Gerald was one of his travelling companions<sup>18</sup> seems to

<sup>12</sup> The interior view here presented exhibits some of those features. It has been drawn, by William F. Wakeman, and it was engraved, by Mrs. Millard.

<sup>13</sup> It is remarked, by Colgan, that there were two monasteries there; and, that, in the older one, St. Gerald had embraced the Benedictine rule. But, all this is a mistake, for St. Gerald belonged to the Columbian, and not to the Benedictine Order. Archdall has copied this misstatement. See "*Monasticon Hibernicum*," at Mayo, p. 505.

<sup>14</sup> See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. iii., chap. xix., sect. vii., n. 87, pp. 167, 168.

<sup>15</sup> Such is Ussher's chronology, in "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., pp. 499, 539.

<sup>16</sup> Argued on the supposition, that he spent three years at Iona, after leaving Lindisfarne.

<sup>17</sup> Long after St. Colman's death, English and other students continued to frequent the school, which he probably founded, at Mayo. See Ven. Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iv., cap. 4.

<sup>18</sup> So states Sir James Ware, in "*De Hibernia, et Antiquitatibus ejus*," cap. xxvi., p. 220.

<sup>19</sup> Rev. Dr. Lanigan thinks, that if this

be a mooted question ;<sup>19</sup> but, in any case, our saint, having embarked on several ships well provided with all necessities for the voyage, with his three brothers, and, it is stated in the Acts, three thousand disciples, from England, followed St. Colman, when he had left Lindisfarne. These landed at the mouth of the Shannon, and in the province of Connaught. Our saint's brothers are named, Ballon, Berechert and Hubriton. It is related, in the Acts, that the voyagers met with opposition, from a certain wicked ruler there, named Ailill,<sup>20</sup> who was very hostile to religious men. He sent a force to oppose their landing. However, we are told, that by a miracle of a very unusual kind, he was mollified, and he not only gave them permission to remain, but they obtained possessions to found a monastery. It was called Elitheria,<sup>21</sup> and Colgan has ventured to conjecture, that as the word seems to have a similarity to Elitheir, "a pilgrim," so the church of Ros-irial,<sup>22</sup> or of Kill-na-elitheir,<sup>23</sup> in the county and diocese of Galway, may be identified with it.<sup>24</sup> Afterwards, the legend of his Life relates miracles, performed by St. Gerald, and especially one, whereby he removed a large stone, from the bed of the River Muayd, or Moy,<sup>25</sup> and which caused obstruction to the nets of fishermen. St. Colman had founded a monastery at Mayo,<sup>26</sup> in Connaught, for English monks, and hence the place is frequently called "Mayo of the Saxons," in old documents. However, the Acts of St. Gerald mention, that a certain King of Connaught, named Ragallus,<sup>27</sup> hearing about the mode of living, adopted by the holy abbot and by his monks, sent a message, that they should visit him. On obeying this order, he bestowed land, whereon

were so, Gerald must have been very young, at the time of St. Colman's departure. See "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. vii., p. 166.

<sup>20</sup> He is thought, by Colgan, to have been identical with Ailell, the father of St. Lochan, and the son of Cathal or Cathaldus, son to Cobchach, son of Ennius, son to Ailell, son of Fiach, as stated in the "Sancitologic Genealogy," chap. vi. The posterity of this Fiach had great power, in the western parts of Connaught, where St. Gerald set up his religious foundations.

<sup>21</sup> The Acts of St. Gerald attribute the origin of the name, from the legend told, about a tame deer, that remained in the place, during the lifetime of St. Gerald : "Unde ab illa cerva ibidem miraculose permanente nominata est illa Abbatia Eliteria, cerva enim in Hibernico sermone, idem sonat, quod Elith," cap. vii. However, Colgan doubts, that such was the cause for this name ; and, he prefers to derive it from Elitheir, which means "a pilgrim," and which probably alludes to the fact, that the Saxons came there as pilgrims. In no part of Connaught could he find a church, called from "a deer," except in one instance, in the diocese and county of Galway, *i.e.*, Aghmagh, not Elit-magh. In both cases, the Latin might be "cervæ Campum," or the "plain of the deer."

<sup>22</sup> Here there was a Franciscan convent, in Colgan's day. Some thought, this name might be derived, from Ros-riaghla, *i.e.*, "the promontory," or "hill of the Rule."

<sup>23</sup> This could mean "the cell of the

pilgrim," or "foreigner." It was near to Mayo, and in the same diocese, where St. Gerald afterwards had rule. In this diocese, too, was the church, called Tech-Saxon, or "the house of the Saxons," while there was another, called Kill-an-gail, or "church of the Galls." The Irish were accustomed to apply the latter term, more correctly to the Gauls, at first, but afterwards it was used for the Angles or Anglo-Saxons, who were called Gail, or "strangers," while their country was denominated Gall.

<sup>24</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xiii., nn. 9, 11, p. 603. Dr. Lanigan thinks, that Eliteria had been possibly a dependency on Mayo, as was probably also a church in the same diocese, called Tech-Sasson, "the house of Saxons," or of "Englishmen." See "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. vii., n. 90, p. 168.

<sup>25</sup> This river rises near the borders of Roscommon County, and taking a northerly course, it falls into the Atlantic Ocean, through Killala Bay.

<sup>26</sup> This is now a parish, in the county to which it gives name, and extending into the baronies of Clanmorris and Kilmaine. Its bounds are shown, on the "Ordnance Survey Townland Maps for the County of Mayo," Sheets 90, 91, 100, 101. The town and parks are found on Sheets 90, 91.

<sup>27</sup> In 670, we read, that Cellach, son of Ragallach, King of Connaught, died, after taking Holy Orders. See John D'Alton's "History of Ireland, and Annals of Boyle," vol. ii., p. 112.

they built an abbey, which subsequently was called Magionia. Near this spot was a place, known as the Hill of the Magi, where a chief professor of magic art had a school and a number of scholars. They were opposed to our saint's community, at first, but a wonderful miracle convinced them of their impotence to prevent the spread of Christianity in these parts. St. Gerald divided his community into three bands; one of these he sent back to England, a second band was employed in building walls around the monastery, while the third was occupied at prayer for the people, or in singing the holy Mass and the Canonical Hours. The Lord's fold thus increased in honour and sanctity, under the pastoral care of St. Gerald. While here, nine robbers, who were relations, endeavoured to hide, in a lake-island, nine oxen, stolen from the saint, but these were miraculously recovered. During the joint reigns of Diarmait and Blathmac,<sup>28</sup> over Ireland, a great famine prevailed, and the multitude of people in Ireland was very great. An edict went forth, that as a sufficient scope of land had not been set apart for tillage, that each inhabitant should get seven acres of plain land, or eight acres of rough land, or nine acres of wood land,<sup>29</sup> for purposes of cultivation. This famine was followed by that pestilence, known as the Icteritia. Soon afterwards, St. Gerald journeyed into that part of Connaught, called Corand.<sup>30</sup> There the Chieftain Etran, and a great number of people, had been afflicted with the plague, then raging. The chief besought St. Gerald to save him, and when the holy abbot had put his hood over the heads of Etran and of his family, the other people of Corand ran to obtain a like favour. All, who touched it, were healed from their infirmity; and, as a token of gratitude, they promised on behalf of themselves and of their posterity, to accept St. Gerald as their patron, and to protect in turn his religious family. Afterwards, he is said to have gone to his monastery of Elitheria, where he heard about his sister's death, with that of one hundred nuns, who were her companions. She is called Segresia.<sup>31</sup> Fifty of his monks had also died of the pest. Then the holy abbot and his subjects went to Mayo. There he continued to live in the love of God and of his neighbour, to the very close of his life. At what time St. Gerald became superior, at Mayo, is not known;<sup>32</sup> probably, it was not prior to the eighth century.<sup>33</sup> The Acts state, that while here, the holy Abbot Adamnan<sup>34</sup> paid him a visit, and formed a friendship with him, when he had gone over the whole of Ireland.<sup>35</sup> St. Gerald bestowed a farm, with a limpid fountain on

<sup>28</sup> These monarchs are said to have commenced their reigns A.D. 657, and to have been carried away by the Buidhe Chonnail A.D. 664. The events of their reigns are to be found in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 268 to 277.

<sup>29</sup> Were we to place reliance on the Acts of St. Gerald, he should have been in Ireland, A.D. 664, the year of the great pestilence, or even before it; but, the legend there introduced is opposed to the Chronology of Venerable Bede, and also to that of our native Annals.

<sup>30</sup> It seems likely enough, this district differed not from Coran, or Corran, which extended over a large portion of Sligo County, "comprising not only the barony of Coran, properly so called, but also the baronies of Gallen and Leney, including the residences of the sept's of the O'Haras and M'Donoughs."—John D'Alton's "History of Ireland, and Annals of Boyle," vol. ii., n. (a), p. 112.

<sup>31</sup> Colgan thinks, she may be identical with St. Seghnat, or Segnecia, Virgin, of Domhnach Ceirne, and whose feast occurs, at the 18th of December.

<sup>32</sup> Colgan thought, that St. Gerald must have died before A.D. 697, inasmuch as he is not mentioned among those, who attended a great Synod, convened during that year, by Adamnan, whereas several other persons of less note have their names appended to the Decrees. See "Acta Sanctorum Hiberniæ," Martii xiii. Appendix ad Acta S. Geraldii, cap. ii., p. 604. However, Dr. Lanigan observes, that this omission only warrants Colgan to conclude, that Gerald was not an abbot, or much distinguished, in the year 697.

<sup>33</sup> This is evidently Dr. Lanigan's meaning, although he introduces the words "seventh century." See "Ecclesiastical History of Ireland," vol. iii., chap. 'xix., sect. vii., p. 167, and n. 91, p. 168.

<sup>34</sup> See his Life, at the 23rd of September.



it, and recommended his church to Adamnan, so that it might be protected from the persecution of laics, after his own death. This charge, we are told, Adamnan assumed and fulfilled.<sup>36</sup> However, when it is stated, that he ruled Mayo for seven years, after the death of St. Gerald, that he there was engaged transcribing books, casting bells, and teaching his monks, until he returned to depart this life, as Abbot in Iona; it is manifest, all this is a figment, and contradicted by well-known facts of history. After working many miracles, and founding many monasteries—for in addition to Mayo and Elytheria, or Tempul-Gerald, in Connaught, that of Tegh-na-Saxon is named, besides a convent of sacred Virgins, which he committed to the care of his sister St. Segretia—he is said to have rested from his labours, in the Monastery of Mayo. Whether he was simply an abbot, at this place, or whether he exercised, in addition, episcopal functions, has been disputed. Some authorities call him Pontiff of Magh-Eó of the Saxons; however, notwithstanding all the great works, attributed to him, in the Acts, he is merely styled abbot. The title, *Pontifex*,<sup>37</sup> has been often used in an equivocal manner, and sometimes, in the same sense, as President.<sup>38</sup> St. Gerald died, on the iii. of the Ides, or on the 13th of March, according to his Acts; and, our Calendars, likewise, contain a similar statement. However, the Registers of the church, at Mayo, note, that his Natalis was on the 10th of March; but, Colgan suspects this may be a transcriber's error, for the 12th or 13th of this month.<sup>39</sup> As we have already seen, the Martyrology of Tallagh has noticed it, at the 12th: Marianus O'Gorman and Cathal Maguire place the festival of St. Gerald, Abbot and Bishop of Mayo, at the 13th of March.<sup>40</sup> We read, in the Martyrology of Donegal,<sup>41</sup> that Garalt, of Maigheo, Abbot, and Bishop, had veneration paid him on this particular day. Duald Mac Firbis enters him,<sup>42</sup> at the same date, as Gerald, Pontiff of Magh-Eó of the Saxons. In the Martyrologies of Hermann Greuen,<sup>43</sup> the Florarian Manuscript, the German Martyrology of Petrus Canisius,<sup>44</sup> in the "Memorial of Ancient British Piety,"<sup>45</sup> and in the "Circle of the Seasons,"<sup>46</sup> St. Gerald's feast is marked, at this date. According to some authorities, this holy abbot died in the year 697;<sup>47</sup> but, this is too early a date, although the learned Ussher,

<sup>35</sup> Adamnan was in Ireland, so late as A.D. 703.

<sup>36</sup> The Bollandists imagine, that possibly some other Adamnan, different from the Abbot of Iona, may have been St. Gerald's successor, at Mayo. See "Acta Sanctorum," tomus ii., Martii xiii. De S. Geraldo Abbate et Episcopo Magionensi in Hibernia, sect. iii., num. 24, p. 292. But, as the establishment at Mayo was exclusively Saxon, it does not seem likely, that any Irishman, named Adamnan, had been chosen as superior.

<sup>37</sup> Spelman and Ducange, at the words *Pontifex* and *Pontificium*, show the shades of meaning attached to this term.

<sup>38</sup> "I am inclined to think," writes Dr. Lanigan, "that his having been called *pontifex*, Pontiff of the English, gave rise to the supposition of his having been a bishop. \* \* \* \* It may be, that, as the English were strangers in Ireland, the Abbot of Mayo enjoyed some particular privileges as protector of his countrymen."—"Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. vii., n. 94, pp. 169, 170.

<sup>39</sup> This Colgan had from a list of the churches in Tuam diocese, furnished by the Archbishop Malachy O'Keely, who was so anxious to aid Colgan's labours, and who was in addition a proficient in Irish Ecclesiastical History. See an account of this prelate, in Very Rev. Laurence F. Renahan's "Collections on Irish Church History," vol. i., pp. 402 to 405. Edited by Rev. Daniel McCarthy, D.D., and now Bishop of Kerry.

<sup>40</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xiii. Appendix ad Acta S. Geraldii, cap. i., p. 604.

<sup>41</sup> Edited by Drs. Todd and Reeves, pp. 74, 75.

<sup>42</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 122, 123.

<sup>43</sup> Usuard enlarged. Edition of 1521.

<sup>44</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Martii xiii. De S. Geraldo Abbate et Episcopo Mageonensi in Hibernia, sect. i., num. 1, pp. 288, 289.

<sup>45</sup> See, p. 50.

<sup>46</sup> At p. 73.

in making a false calculation, lent it the weight of his opinion.<sup>48</sup> The year 726 is assigned, as that for his departure to Christ, in one account ;<sup>49</sup> while the Annals of Tighernach and of Ulster have A.D. 731.<sup>50</sup> The "Memorial of Ancient British Piety"<sup>51</sup> gives A.D. 732. St. Gerald was buried at Mayo, where there was a church dedicated to God in his name,<sup>52</sup> and of this town he is regarded as the special Patron. The successors of St. Gerald, at Mayo, have been styled bishops,<sup>53</sup> as well as abbots. The church,<sup>54</sup> built there by our saint, was destroyed, A.D. 818, by the Norwegian tyrant Turgesius ; however, the occasion was signalized by remarkable miracles, whereby the holy patron's intercession saved some among the inhabitants. Various vicissitudes befell the monastery, and its records are interesting,<sup>55</sup> to the time of Queen Elizabeth, when its cloisters and lands were confiscated by the crown, and then rented to the burgesses and commonalty of the town of Galway.

ARTICLE IV.—ST. CONCHENNA, CONCHEND, OR COINCHEAND, VIRGIN, OF KILL-SLEBHE, OR KILLEVEY, COUNTY OF ARMAGH. [*Seventh Century.*] Colgan endeavours to evolve some incidents regarding this holy virgin, at the 13th of March.<sup>1</sup> The Bollandists have only a short notice of St. Conchenna.<sup>2</sup> This saint was daughter to Tulchan, and her mother was Fethlemidia. She was a sister to St. Fintan Munnu,<sup>3</sup> who is venerated at the 21st of October.<sup>4</sup> Thus was she descended, from the noble Hy-Niall race of Ulster. This holy virgin embraced a religious life, in a nunnery, which had been founded by St. Monennia,<sup>5</sup> at Kill-Slebhe, now Killevey,<sup>6</sup> at the foot of Sliabh Cuilinn, or Slieve Gullion, in the southern part of the county of Armagh. Here she lived a very holy life, and illness which caused her death happened. But she was brought to life again, by her holy brother St. Munnu, and at the request of their mother. There seems to be a doubt, as to whether she was abbess over the community, at Kill-Slebhe, or a simple member of it.<sup>7</sup> She finally departed this life, A.D. 654 ;<sup>8</sup> and, although the Four Masters give her no distinctive title, yet, Colgan remarks, they scarcely ever note the death of holy persons, not distinguished as presiding over religious houses. The Martyrologies of Tallagh<sup>9</sup> and of Marianus O'Gorman register the name

<sup>47</sup> See Archdall's "Monasticon Hibernicum," p. 505. Also, John D'Alton's "History of Ireland, and Annals of Boyle," vol. ii., p. 114.

<sup>48</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 499, and Index Chronologicus, ad A.D. DCXCVII., pp. 540, 541.

<sup>49</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 322, 323.

<sup>50</sup> See Dr. O'Connor's "Rerum Hibernicarum Scriptores, eodem anno, tomus ii., iv.

<sup>51</sup> See p. 51.

<sup>52</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 172.

<sup>53</sup> We are told even, "for centuries after the rural bishoprics had generally merged, by the decrees of the Synod of Cardinal Paparo."—John D'Alton's "History of Ireland, and Annals of Boyle," n. (a), p. 114.

<sup>54</sup> The Acts state, that it had a roof, secured in some way with lead.

<sup>55</sup> See Archdall's "Monasticon Hibernicum," pp. 505, 506.

ARTICLE IV.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xiii. Martii. De S. Conchenna Virgine, pp. 606, 607.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii xiii. Among the pretermitted saints, p. 258.

<sup>3</sup> She is mentioned in Vita S. Munniæ, cap. xvi.

<sup>4</sup> See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 482.

<sup>5</sup> See her Life, at the 6th of July.

<sup>6</sup> At present, it is a parish, in the baronies of Upper and Lower Orior. It is shown on the "Ordnance Survey Townland Maps for the County of Armagh," Sheets 18, 21, 22, 25, 26, 28, 29, 32.

<sup>7</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. ix., and n. 119, pp. 39, 42, 43.

<sup>8</sup> The Age of Christ, 654, "Coincenn, of Cill-Sleibhe, died."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 266, 267.

<sup>9</sup> Edited by Rev. Dr. Kelly, p. xviii. The

Conchend, at the 13th of March. Also, on this day, the festival of Coincheand was celebrated, as we read, in the Martyrology of Donegal.<sup>10</sup>

ARTICLE V.—ST. CUANGUS, ABBOT OF LIETHMORE, OR LEIGH, COUNTY OF TIPPERARY. [*Eighth Century.*] Some brief notices of St. Cuangus are to be found in Colgan<sup>1</sup> and in the Bollandists.<sup>2</sup> This saint's father, according to one account,<sup>3</sup> was named Alill, or Ailta, and he was a man of respectable lineage. Our saint received the name Mac-dall, according to some of our Calendars. This signifies the "blind son;" probably, because he laboured under a defect of vision, in his youth, or at some future period of his life. Other accounts, however, seem to make his father's name, Dall.<sup>4</sup> After the death of St. Mochæmoc,<sup>5</sup> he was appointed Abbot of Liethmore or Leigh Monastery. Cuangus was renowned for his unblemished character and great learning. He departed this life, in the year 747.<sup>6</sup> On this day, his feast appears to have been set down with that of the greater patron at Liath-mor. The name is written, Cuangusa, Mac Aililla, in the Martyrology of Tallagh,<sup>7</sup> at the 13th of March. On the same day, the Calendar of Cashel has Cuangus mac dall of Lethmor, as also have placed the Martyrologies of Marianus O'Gorman and of Maguire. Cuanghas, Macdall,<sup>8</sup> has a festival thus recorded, likewise, in the Martyrology of Donegal,<sup>9</sup> and at this date. Colgan observes, he had been unable to learn more regarding this saint, whose memory was celebrated in all our Irish Martyrologies and Annals.

ARTICLE VI.—REPUTED FEAST OF COLMAN, BENEDIC., CLUANA TIBRINN, OR CLONTIVRIN, COUNTY OF FERMANAGH. We cannot consider the present Colman to have been distinct from one bearing the same name, and belonging to the same place, as commemorated at the 9th of this month. The adjunct *benedic.* is probably intended for *benedictus*, "blessed." We find, set down in the Martyrology of Tallagh,<sup>1</sup> that a festival, in honour of Colman benedic, Cluana tibrinn, was celebrated, on the 13th of March.

ARTICLE VII.—REPUTED FEAST OF ST. CANOC, OR CANOCUS, ABBOT AND CONFESSOR, OF BRECHINIA, IN WALES. [*Fifth or Sixth Century.*] Already have we treated about this holy man, whose missionary career has

Franciscan copy enters, at this date, the simple word, Concheno.

<sup>10</sup> Edited by Drs. Todd and Reeves, pp. 74, 75.

ARTICLE V.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Martii xiii. De S. Cuangussio Abb. Liet-mor, p. 607.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii xiii. Among the pretermitted saints, p. 257.

<sup>3</sup> That found in the Martyrology of Tallagh.

<sup>4</sup> The glossographer, on the "Feilire" of St. Ænguss, at the 13th of March, adds, that Mochæmoc, the son of Beodh, and Cuangus, the son of Dall, are of Liath mor, in the Southern Ely." Also, according to the Martyrologies of Cashel, Marianus O'Gorman, Maguire, and Donegal.

<sup>5</sup> His Life has been already given, at this day.

<sup>6</sup> In Dr. O'Donovan's "Annals of the

Four Masters," vol. i., pp. 348, 349, we find this following entry, at A.D. 747: "Cuangus, Abbot of Liath-mor," died.

<sup>7</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy, at the same date, is entered, Cuangusa mac Ailta.

<sup>8</sup> In a note, Dr. Todd says, at this word, *Macdall*: i.e., "Blind boy." The more recent hand adds here, ó Uaé móir é fíor ex. p. 40.: "He is also of Liath-mór, according to the Felire of Aongus." In the margin are the letters p. 40., i.e., "Felire of Aongus."

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 74, 75.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy, at this date, we read, Colman boic cl tīb-pinne.

ARTICLE VII.—<sup>1</sup> See the Bollandists' "Acta Sanctorum," tomus ii., xi. Februarii. Prætermissi et in alios dies relati, p. 507.



been connected with Ireland, at the 11th of February. The Bollandists there notice him,<sup>1</sup> and again, at the 13th of March,<sup>2</sup> chiefly on the authority of a Second Edition of John Wilson's English Martyrology. This enters a festival for St. Conoc, Abbot and Confessor of Brechinia, in Wales, for the latter date.

ARTICLE VIII.—REPUTED FESTIVAL OF A ST. VIGANUS. [*Tenth and Eleventh Centuries.*] A saint, called Viganus, or Vigan, is entered for the 13th of March, in the anonymous Calendar of Irish Saints, published by O'Sullivan Beare. On the authority of the English Martyrology, Henry Fitzsimon places him on the list of our national saints, at the same date.<sup>1</sup> There is a Viganus, invoked as Viganach, in the Dunkeld Litany. He was an anchorite in Leven province, Scotland; but, whether he was born in Ireland, or in Scotland, does not appear. After proving his vocation in the monastery of Cluney, he withdrew to an island of Lovin<sup>2</sup> or Loumond<sup>3</sup> Lake, where he might see and taste how gracious the Lord was in solitude. He was a friend of King Malcolm II.<sup>4</sup> An enemy, Grim, otherwise known as Girgh Mac Kinat Mac Duff, or Kenneth III.,<sup>5</sup> wished to force a combat on him; but, Malcolm, shouting out, "Scatter the nations that delight in war, Thou that sittest above the heavens," defeated his opponent, according to a legendary account of the battle. This took place at Moeghanard, or Monzievard,<sup>6</sup> in Stratherne, A.D. 1005.<sup>7</sup> David Camerarius places the death of our saint, at A.D. 1012. In the Kalendar of David Camerarius,<sup>8</sup> at the 13th of March, we find St. Viganus, Confessor and Anchorite, celebrated in Leuina or Leven province.<sup>9</sup> Vigeanus is another form of this saint's name, and it is only the Latinized Irish denomination of Fechin.<sup>10</sup> St. Vigan's Cross<sup>11</sup> is still an object of religious and antiquarian interest, in the churchyard of St. Vigeans, near Arbroath.

### Fourteenth Day of March.

#### ARTICLE I.—ST. TALMACH, CONFESSOR.

[SIXTH AND SEVENTH CENTURIES.]

SOME short notices of St. Talmach are given by Colgan, at the 14th of March.<sup>1</sup> At this same date, the Bollandists<sup>2</sup> have even a briefer

<sup>2</sup> See *ibid.*, tomus ii., Martii xiii. Among the pretermitted saints, p. 258.

ARTICLE VIII.—<sup>1</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. x., p. 48, cap. xi., p. 49, and cap. xii., p. 57. Fitzsimon refers to a St. Vulgan, or Volcan, mentioned by Jocelin, in *Sexta Vita S. Patricii*, cap. 141. See "Trias Thaumaturga," p. 96. Allusion is also made to St. Wulgan, a Bishop, at the 2nd of November, where he is called a Scot, in the *Chronica Cameracensia*. In *Convæus' Catalogue*, we read, "S. Wulganus, Epis. Artesiæ. 2 Novem."

<sup>2</sup> Now Loch Leven.

<sup>3</sup> Now Loch Lomond.

<sup>4</sup> His reign lasted from A.D. 1005 to the 25th of November, 1034. A very interesting account of it will be found, in William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. i., book i., chap. viii.,

pp. 384 to 398.

<sup>5</sup> He reigned from A.D. 997 to 1004. See *ibid.*, cap. vii., pp. 382, 383.

<sup>6</sup> See E. William Robertson's "Scotland under her early Kings," vol. i., p. 92.

<sup>7</sup> See Innes, "Critical Essay," Appendix V.

<sup>8</sup> He cites the authority of Boethius and Leslæus, as also that of the *Liber Plusquartensis*. See "De Statu Hominis Veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., cap. iii., sect. 2, pp. 165, 166.

<sup>9</sup> See Bishop Forbes' "Kalendar of Scottish Saints," pp. 236, 456.

<sup>10</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iv., p. 178, n. 101.

<sup>11</sup> This and other sculptured stones are described from casts taken by Mr. Henry Laing, by his namesake Mr. Laing, F. S. A. Scotland, in "Proceedings of the Society of

account. Some casual references to him, especially taken from an old Life of St. Finnbar of Cork,<sup>3</sup> are all we have to draw from. St. Talmach was born in the sixth century, as would seem most probable. We are left in the dark, however, regarding his parentage, family and place of birth. This saint appears to have received his ecclesiastical training under St. Barr, at Loch Erce, in the southern and maritime part of Ireland. He flourished in the



Gougane Barra, County of Cork.

commencement of the seventh century;<sup>4</sup> and, he had a celebrated school, with many disciples, at the place, so called, in former times.<sup>5</sup> Some have supposed, that Loch Eirce or Irc was identical with the present romantic lake, known as Gougane-Barra, said to mean, "the hermitage of St. Finbar,"<sup>6</sup> or "Finbar's rock-cleft."<sup>7</sup> This retreat is justly esteemed one of the greatest curiosities, in the county of Cork; for, the lake lies embedded beneath vast and hoary perpendicular rocks, enclosing it around.<sup>8</sup> The lake itself is almost circular, and comprises about 200 acres. The River Lee, being the Luvius of Ptolemy, takes its rise here. Shrubs and evergreens grow in the rock-clefts, which are scored throughout with deep fissures and water-courses.

Antiquaries of Scotland." See vol. i., pp. 294 to 296.

ARTICLE I.—<sup>2</sup> See "Acta Sanctorum Hiberniæ," xiv. Martii. De S. Talmacho, Confessore, p. 607.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii xiv. Among the pretermitted saints, p. 342.

<sup>3</sup> See his Life, at the 25th of September.

<sup>4</sup> Ussher will not allow the story told, that St. Finnbar of Cork could have been a contemporary with St. David, Bishop of Menevia. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 493, 503, and Index Chronologicus, at A.D. DCXXX., p. 537.

<sup>5</sup> See Miss M. F. Cusack's "History of

the City and County of Cork," chap. iii., pp. 38, 39.

<sup>6</sup> See Charles Smith's "Ancient and Present State of the County and City of Cork," vol. i., book ii., chap. ii., pp. 192, 193.

<sup>7</sup> This latter is the rendering of Dr. P. W. Joyce, in his "Origin and History of Irish Names and Places," part iv., chap. vi., p. 446.

<sup>8</sup> The present view, drawn on the wood, by William F. Wakeman, and engraved by Mrs. Millard, admirably illustrates the site, the wooded island, and St. Finbar's hermitage, yet the scene of frequent pilgrimages, with the surrounding lake and distant mountains.

Colgan supposes, that our saint must have studied here, under St. Barr, in the time of Pope Gregory the Great, and either before or soon after his death, which occurred A.D. 604.<sup>9</sup> Having been distinguished for his virtues, in common with other fellow-disciples, under the same illustrious master, St. Talmach is said to have built a church, which became subject to St. Barr's government. Where this church had been erected, we have now no means left for determining. The date of St. Talmach's death is not known; but, his Natalis was observed, on the 14th day of March, according to our Irish Martyrologists. Thus, the name, S. Talmac, occurs, in the Martyrology of Tallagh,<sup>10</sup> as also in that of Marianus O'Gorman, where he is styled, a very meritorious and a rigorous virgin. Maguire does not forget to mark his commemoration, in a similar manner. We read, likewise, in the Martyrology of Donegal,<sup>11</sup> about Talmach, as having a festival at this date. Little more is known, regarding this saint.

ARTICLE II.—ST. FLANNAN OF CILL-ARD. On the 14th of March, in the Martyrology of Tallagh,<sup>1</sup> we find the name of Flanan, Cille aird.<sup>2</sup> Many places, called Killard, are known, in different parts of Ireland. The Bollandists,<sup>3</sup> who barely notice St. Flannanus, at this date, also assert, that, probably, his Kill-aird—formerly called Druimard—was at Hy-Garchon, in Lagenia. For this statement, however, they quote Colgan's authority,<sup>4</sup> in his Acts of St. Aidus.<sup>5</sup> Under either name, it is not to be found on the Ordnance Survey Maps for the county of Wicklow; although, it was called Kill-aird there, in the time of Colgan. There was a Cill-airidh—said to be known at present as Killerry,<sup>6</sup> in the barony of Tirerrill, county of Sligo—where there appears to have been an ecclesiastical establishment, in the middle of the fourteenth century.<sup>7</sup> The ancient name for Kilworth,<sup>8</sup> in the county of Cork, is said to have been Cill Uird.<sup>9</sup> Marianus O'Gorman and Cathal Maguire have notices of this saint, in their respective Martyrologies. Flannan, of Cill Ard, is mentioned in the Martyrology of Donegal,<sup>10</sup> on this day. The time when he flourished does not appear to have been ascertained.

ARTICLE III.—ST. ULTAN, OF H. AIGNIGH, OR, OF MAGHNIDH. There appears to be a great difficulty, in determining who this saint was, when he

<sup>9</sup> See "Acta Sanctorum Hiberniæ," xiv. Martii. De S. Talmacho, p. 607.

<sup>10</sup> Edited by Rev. Dr. Kelly, p. xviii. After the entry of 32 foreign saints, at this date, the Franciscan copy places, *Séi Talmachi*.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 76, 77.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy, we have this entry, *Flannan Cille aird*.

<sup>2</sup> There is a Latin Vita S. Flannani—his identity not being determined by this short description of Mr. S. Bindon—among the Burgundian Library Manuscripts, Bruxelles, vol. xxii., at fol. 168.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Februarii xiv. Among the pretermitted saints, p. 342.

<sup>4</sup> See "Acta Sanctorum Hiberniæ," xxviii. Februarii. Vita S. Aidi Epis. et Confessoris, n. 15, p. 422.

<sup>5</sup> His festivals are celebrated on the 28th of February, and on the 10th of November.

<sup>6</sup> See its bounds defined, on the "Ordnance Survey Townland Maps for the County of Sligo," Sheets 15, 21, 27, 28. The townland proper is marked on Sheets 15, 21.

<sup>7</sup> In 1362, the Archdeacon of this place died. See "Annals of Loch Cé." Edited by W. M. Hennessy, vol. ii., pp. 24, 25, 541.

<sup>8</sup> This parish is in the baronies of Condons and Clangibbon, as shown on the "Ordnance Survey Townland Maps for the County of Cork," Sheets 19, 20, 27, 28. The town and townland proper are marked on Sheets 27, 28.

<sup>9</sup> Mr. Joseph O'Longan's Translation of "Forbuis Dromadamhghaire," n. 12 to p. 8.

<sup>10</sup> Edited by Drs. Todd and Reeves, pp. 76, 77.



lived, and where he had been venerated. Colgan<sup>1</sup> appears to regard him, as a disciple of St. Declan,<sup>2</sup> Bishop<sup>3</sup> and Abbot of Ardmore, and to whom he is said to have become a successor. As too often happens, Archdall assumes Colgan's conjecture to be a fact, when he thinks, the saint of this day lived after the year 550.<sup>4</sup> The Bollandists briefly notice him, and with doubt intimated.<sup>5</sup> The Rev. Dr. Lanigan shows, that as the disciple of St. Declan is called Ultan, son of Erc, he must probably be different from the present holy man, who is called Ultan Magonighe.<sup>6</sup> Thus are we left to further conjecture. An entry is found, in the Martyrology of Tallagh,<sup>7</sup> at the 14th of March, regarding Ultan h. aighnigh. Marianus O'Gorman and Cathal Maguire have him down, at the same date, as Ultan Maignidhe. Again, the festival, in honour of Ultan, of Maghnidh, was celebrated on this day, according to the Martyrology of Donegal.<sup>8</sup> His locality may have been identical with Magh Niadh, in the county of Fermanagh.<sup>9</sup>

ARTICLE IV.—FESTIVAL OF ST. DIONYSIUS, THE BISHOP, AND OF ST. SALVATOR. In our early Irish Church, the festival of the holy Bishop Dionysius and of St. Salvator was kept on this day, as appears from an entry, to be found in the "Feilire" of St. Ængus.<sup>1</sup> St. Dionysius, with other martyrs, at Thessalonica, is mentioned, in a manuscript copy of St. Jerome's Martyrology, and from another Codex, belonging to Rheinau, as mentioned by the Bollandists, at this date.<sup>2</sup> St. Salvator appears to have suffered martyrdom, at Carthage, according to a Manuscript of Prague, and the Martyrology of Tallagh.<sup>3</sup>

ARTICLE V.—ST. CÆMHAN, OR CŒMAN. A record is found in the Martyrology of Tallagh,<sup>1</sup> at the 14th of March, regarding a saint, who is only called Cœman. The Bollandists<sup>2</sup> allude to Caimanus, on this day, as found in the Irish Calendars. St. Patrick is said to have built a church, called Seandomnach, at a place denominated Ard-lice, in the territory of Tir-chai-readha, in Connaught. Over this, he set a deacon, named Cœman.<sup>3</sup> How-

ARTICLE III.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xiv. Martii. De S. Ultano, Abb. Ardmorensi, p. 608.

<sup>2</sup> See his Life, at the 24th of July.

<sup>3</sup> Dr. Lanigan thinks it probable, that although he was so called, no permanent See had been at Ardmore, in his time. See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. vii., n. III, p. 463.

<sup>4</sup> See his "Monasticon Hibernicum," p. 684.

<sup>5</sup> See "Acta Sanctorum," tomus ii., Martii xiv. Among the pretermitted saints, p. 341.

<sup>6</sup> See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. vii., p. 461, and n. 113, p. 463.

<sup>7</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy, at this date, we find, *ultan .h. aighnigh*.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 76, 77.

<sup>9</sup> See notices of St. Monoa, Virgin, at the 16th of January.

ARTICLE IV.—<sup>1</sup> The following Irish stanza, taken from the "Leabhar Breac"

copy, with its English translation, has been furnished by Professor O'Looney:—

C. 11. 10. *Ḍionys in tērruc  
Acta clēri cōema  
Cōmann cūre pōrtnaioe  
Saluactur pōrtnoera.*

Dionysius the bishop  
Whose clericks were chaste  
May the name of Christ protect  
us.  
May Salvator save us.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii xiv. Among the pretermitted saints, p. 341. At the 13th of March, other notes of Saints Alexander and Dionysius, Martyrs, are given. See *ibid.* Martii xiii., p. 262.

<sup>3</sup> See *ibid.*, Martii xiv. Among the pretermitted saints, p. 342.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy, we find the entry, *Cōmann*.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii xiv. Among the pretermitted saints, p. 342.

ever, to identify him with the present saint, is not so easy a matter; although Colgan refers the festival of a St. Coeman of Kill Rath,<sup>4</sup> to the 14th and 18th of March,<sup>5</sup> while he is set down among the disciples of St. Patrick.<sup>6</sup> We find Cæmhan, simply set down, in the Martyrology of Donegal,<sup>7</sup> as having a festival, at this date.

ARTICLE VI.—REPUTED FESTIVAL OF A ST. MEDOTHUS, OR ST. METHODIUS, CONFESSOR. In the anonymous Catalogue of Irish Saints, published by O'Sullivan Beare, at the 14th of March, we find a St. Methodius. On the authority of the Carthusian Martyrology, we have the same saint noted as a Confessor, at the same date, in Henry Fitzsimon's list of Irish Saints,<sup>1</sup> and by Dempster.<sup>2</sup> The Bollandists, who notice St. Medothus, at this day, assert, that they could not find his festival in the Breviary of Aberdeen, which Dempster quotes as his authority.<sup>3</sup> In the mountains of Scotia, which are called Hibernia, Medoth is set down as a saint, at the 14th of March, in Dempster's "*Menologium Scoticum*."<sup>4</sup> In his History, the same writer calls this saint Methodius, and states, that he was a Scottish abbot, but that the year of his death was uncertain.<sup>5</sup> A festival has been assigned, by Ferrarius, to St. Medothus, supposed to be identical with St. Maidocus, Patron of Ferns; and, it is said to have fallen, on the 14th of March. But, the Bollandists<sup>6</sup> were not able to find any confirmation of this statement; not alone, in any known Kalendar, but even in the pages of Ferrarius himself, at that date. Colgan appears to make this Medothus identical with a Moedocus of Cluain-escrach, said to have had a festival, at the present day;<sup>7</sup> however, he is omitted here, by Colgan himself.

ARTICLE VII.—ST. CUIMNECH, CUINNECH, OR CUIMNIG. In that Calendar of the Trinity College, Dublin, Manuscripts, and in the Codex classed, B. 3. 10, I find, at March 14th or Ides ii., Sanctæ Connete Matronæ. She is said to have had an Office, consisting of nine Lessons. From this entry, we might naturally conclude, that the present holy person was a female. However, the Bollandists,<sup>1</sup> alluding to the Irish Fasti, at this date, enter the name, Cuinnechus, which gives us a masculine termination. The name of this saint is written, Cuimnig, in the Martyrology of Tallagh,<sup>2</sup> at the 14th of March. On this day, a St. Cuimnech, is entered in the Martyrology of Donegal,<sup>3</sup> as having veneration paid, but where, we are not further informed.

<sup>3</sup> See Colgan's "*Trias Thaumaturga*," *Septima Vita S. Patricii*, lib. ii., cap. xlvii., p. 136. Colgan identifies him with a St. Coeman of Kill-rath. See n. 88, p. 177.

<sup>4</sup> This place is identified, likewise, with a Rath Cairbre, by Colgan.

<sup>5</sup> See *ibid.*, lib. iii., cap. xxxvii., [p. 157, and n. 68, p. 186.

<sup>6</sup> See *ibid.* Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 76, 77.

ARTICLE VI.—<sup>1</sup> See "*Historiæ Catholicæ Ibernæ Compendium*," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 56.

<sup>2</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. xii., num. 894, p. 472.

<sup>3</sup> See "*Acta Sanctorum*," tomus ii.,

Martii xiv. Among the pretermitted saints, p. 342.

<sup>4</sup> See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 194.

<sup>5</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. xii., num. 894, p. 472.

<sup>6</sup> See "*Acta Sanctorum*," tomus ii., xxxi. Januarii. Vita S. Aidani sive Maidoci. Præmium, sect. 4, p. 1111.

<sup>7</sup> See "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Appendix ad Acta S. Maidoci, cap. i., p. 221.

ARTICLE VII.—<sup>1</sup> See "*Acta Sanctorum*," tomus ii., Martii xiv. Among the pretermitted saints, p. 342.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy, the reading is Cumng.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 76, 77.

ARTICLE VIII.—REPUTED FESTIVAL OF ST. KENOCE. The Martyrology for the use of the Church at Aberdeen,<sup>1</sup> at the day before the Ides of March—corresponding with the 14th—has an entry of the feast of St. Kenoce, in Scotland. It is said, she was distinguished by her great miracles. The people who were near paid her special honour and proclaimed her praises.<sup>2</sup> We refer to what has been said, at the preceding day, under the head of St. Kevoca.

ARTICLE IX.—ST. BRIGIDA, OR BRIGID. A Scottish St. Brigida's relics were preserved at Abernethy.<sup>1</sup> A St. Brigida is said to have been educated with St. Cuthbert, at Dunkeld, and to have been brought from Ireland.<sup>2</sup> St. Columba was the instructor of both saints.<sup>3</sup> Whether or not this was the St. Brigida of Abernethy, venerated on the 14th of March, seems undetermined. The latter is associated with the nine Maidens,<sup>4</sup> and with a St. Mayota or Mazota,<sup>5</sup> a virgin, whose feast is assigned to the 23rd of December.<sup>6</sup> Most likely, the present St. Brigida, or Brigid, was an Irish saint.

ARTICLE X.—REPUTED FESTIVAL OF ST. COMNANUS, ABBOT OF IONA, SCOTLAND. At the 14th of March, David Camerarius enters a St. Comnanus, Abbot of Iona.<sup>1</sup> Wion and all the Scottish Annals are quoted. The Bollandists<sup>2</sup> notice him, on the authority of Camerarius, as the preceptor of King Ferquard;<sup>3</sup> yet, they do not consider it as certain, that he should be classed among the saints.

## Fifteenth Day of March.

ARTICLE I.—SAINTS DICHULL, MUNISSA, AND NESLUG, BROTHERS, OF INIS-MEIC NESSAN, OR IRELAND'S EYE, COUNTY OF DUBLIN.

[SEVENTH CENTURY.]

FEW among the citizens of our Irish Metropolis have failed to take advantage, during the summer months, of the ready means of transit, for one of the most exhilarating and healthful localities, in its immediate neighbourhood. The Hill of Howth<sup>1</sup> affords ample sources for enjoyment,

ARTICLE VIII.—<sup>1</sup> From a Manuscript of the sixteenth century, communicated by David Laing, Esq., F.S.A., Scot.

<sup>2</sup> See "Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 262.

ARTICLE IX.—<sup>1</sup> See Ussher's Works, vol. vi., pp. 256, 257, 451. Elrington's edition.

<sup>2</sup> This is mentioned, in an Irish Life of St. Cuthbert.

<sup>3</sup> See "Libellus de Nativitate S. Cuthberti," cap. xxi.

<sup>4</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 291.

<sup>5</sup> See notices of her, at the 23rd of December.

<sup>6</sup> See *ibid.*, p. 395.

ARTICLE X.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 236. See also, Camerarius' "De Statu Hominis Vete-

ris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., cap. iii., sect. 2, p. 166.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii xiv. Among the prepermitted saints, p. 342.

<sup>3</sup> Neither King Ferchard I., nor King Ferchard II., appears to have profited much in morality or religion from their teacher's care. See George Buchanan's "Rerum Scoticarum Historia," lib. v., pp. 145, 146. Again, it must be observed, that among the Rev. Dr. Reeves' list of Iona Abbots, we find not one named Comnanus. There is a St. Cuimine Albus, however, and he lived contemporaneously with both the Kings of Scotland already named, and who all flourished, in the seventh century. We have already inserted notices of him, at the 24th of February, the date for his festival.

ARTICLE I.—<sup>1</sup> This hill and the peninsula were once known as Ben Edair. In Irish



and combines the most picturesque marine and mountain scenery, easily accessible ; while there is no other city in the British empire, that can boast such a variety of charming landscapes, as are comprised within a circuit of ten or twelve miles, around the city of Dublin.<sup>2</sup> But, here, our attention, in connexion with the present subject, must be chiefly confined to the rocky island, about half-a-mile to the north of Howth's fine harbour,<sup>3</sup> and which is said to have been formerly called *Inis-Ereann*.<sup>4</sup> In the sixteenth century, it was named *Irlandeseya*,<sup>5</sup> and this has been converted into Ireland's Eye,<sup>6</sup> at the present day. The appearance of this islet, from the main shore, is rugged and picturesque, in the highest degree. It contains, over fifty-three acres.<sup>7</sup> Its eastern extremity, rent by some convulsion from the main cliff, forms a detached mass of great height, which resembles some curious fragments on Antrim coast, and known as the chimney of the Giant's Causeway.<sup>8</sup> The visitor usually lands in Carrigeen Bay, where on a gentle slope he beholds an old oratory in the foreground, and behind it rise hills and rocks, clothed with heather, fern, brushwood, briars, wild plants and lichens, giving fragrant odour, and every variety of tint. A steep ascent leads to the rocky cliffs, on the north-side, and from a height of 350 feet, the rocks descend precipitously and fantastically to the sea, which has hollowed out several caves, into which the waves break in sheets of foam. Altogether, the soil and its seclusion, with the size and wild beauty of surface and scenery, must have strongly attracted to its shores the holy men, whose memory has deserved commemoration, on this day, when Colgan has inserted their Acts.<sup>9</sup> The Bollandists<sup>10</sup> have but a brief notice. These saints were born, probably about the beginning of the seventh century. They were sons to Nessan,<sup>11</sup> the son of Erc, son to Aidus Kerr,<sup>12</sup> son to Colman, son of Corpre, son to Dunlung, son of

fabulous topography, Breagh and Edar were brothers, who gave their names to the two headlands, now known as Bray Head and Howth. This latter denomination is said to be derived from *Hoved*, a Norse word, meaning "head." To this fair scene, the beautiful Poem of Sir Samuel Ferguson, LL.D., charmingly illustrated by the drawings of Miss Stokes, alludes :—

"To speak the air, the sky to speak,  
The freshness of the hill to tell,  
Who roaming bare Ben Edar's peak  
And Aideen's briary dell,  
And gazing on the Cromlech vast,  
And on the mountain and the sea,  
Shall catch communion with the past  
And mix himself with me."  
—"The Cromlech on Howth."

<sup>2</sup> See an admirable handy-book of J. Hubbard Smith, "A Day at Howth ; or, Guide to its most prominent objects of interest ; containing notices of its early History and Archæological Remains, its Geological Structure, Botanical Productions, and objects of Natural History," &c., pp. 47, 48.

<sup>3</sup> Archer, treating of Ireland's Eye, says, "it was supposed to have been formerly joined to the Hill of Howth."—"Statistical Survey of the County Dublin," chap. v., sect. 2, p. 91.

<sup>4</sup> Or Erin's Island, according to the "Dinnseanchus."

<sup>5</sup> So is it called, by Archbishop Alan.

Ussher says : "Hæc ille ; ex Vita Nessani : in qua parva illa insula *Oculus* (leg. *Oculus*) vocatur, ad orientalem plagam ad sex miliaria de Dublin."

<sup>6</sup> This name is said to have been given to it, by the Danes, in whose language *Ey*, or *Ei*, means "an island."

<sup>7</sup> This island is in the parish of Howth, and barony of Coolock. It is shown, on the "Ordnance Survey Townland Maps for the County of Dublin," Sheets 15, 16.

<sup>8</sup> "Dark o'er the foam-white waves,  
The giant's pier the war of tempests braves,  
A far projecting, firm, basaltic way  
Of clustering columns wedged in dense array ;

With skill so like, yet so surpassing art,  
With such design, so just in every part,  
That reason pauses, doubtful if it stand  
The work of mortal, or immortal hand."

—Rev. William Hamilton Drummond's Poem, "The Giants' Causeway," Canto i., ll. 97 to 104.

<sup>9</sup> See "Acta Sanctorum Hiberniæ," xv. Martii. De S. Dichullo, Munissa, Neslugio et Fratribus, p. 609.

<sup>10</sup> See "Acta Sanctorum," tomus ii., Martii xv. Among the pretermitted saints, p. 373.

<sup>11</sup> He was descended, according to the Rev. Dr. Todd, in the eleventh generation from Cathair Mór, King of Ireland, A.D. 174 to 177.

<sup>12</sup> He died, A.D. 591.

Enda Niadh, son to Bressal Belach.<sup>13</sup> Their ancestors were princes of Leinster, and the holy brothers were fourth in descent from Colman, its king, who died A.D. 576.<sup>14</sup> Nesson was the father of seven sons, who all became distinguished ecclesiastics. These all departed in the odour of sanctity.<sup>15</sup> Their festivals, however, are celebrated on different days, if we except three of them, namely, Dichull Derg, Munissa, and Nesluagh, whose memories are commemorated on this day. They were disciples, it has been thought, to St. Maidoc<sup>16</sup> of Ferns; and, we are told, in the Life of this latter, that having erected a monastery, at a place, then called Cluain-Dicholla Gairbh, and now Clonmore, he placed Dichull over it as abbot, yet subject to his own jurisdiction. From this place, it would appear, Dichull removed to that little island already described. Whether, at the same time, his brothers arrived with him or not is unknown; but, all seem to have been companions there, at one period. In a Brief of Pope Alexander III.,<sup>17</sup> directed to St. Laurence O'Toole—whose Life occurs at the 14th of November—it is termed "*Insula filiorum quondam Nessori*,"<sup>18</sup> or "formerly the Island of Nesson's sons."<sup>19</sup> These saints are said to have lived here, probably about the middle, or not later than the close, of the seventh century.<sup>20</sup>

These brothers built an oratory, on this island, some portions of which remain to the present time.<sup>21</sup> About the same period, and most probably by them, was transcribed a copy of the Four Gospels, called the "Garland of Howth."<sup>22</sup> In his "*Liber Niger*," Archbishop Alan says, that God's judgments were feared by those, who should forswear themselves upon it.<sup>23</sup> Even a righteous and an innocent man feared this ordeal.<sup>24</sup> For a considerable time, this curious Codex had been preserved in the Abbey of Howth,<sup>25</sup> with great reverence and care.<sup>26</sup> Formerly bearing the local name of Ker-lowre,<sup>27</sup> the

<sup>13</sup> According to the "*Sanctilogic Genealogy*," chap. 20.

<sup>14</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 208, 209, 214, 215.

<sup>15</sup> Besides the three holy brothers, venerated on this day, our Calendars commemorate the other four, viz.: Beoan, Abbot of Ard-Cullin or Fidh-Cuillin, venerated on the 8th of August, Cairell, Bishop, of Tir-rois, venerated on the 13th of June, Flann, venerated 20th of April, and Muredach, said to have been venerated on the 15th of May, or on the 12th of August. We have here corrected some typographical errors in Colgan, and guided by the entries in our Martyrologies.

<sup>16</sup> See his Life, at the 31st of January.

<sup>17</sup> He reigned from A.D. 1159 to 1181. See Sir Harris Nicolas' "*Chronology of History*," p. 208.

<sup>18</sup> See Ussher's "*Veterum Epistolarum Hibernicarum Sylloge*," Epist. xlvi., p. 113.

<sup>19</sup> Ussher adds: "*quam oculum Hiberniæ dici, vulgariter Irelande-eyam, ubi sanctus ille insistebat crebris orationibus, jejuniis & vigiliis, Johannes Alanus Dublinensis Præsul annotat.*"—"Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 497.

<sup>20</sup> According to Rev. Dr. Todd's calculation,

<sup>21</sup> Such was the opinion of Dr. Petrie, as expressed in his "*Ecclesiastical Architecture of Ireland, anterior to the Anglo-Norman Invasion*," part ii., sect. iii., subs. i., pp. 177, 178.

<sup>22</sup> This was a wrong name for it, as not belonging originally to Howth, but rather to Inis Meic Nesson. It was apparently written in the seventh century, as indicated by its penmanship. Another Codex, called the "*Book of Howth*," must not be confounded with the former; and, it is yet preserved, at Lambeth, in the Library of the Archbishops of Canterbury. This is a compilation of Anglo-Irish legends and of historical records, written in the middle of the sixteenth century.

<sup>23</sup> See, Warburton, Whitelaw and Walsh's "*History of the City of Dublin*," vol. ii., p. 1256, note.

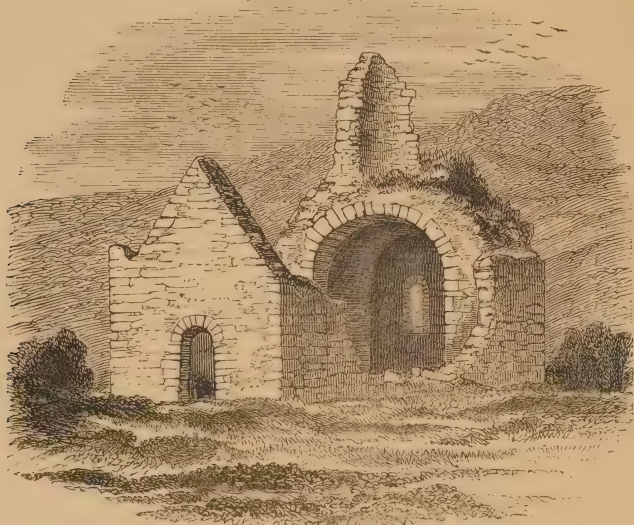
<sup>24</sup> From such account, it would seem probable, that in the sixteenth century, it had been preserved in some ornamented and precious box or case.

<sup>25</sup> This old structure was drawn by Francis Grose, in 1790, and engraved, with descriptive letterpress accompanying it. See Grose's "*Antiquities of Ireland*," vol. i., pp. 19 to 21.

<sup>26</sup> Archbishop Alan quotes Vita Nessori, for his account of this Codex.

<sup>27</sup> Correctly spelled it should be Ceathair

Garland of Howth is now a most remarkable relic of ancient art and piety.<sup>28</sup> It is still preserved, in the Library of Trinity College, Dublin.<sup>29</sup> A description of this Codex, with two *fac-simile* chromo-lithograph illuminations, by a gifted lady artist,<sup>30</sup> was the last literary production of the late Rev. Dr. Todd.<sup>31</sup> Towards the middle of the eleventh century, restorations of the old oratory appear to have been made. In these were preserved some of the principal features of the primary church. To it was added a square chancel,



Inis Meic Nesson Church, Ireland's Eye, County of Dublin.

which served as the basis of a Round Tower, about twelve feet in diameter, with a corresponding elevation, a mode of architecture, which presented at that period a rather novel feature in Ecclesiological art. The ruins of this church were tolerably well preserved, at the commencement of the present century. According to some writers, it would seem, that Inisfaithlenn, or the "Elder Island," was formerly the name of this island; others have that Irish name translated into "Woodbine Island." Rev. Dr. Todd translates it, "grassy," or "lawn island." During late years, some curious antiquities were here discovered,<sup>32</sup> as also on the peninsula of Howth.<sup>33</sup> About this time or shortly afterwards, the Rev. Mr. Shearman, aided by the subscrip-

Leabhair, or "the Quadruple Book," *i.e.*, the Four Gospels. Ussher says of it: "Qui et hujus *librum quatuor* Evangeliorum fuisse significat, ab incolis *Ker-lowre* inde dictum; quem hodie *the Garland of Howth* corrupte vocitant: licet argentæ lingulæ illi annexæ *S. Talmani* nomen insculptum ego observaverim."—"Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 497.

<sup>28</sup> It fell into the possession of Archbishop Ussher, in the seventeenth century.

<sup>29</sup> The clasp or tongue of silver, attached to the book, with St. Talman's name inscribed, has unfortunately disappeared; and

the book itself, having been rebound over forty years ago, suffered considerably in the operation, performed by an ignorant binder. St. Talman's feast or history is not known.

<sup>30</sup> Miss Stokes.

<sup>31</sup> See "Descriptive Remarks on Illuminations in Certain Ancient Irish Manuscripts," by the Rev. James Henthorn Todd, D.D., F.S.A., &c., pp. 11 to 14. London, 1869. Imp. fol.

<sup>32</sup> An account of these, by the Rev. John F. Shearman, C.C., of Howth, had been communicated to the members, on the 8th of June, 1868. This interesting paper has



tions of several friends, originated and undertook the duty of superintending the restoration of the old church, so far as *data*<sup>34</sup> allowed of its being faithfully repaired. The learned Ussher appears to have been egregiously mistaken, when he supposed, that St. Nesson,<sup>35</sup> a Deacon,<sup>36</sup> who is classed in the second order of Irish Saints, lived on this island.<sup>37</sup> Yet, he took Archbishop Alan as an authority, and by him, it has been said, that Nesson passed his time there, engaged in constant prayer, fasting and watching. Depending on these early writers, a prevailing opinion, that St. Nesson, in A.D. 570,<sup>38</sup> founded an Abbey, on this island, has obtained some degree of credit.<sup>39</sup> A curious tradition,<sup>40</sup> regarding St. Nesson and Puck's Rock,<sup>41</sup> which is a huge detached mass of granite on the opposite shore of Howth, has been put on record.<sup>42</sup> Colgan<sup>43</sup> has connected St. Dichull, the son of Nesson, with the Island of Inisfallen, in the Lower Lake, at Killarney, and he has led Archdall,<sup>44</sup> with some modern writers, astray, in this particular.<sup>45</sup>

Existing ecclesiastical appurtenances on Ireland's Eye are said to have been the original prebendal land and church of Howth, to which this establishment had been transferred, in 1235, by Luke, Archbishop of Dublin.<sup>46</sup> At the east end of the ruins, an arched chancel formerly supported the belfry, which was a Round Tower.<sup>47</sup> This church was very small, not more than twelve feet, by twenty-four, in the interior.<sup>48</sup> Unfortunately, the doorway, in the west front, was destroyed, now many years ago, and its stone materials were removed to the mainland.<sup>49</sup> It had a semicircular arch, built in the Roman manner.<sup>50</sup>

been published, in "Proceedings of the Royal Irish Academy," vol. x., No. xxxii., sect. iii., pp. 332 to 334.

<sup>33</sup> See *ibid.*, sect. i., ii., pp. 330 to 332.

<sup>34</sup> Such was furnished from a sketch, made by George Petrie, LL.D., and R.H.A., on the 7th of September, 1828, and now in possession of Miss Stokes. The Rev. Mr. Shearman set up the interior arch, doorway and other features of the old building, according to that model. He also kindly furnished the drawing here represented, and which was transferred to the wood, by William F. Wakeman. It was engraved by George A. Hanlon.

<sup>35</sup> His feast seems to be referable, to the 25th of July, at Mungairit.

<sup>36</sup> Ussher says: "Mitto quod in Vita S. Albei Inelacensis scriptum habetur; ipsum atque egregium et sanctissimum diaconum Nessonum simul locutos fuisse de mysteriis Dei et quæstionibus quas Nessianus quærebat sibi solvi."

<sup>37</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 474, 497.

<sup>38</sup> See Ussher's "Index Chronologicus," at A.D. DLXX., p. 532. *Ibid.*

<sup>39</sup> Archdall says: "St. Nesson founded an Abbey here about A.D. 570, where he passed the evening of a well-spent life in fasting and in prayer." \* \* \* \* "The ruins of St. Nesson's church still remain on the south side of the island."—"Monasticon Hibernicum," p. 221.

<sup>40</sup> This is to be found, originally related, in the "Registrum" of Archbishop Alan.

<sup>41</sup> See Warburton, Whitlaw and Walsh, "History of the City of Dublin," vol. ii., p. 1266.

<sup>42</sup> It is related, in Gaskin's elegant volume, "Varieties of Irish History," sect. x., pp. 343, 344.

<sup>43</sup> In enumerating various saints bearing the name of Dichull, he only says regarding the present: "Primus est S. Dichullus filius Nessani, Abbas de Inis Fatllein in Momonia, qui cum duobus suis fratribus Macnissa et Neslugio ibidem colitur die 15 Martii." See "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, n. 6, p. 92.

<sup>44</sup> See, at county of Kerry, Innisfallen, A.D. 640, "Monasticon Hibernicum," p. 301. No such date has been furnished by Colgan, at the page quoted.

<sup>45</sup> This statement has been copied by a more modern writer, and he adds, that this island was then called Innis-Nesson or Inis-Mac-Nesson, *i.e.*, the Island of the sons of Nesson, from Nesson, the father of Dichull. See that beautifully-illustrated work, Rev. G. N. Wright's "Guide to the Lakes of Killarney," p. 22. The designs of its various views were drawn, by the distinguished Irish antiquary and artist, George Petrie, LL.D.

<sup>46</sup> Then a new church was built upon the Rector's glebe, at Howth. See "History and Antiquities of the Church of St. Patrick," book i., chap. x., p. 63.

<sup>47</sup> See Whammond's "Illustrated Guide to Dublin and Wicklow," p. 11.

<sup>48</sup> Dr. Petrie promised to give a description of this church, with its round Tower Belfry, in the Third Part of his Work, which, however, has not yet appeared.

<sup>49</sup> They were used, for the purpose of building the Catholic church, at Howth. A

This was composed of well-cemented calpe-blocks, which sprung from square imposts, almost exactly similar to the ancient so-called Saxon doorways.<sup>51</sup> It measured six feet, six inches, in height; three feet, in width, at the base; and two feet, eight inches, immediately below the imposts. The depth of the wall was two feet, eight inches. It has been supposed, that some inequalities of ground close to the church exhibit indistinct evidences of house or other foundations once existing there.<sup>52</sup> Having landed, on more than one occasion, the writer has had an opportunity for observing here traces of some enclosure around this oratory. The space within seemed to have been formerly under culture. Probably, a portion of this ground had been used as a cemetery, although no peculiar features of one now appear. How long the brothers, Dichull, Munissa, and Neslug, lived here has not transpired, and we have no means left, for determining the days of their respective deaths. Again, the year or years when these saints departed, from this life, we do not find recorded. However, their festival was celebrated, on the 15th of March,<sup>53</sup> in the island; for, this is the simple way, in which it is mentioned, in the "Feilire" of St. Ængus.<sup>54</sup> In the Martyrology of Tallagh,<sup>55</sup> at this date, we find the entry: *Filiorum trium Nessani*; *Monisu, oculus Nesloga, oculus Diuchaill, Trenach Derg*.<sup>56</sup> But, Colgan observes, that *Sestugius* was inserted through an error of the copyist, Neslugius being the name, according to other authorities. The Calendar of Cashel mentions Dichull alone, as being more celebrated than the others.<sup>57</sup> Marianus O'Gorman,<sup>58</sup> at the same day, writes of these brethren, that they were three holy sons of Nesson, of Inis Faithlenn, namely, Munissa, Neslug, and Dichull Derg.<sup>59</sup> The three sons of Nesson, of Inis Faithlenn, *i.e.*, Muinissa, Nesslugh, and Duicholl Derg,<sup>60</sup> are recorded in the Martyrology of Donegal,<sup>61</sup> as having veneration paid them, at this same date. Thus, too, the Scottish Kalendar of Drummond coincides.<sup>62</sup>

Their church, hallowed by the learning and piety of these holy men, was devastated in the year 701, when Irgalach, King of Bregia, was slain on Innis MeicNesson—whither he had fled for safety—by the Britons, who then made a raid on the east coast of Ireland. In the ninth century, and more frequently still in the tenth, this island was the scene of many a conflict with the Danish

drawing of this doorway was taken by George Petrie, LL.D., and, it is engraved, with a detailed description, in his "Ecclesiastical Architecture of Ireland, anterior to the Anglo-Norman Invasion," part ii., sect. iii., subs. i., pp. 177, 178.

<sup>50</sup> See, a very interesting and complete descriptive article, headed, "The Isles of Ireland, Historic, Legendary and Scenic. I. Ireland's Eye." It is contained in "Duffy's Hibernian Magazine," vol. iii., No. 14, pp. 56, 57, & 8, 59.

<sup>51</sup> This is a complete misnomer, inasmuch as the Saxons originated no sort of ecclesiastical architecture, only having adopted that which they received from their early Irish missionaries.

<sup>52</sup> In the "Dublin Penny Journal," vol. ii., No. 60, pp. 60, 61, will be found an interesting description of Ireland's Eye, with a correct wood engraving of what has been designated, the "Ruins of St. Nesson's Church."

<sup>53</sup> See, Colgan's "Acta Sanctorum Hiberniæ," xv. Martii, nn. 10, 11, 12, 13, p. 609.

<sup>54</sup> According to Colgan, St. Ængus, in his Metrical Festivity, says: "Tres filii Nessani de Inis, devotioni assueti." Maguire adds, "id est, Munissa, Neslugius, & Dichullus Derg."

<sup>55</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>56</sup> In the Franciscan copy, beginning with a contracted capital letter of a peculiar form, and which seems to represent SS., we have afterward entered, at the Ides of March, 13 foreign saints preceding, *Ῥῥῶρ .ιιι. ηῆραν*, *i.e.* *monirru asur Seirlosa asur Oucail. Tpenec Derg*.

<sup>57</sup> Thus, "S. Dichullus Derg, filius Nessani, de Inis-Nessani in Bregiis."

<sup>58</sup> "Tres sancti filii Nessani de Inis Faithlenn, nempe Munissa, Neslugius, & Dichullus Derg."

<sup>59</sup> See, Colgan's "Acta Sanctorum Hiberniæ," xv. Martii, nn. 10, 11, 12, 13, 14, p. 609.

<sup>60</sup> In a note, Dr. Todd adds: "Read *Ῥιυῆοιῤῥ*: 'Duicholl Derg.'"

<sup>61</sup> Edition of Rev. Drs. Todd and Reeves, pp. 76, 77.

<sup>62</sup> It states at the 15th, Idus, In Hibernia,

invaders ; its ecclesiastical buildings doubtless shared the sad fate of which their advent was the usual harbinger.

ARTICLE II.—FESTIVAL OF THE APOSTLES, ST. LUKE, AND ST. JAMES. [*First Century.*] Besides the foregoing saints, at this date, we find entered, in the “Feilire” of St. Ængus,<sup>1</sup> the festival of St. James,<sup>2</sup> the Apostle, and Brother of our Lord, according to the Manuscript Martyrologies of Tallagh and of the Monastery of St. Cyriacus.<sup>3</sup> Again, we find St. Luke, the Evangelist, at Jerusalem.<sup>4</sup> According to two old Martyrologies,<sup>5</sup> this day was his Natalis ; according to another record,<sup>6</sup> it was his Ordinatio ; while, in Saussay, it is entered, Memoria Leodii. St. Luke’s chief festival is celebrated, on the 18th of October.<sup>7</sup>

ARTICLE III.—THE THREE DAUGHTERS OF ELTIN. In the Martyrology of Tallagh,<sup>1</sup> at the 15th of March, we find the entry Tui [Tres ?] inghen Eltine. The Bollandists<sup>2</sup> note their feast, but remark, that elsewhere, except in the Irish Calendars, of Eltin and his daughters, they do not meet any account. On this day, a festival was celebrated to honour the three daughters of Eltin, as we read in the Martyrology of Donegal.<sup>3</sup>

ARTICLE IV.—ST. EUGENIUS OR EOGHAN. The Martyrology of Tallagh<sup>1</sup> enters a festival for S. Eugenius, simply, at the 15th of March. The Bollandists have merely the name, with an observation, that it is one often met with in the Irish Calendars.<sup>2</sup> The Martyrology of Donegal<sup>3</sup> this day records, Eoghan. “I think,” remarks the writer, “this is Eoghan, son of Saran, of Cluain Caolain, for whom Ailbhe,<sup>4</sup> of Imleach Iobhair, composed the very hard rule, which begins, ‘Say for me to the son of Saran,’ &c. For every other person of the same name, that is in the Martyrology, has some title, or

the holy sons of Nessan went to Christ. See Bishop Forbes’ “Kalenders of Scottish Saints,” p. 7.

ARTICLE II.—<sup>1</sup> The following stanza, taken from the “Leabhar Breac” copy, with the English translation, has been furnished by Professor O’Looney :—

Ó, 10. Seirín iacop oríon  
Lucar lír uar tóilír  
fín eiríe cearraic fanair  
mec neppan on inír.

Proclaim James with dignity,  
Luke oft over the surfeul seas,  
With Christ they loved knowledge,  
The sons of Nessan from the  
Island.

<sup>2</sup> His chief feast is held, on the 1st of May.

<sup>3</sup> In this is added, “Carthagine.” And in the old Martyrology, ascribed to St. Jerome, he is classed among martyrs at Carthage. He was the son of Alpheus, and of Mary, sister of the Blessed Virgin Mary. He was called the Less, to distinguish him from St. James, the son of Zebedee and of Salome ; and the latter is noted in some old Calendars, as having had a feast, at this

day, although his chief festival is on the 25th of July.

<sup>4</sup> According to MSS. S. Hieronymi, Leodiense S. Lamberti, paruum S. Maximini, Parisiense Labbæi. In MS. Ado of St. Laurence, prope Leodium, we only have the entry, Lucæ Evangelistæ.

<sup>5</sup> In MSS. Tornacensi et Lætiensi.

<sup>6</sup> The Martyrology of Tallagh.

<sup>7</sup> See the Bollandists’ “Acta Sanctorum,” tomus ii., Martii xv. Among the pretermitted saints, pp. 373, 374.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy, at the Ides of March, we have this entry, Tui inghen eltine.

<sup>2</sup> See “Acta Sanctorum,” tomus ii., Martii xv. Among the pretermitted saints, p. 373.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 76, 77.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy, the entry is similar, Sci Eugeni.

<sup>2</sup> See “Acta Sanctorum,” tomus ii., Martii xv. Among the pretermitted saints, p. 373.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 76, 77.



church, which he possessed, except the Eoghan, who comes at this day." In a subsequent page of the Martyrology of Donegal, Dr. Todd places Cluain Celain,<sup>5</sup> in the county of Tipperary.<sup>6</sup>

ARTICLE V.—FESTIVAL OF ST. ALDETRUDE, OR ALDETURDIS, VIRGIN AND ABBESS OF MALBOD, OR MAUBEUGE, BELGIUM. [*Seventh Century.*] Already have we given the Acts of this holy woman, at the 25th of February. In some Manuscript additions to Usuard and Greuen, to be found in the Carthusian Monastery, at Bruxelles, another festival was assigned to her, for the 15th of March, as the Bollandists observe.<sup>1</sup>

ARTICLE VI.—REPUTED FESTIVAL OF A ST. CONLÆTH, OR CONLEATUS, BISHOP OF SODER. We find, that Bishop Forbes<sup>1</sup> has some notices of a St. Conlæth, supposed to have been Bishop of Soder. To this same holy person, Dempster seems to allude, when making St. Conleatus, a Scot,<sup>2</sup> but a bishop attached to no fixed See, as was usual, at the time he flourished, about the year 700. Nothing more, he tells us, is known concerning Conleatus, except what her nephew Cogitosus mentions, regarding his friendship, with the holy Virgin Brigid.<sup>3</sup> Hence, it is evident, he has been most unchronologically confounded with St. Conleth, Bishop of Kildare, who died early in the sixth century, and whose Life we have recorded, at the 3rd of May. The feast of St. Conleatus is set down, at this present date, also, by Camerarius,<sup>4</sup> who calls him, Bishop of Soder. For the particulars of his Acts are quoted, Alexander Mills, George Newton, the Life of St. Brigid, and other authorities. The Bollandists<sup>5</sup> refer to St. Conleatus, at this day.

ARTICLE VII.—REPUTED FESTIVAL OF ST. FETHNO, FETCHUON, FIECHNON, FETHUO, FETHCHUO, FIECHNO OR FETNO, CONFESSOR AND MISSIONARY AMONG THE SCOTS AND PICTS. [*Sixth Century.*] In the English Martyrology, at this date, there is a festival of St. Fethno, Companion of St. Columba,<sup>1</sup> as a Missionary among the Picts.<sup>2</sup> We have noticed him already, at the 12th of this month.

ARTICLE VIII.—FESTIVAL OF ST. ALBUINUS, BISHOP, AND APOSTLE OF TURINGIA, UPPER SAXONY. [*Eighth Century.*] At the 15th of March, Colgan<sup>1</sup> and the Bollandists<sup>2</sup> treat about this celebrated saint, who is found, also, in Dempster's "Menologium Scoticum."<sup>3</sup> St. Albuin was an Irishman,

<sup>1</sup> In a note here, Dr. Todd says, "*Ailbhe*. See, Sept. 12."

<sup>5</sup> It is said to be near Emly, in Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," lect. xviii., p. 374.

<sup>6</sup> See p. 247, n. 3, in "Martyrology of Donegal."

ARTICLE V.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Martii xv. Among the pretermitted saints, p. 372.

ARTICLE VI.—<sup>1</sup> See "Kalendars of Scottish Saints," pp. 236, 311.

<sup>2</sup> He says, "ex Keldeorum genere."—"Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 283, p. 166.

<sup>3</sup> See her Life, at the 1st of February.

<sup>4</sup> See "De Statu Hominis Veteris simul ac novæ Ecclesie, et Infidelium Conver-

sione," lib. i., cap. iii., sect. 2, p. 166.

<sup>5</sup> See "Acta Sanctorum," tomus ii., Martii xv. Among the pretermitted saints, p. 373.

ARTICLE VII.—<sup>1</sup> See his Life, at the 9th of June.

<sup>2</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Martii xv. Among the pretermitted saints, p. 372.

ARTICLE VIII.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Martii xv. Commemoratio S. Albuini Episc. Turingorum Apostoli, p. 610.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii xv. Among the pretermitted saints, p. 374.

<sup>3</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 194.

<sup>4</sup> Ferrarius has it, that he was here an

and he became a monk,<sup>4</sup> in the monastery of Iona, in Scotland. Thence he set out for Germany, and filled with a zeal for souls, he there collected many to the fold of Christ. He laboured especially in the province of Thuringia.<sup>5</sup> Fortified by the authority of the Sovereign Pontiff, at Rome, he was consecrated Bishop of Frislar,<sup>6</sup> a city of Lower Hesse, upon the River Eder, in Germany. His consecration took place in the town of Burbach. In his adopted country, many virtues and miracles signalized his mission. Dempster will have it, that he wrote *Ad Thuringios*, lib. i., and that he flourished in or about A.D. 755.<sup>7</sup> On the vii. day of the November Kalends, his blessed spirit passed away, after a life of great labour.<sup>8</sup> He is regarded as the Apostle of Thuringia, and by Trithemius he is placed among the illustrious men of the Benedictine Order.<sup>9</sup> On this day, there is a festival to his memory, and Bishop Forbes assigns him one, on the 29th of November;<sup>10</sup> but, his principal feast is held, on the 26th of October, when more shall be told regarding him. Bishop Forbes remarks, that Trithemius, being Abbot of the Scots' Monastery of St. James at Wurzburg, was likely to have ascertained the fact, regarding the existence of this saint, whose early Celtic name—probably Fionan,<sup>11</sup> of November the 25th, from Fionn, rendered Albus—may be hidden under Albinus or Albuinus.<sup>12</sup>

## Sixteenth Day of March.

ARTICLE I.—ST. FINIAN LOBHAIR, OR THE LEPER, ABBOT OF SWORDS, COUNTY OF DUBLIN.

[SIXTH OR SEVENTH CENTURY.]

### CHAPTER I.

INTRODUCTION—ACTS OF ST. FINIAN—HIS FAMILY AND PLACE OF BIRTH—HIS EARLY YEARS, EDUCATION AND ORDINATION—HE FOUNDS A MONASTERY BESIDE A LAKE—AND HE PERFORMS MANY MIRACLES—INNISFALLEN.

THE Acts of St. Finian, the Leper, which have come down to us, are exceeding meagre and unsatisfactory, especially in presenting dates and names to elucidate the phases of his biography. The places where he dwelt are disguised, by misspelling, or by a want of particularity; while, comments on our Martyrologists are liable to be inaccurate, and are hardly verified, by reference to the legendary biographical accounts. Much, therefore, is left for conjecture; and, hence the difficulty of collecting and com-

abbot. He quotes a Scottish Martyrology and Kalendar, and Trithemius, also, but incorrectly, for this statement. See "*Catalogus Generalis Sanctorum*," and additional notes. But among the Abbots of Iona, as presented in Rev. Dr. Reeves' *Adamnan's "Life of St. Columba*," there is no such name, as Albuinus. See Additional Notes O., pp. 369 to 413.

<sup>5</sup> This is a Landgraviate of Upper Saxony. Its chief city is Erfurth, or Duringhen.

<sup>6</sup> Trithemius says: "*Sed dudum cessavit Episcopatus ibidem.*"

<sup>7</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus i., lib. i., num. 36, pp. 29, 30.

<sup>8</sup> See Arnold Wion's "*Lignum Vitæ*," lib. ii., cap. 42.

<sup>9</sup> See "*De Viris Illustribus Ordinis S. Benedicti*," lib. iii., cap. 267, and lib. iv., cap. 190.

<sup>10</sup> See "*Kalendars of Scottish Saints*," pp. 269, 270. Most probably, however, this is a misprint for the 25th.

<sup>11</sup> Son of Fionnlogh, of Brigoon, county of Cork.

bining matter, to place the order of asserted narrative, in its true form, or in its best points of view.

It is stated,<sup>1</sup> that there had been two different Manuscript copies of this saint's life, in the time of Sir James Ware. They are quite different accounts, however, as would appear from their introductory sentences. They even refer to Saints, called Finian, yet to persons wholly distinct.<sup>2</sup> Still, one of these Lives seems to have been a Tract, which the Bollandists obtained from Father Henry Fitzsimons, and which they published at this day. Although somewhat qualifiedly praised by the Bollandists, it has been justly condemned by Dr. Lanigan, as a wretched compilation, and filled with fables. It was probably written by some Englishman, after the Anglo-Saxon settlement, in Ireland,<sup>3</sup> as may be gleaned from some of the expressions introduced.<sup>4</sup> Colgan<sup>5</sup> and the Bollandists<sup>6</sup> give the Acts of St. Finian Lobhair, at the 16th of March. The former writer justly infers the existence of an ancient Life, from circumstances related about our saint, in the Martyrology of Salisbury,<sup>7</sup> which calls him a bishop, and which mentions his having raised three persons to life, matters not alluded to by the Irish Calendarists. This old Life, however, did not come into Colgan's hands. Notices of St. Finian, the Leper, are to be met with in the works of Bishop Challenor<sup>8</sup> and of Rev. Alban Butler,<sup>9</sup> as also, in the "Memorial of Ancient British Piety."<sup>10</sup>

St. Finian was born of an illustrious family, for he belonged to the race of Cian, son to Oilíoll Olúim, according to the O'Clerys, and our genealogists.<sup>11</sup> Thus, he was a son to Conell, or Conald, son to Eochad, son of Thadeus, son of Kien, son of Alild or Olild Oliem, King of Munster.<sup>12</sup> The published Acts state, that his mother belonged to the southern part of Ireland. According to Dr. Jeoffrey Keating,<sup>13</sup> however, he is said to have descended from the posterity of Fiachadh Muillethan; but, he seems to have had in view another saint,<sup>14</sup> yet bearing a like name. The Acts of our saint, as published by the Bollandists, are silent as to the place of his nativity. If we are to believe some accounts, this saint was a native of Ely O'Carroll, then a part of Munster; yet, such was not the case, for he seems rather to have been born in that part of Leinster, known as Bregia, on its eastern coast. He received the surname of Lobhar, or "the Leper," from the circumstance of his being afflicted with the leprosy, or with some similar scrofulous disorder, during many years of his life. Although the word Lobhar

<sup>12</sup> See *ibid.*

ARTICLE I.—CHAPTER I.—<sup>1</sup> See Charles Smith's "Natural and Civil History of Kerry," chap. vi., p. 127, n. (f.)

<sup>2</sup> One of these Lives is that of St. Finian, of Lough Laoidhach, or of Kinnety, venerated on the 7th of April; while the other, beginning with, "Fuit vir vite venerabilis," &c., refers to the present saint.

<sup>3</sup> See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. iii., n. 26, p. 85.

<sup>4</sup> As for example, when the author speaks of "Finianus, in Hibernia quidem natus ac nutritus, sed gentis morum penitus expers."

<sup>5</sup> See "Acta Sanctorum Hiberniæ," xvi. Martii. De S. Finiano cognomento Leproso, pp. 627 to 629.

<sup>6</sup> See "Acta Sanctorum," tomus ii., Martii xvi. De Sancto Finiano, Abbate Sardensi in Hibernia. A previous commentary of 7 paragraphs is added to the more ancient Acts, pp. 444 to 447.

<sup>7</sup> "In Hibernia S. Finani Episcopi, singularis sanctitatis viri: qui inter multa miracula tres mortuos ad vitam revocavit."—Whitford's "Martyrologium Salisburiense," Londini 1526.

<sup>8</sup> See "Britannia Sancta," part i., p. 174.

<sup>9</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March xvi.

<sup>10</sup> See p. 52.

<sup>11</sup> The "Menologic Genealogy," cap. xxxvi., and Selbach, are quoted as authorities.

<sup>12</sup> Archdall absurdly makes our saint the son of this Alild. See "Monasticon Hibernicum," p. 301.

<sup>13</sup> See Dermot O'Connor's Keating's "History of Ireland," book ii., p. 404. Duffy's edition.

<sup>14</sup> Called St. Finan of Druim Abhradh, the son of Garuan, son to Amalgad, son of Ennius, son to Alild, son of Corc, son to Lugad, son of Alild Flanbegg, son to Fiach



means literally "a Leper," yet, it has been used, by the Irish, to denominate a person, suffering from a chronic infirmity of body, especially of any ulcerous or scrofulous kind.<sup>15</sup> From our saint's infancy, Divine Grace seemed to surround him, and even to have been communicated to that place, in which he was born; for, its inhabitants bore witness, that no animals went into it, nor appeared there. In the Bollandists' Acts, it is stated, in one passage, that Finian went to the place of his nativity, which is designated Sord, or Swords; and, the territory around this spot is called Ard-Ceannachte, by Adamnan,<sup>16</sup> owing to the circumstance of Tadhgy or Thadeus—the reputed great-grandfather of our saint—having defeated the Ultonians in the battle of Crinna,<sup>17</sup> and having received for his services a grant of that part of Bregia, extending from Glasnera, near Druim-Inesclann or Dromiskien,<sup>18</sup> on the north, to Cnoc Maoildoid, by the River Liffey, on the south. His father being called Cian, and his descendants having occupied this territory, it was called the Cantred of Cianacht.<sup>19</sup>

In the Acts of our saint, as published by the Bollandists, it is stated, that Finian had been a disciple to St. Columkille, that great Apostle of the Picts. But, Dr. Lanigan conjectures, that our saint had only been educated in some house of the Columbian Order. We are told, indeed, that St. Columba,<sup>20</sup> having built Swords Monastery,<sup>21</sup> placed, it has been said, Finian over it as abbot.<sup>22</sup> But, according to Dr. Lanigan,<sup>23</sup> our saint, in all probability, was not born, until after St. Columkille's death. Hence, he adopts an opinion, that Swords Monastery had been founded by St. Finian himself, and not by St. Columba, who is said by O'Donnell to have erected it, before he left Ireland in 563.<sup>24</sup> Were it otherwise, Finian must have discharged abbatial duties before or during this year.<sup>25</sup> In opposition to this story, he contends, that it is sufficient to observe, St. Finian did not die, until between the years 674 and 693. However, such a date is not to be inferred from this saint's Acts; and, it evidently has reference to a different Finian.<sup>26</sup> The foundation of Swords most probably took place, as Dr. Lanigan supposes, after the death of Columba, to whose institution, however, it seems to have belonged.<sup>27</sup> It is

Muilleathan, according to the "Sanctilogic Genealogy," chap. xxxiv.

<sup>15</sup> In the Irish Martyrologies, we read of different saints, who had the cognomen Lobhar.

<sup>16</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 4, p. 110.

<sup>17</sup> This was fought A.D. 226, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., and n. (h), pp. 110 to 112. Now, according to this account, Tadhgy must have been more remote in relation to our saint, than he is represented to have been in the Genealogies.

<sup>18</sup> This parish, in the barony of Louth, is shown on the "Ordnance Survey Townland Maps for the County of Louth," Sheets 11, 12, 15. The town and townland are on Sheets 12, 15.

<sup>19</sup> In Irish, *ṭmocha ceo Cianaḡta*.

<sup>20</sup> See his Life, at the 9th of June.

<sup>21</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," p. 279.

<sup>22</sup> "The church of Swords was, itself, dedicated to St. Colomb; there were, besides, within the town, two chapels; one dedicated to St. Finian, which, with its ad-

joining cemetery, was situated on the south side near to the Vicar's manse, on the road to Furrows; St. Bridget's chapel was on the north side of the town adjoining to the prebendaries' glebe and not far from the gates of the old palace; near to it was an ancient cross, called 'Pardon Crosse;' this last chapel was waste in the time of Alan; the ground whereon they stood, now forms part of the oconomy lands of this parish."—Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick," book i., chap. x., sect. 11, p. 49.

<sup>23</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. x., p. 132.

<sup>24</sup> See "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxviii., p. 400.

<sup>25</sup> O'Donnell states, that Columba, having built a church at Swords, consigned it to the care of St. Finian, surnamed the Leper. See *ibid*.

<sup>26</sup> That Finian, son of Garuan, mentioned by Dr. Geoffrey Keating.

<sup>27</sup> "Ware does not make mention of it; yet Harris does, erroneously ascribing it to St. Columba. Archdall has bungled his account of it in a most shameful manner. He says, that it was founded, in 512 by Co-

thought, this monastery must have been founded, at some time, in the seventh century. Notwithstanding, Dr. Lanigan's opinion, although apparently plausible, is founded on the assumption, that the death of our saint should be referred to the close of that age.

When grown to be a boy, Finian was educated by a senior, named Brendan, to whom he had been brought. By him, the child was instructed in the Christian doctrine, and in a knowledge of literature. Having received his course of training, with the master's permission, Finian set out for the south of Ireland, to which part his mother belonged. There, he found the bishop, called Fathlad, who honourably received him, and finding that Finian was remarkable for his sanctity and gravity of demeanour, it was deemed right to promote our saint to Holy Orders. We are even told, he attained to the episcopal rank. He was consecrated by Bishop Fathlad, and soon his virtues and miracles rendered him very renowned. He had frequent angelic visions, and colloquies with the heavenly messenger, so that he was thus consoled and comforted. One day, St. Finian heard certain Angels singing, "These are they who are come out of great tribulation, and have washed their robes in the blood of the Lamb,"<sup>28</sup> when he conceived a great desire for the martyr's crown. A certain woman came to him, and brought with her a small boy, who was blind, mute, and a leper, from the time of his birth. For this afflicted creature, Finian prayed to the Almighty, but received for answer, that he must bear the leprosy himself, if he willed the child to be healed. Finian cheerfully accepted that condition, when, like holy Job, he was covered with ulcers from the sole of his foot even to the top of his head.<sup>29</sup> At the same time, the boy was healed, and the saint bore his infirmity, not only with patience, but even with joy.

A woman came to him, and brought a boy, at the point of death; but, our saint prayed, and health was restored to the patient. Next we are informed, that Finian sat reading one day by the margin of a lake, into which his book fell, by an accident, and it sank to the bottom. The water was so deep, no one could recover it; however, after an hour's immersion, it came to the surface, in the presence of many persons there assembled. What was even more wonderful, on being restored to the saint, it seemed to have undergone no damage. There he built a basilica,<sup>30</sup> and he established a cemetery, where miracles were wrought, in favour of some sick persons, during his life, and even at the time his Acts were written. If any person slept in the church, even although its doors were closed, he was found without the building, and on the banks of the lake; because Finian had founded God's house for prayer, and not for sleeping. We are not told, in the old Acts of our saint, where this church and lake were to be found. However, it seems to have

lumba. Yet this may have been an error of the press, although not marked in his table of *errata*. For, elsewhere he lays down, that that Columba was born in 521. But what are we to think of his statement, that Finian died before 563, and his referring to three different pages of the Tr. Th., in none of which does any such thing occur? In one of those pages (p. 509) Colgan says, that the monastery was founded prior to the year 563, but has nothing there about the time, in which Finian died. Archdall then adds, that others extend Finian's years to 593, or 597, and refers to his Acts. Now in the very page referred to, neither of these dates is mentioned; but, it is expressly

stated, that Finian died between 674 and 693,"—"Ecclesiastical History of Ireland," by Rev. Dr. Lanigan, vol. ii., chap. xi., sect. x., p. 132.

<sup>28</sup> See Apocalypse, vii. 14.

<sup>29</sup> See Job. ii. 7.

<sup>30</sup> This name is supposed, by Ducange, to have been at first applied to the house of a king—*Basileus* in Greek. Afterwards, it was applied to the sacred edifice, in which worship and sacrifices were offered to God, the King of all. See "Glossarium Mediæ et Infimæ Latinitatis," tomus i., *sub voce*, Basilica, p. 611. In illustration, among other authorities, the writer refers to *Canones Hibern.*, lib. 42, cap. 26.

been in the south of Ireland, and it may have been that monastery, said to have been built by St. Finian, on Inisfaithlen<sup>32</sup>—now usually written Innisfallen<sup>32</sup>—a most romantically-situated island<sup>33</sup> in the Lower Lake of Killarney. Several Irish writers ascribe its foundation to the sixth century,<sup>34</sup> assuming



Innisfallen, Lower Lake, Killarney.

that the founder had been the disciple of St. Columkille. The beautiful old oratory, with its Irish rounded door-head, and chevron mouldings, may even date back to that period.<sup>35</sup> It is situated on the extreme eastern point of this island, said, by the English traveller, Arthur Young, to be the most beautiful in the king's dominions, and perhaps in Europe, and having every variety, that range of beauty, unmixed with the sublime, can give.<sup>36</sup> Yet, assuredly, the surroundings of broad lake and wild mountain scenery impart sublimity to it, and even in a high degree. We have already seen, at the

<sup>32</sup> In the "Scenery and Antiquities of Ireland," by W. H. Bartlett, there is a beautiful illustration of Innisfallen, Lake of Killarney, in vol. ii., p. 21, and, on a smaller scale, there is a nearly similar view, in Mr. and Mrs. Hall's "Ireland; its Scenery, Character," &c., vol. i., p. 241.

<sup>33</sup> The accompanying illustration of this island and of its surrounding and distant scenery is from a photograph, by Frederick H. Mares, drawn on the wood by William F. Wakeman, and engraved by George A. Hanlon.

<sup>34</sup> Isaac Weld thus happily alludes to it, in his valuable pictorial and descriptive book: "Fancy at least is willing to indulge in the idea, and fondly recalls the time, when this little island was the abode of piety and learning. Here the venerable fathers are seen meditating in their cells; here straying through the lofty groves in deep conversa-

tion with their pupils; here at the solemn, silent close of day, seated on one of those rocks which eyes have not altered, contemplating the varied beauties of nature; and from the splendour of the departing sun drawing inferences of the glories of that celestial paradise, towards which their enthusiastic hopes unceasingly aspired."—"Illustrations of the Scenery of Killarney and the surrounding country," sect. ii., p. 90.

<sup>35</sup> Among these may be mentioned Sir James Ware, and his editor Harris, Rev. Mervyn Archdall, Charles Smith, &c.

<sup>36</sup> Its desecration seems to have been permitted, during a part of the last century, when the noble proprietor converted the chapel, standing at some distance from the abbey, into a banqueting house for the reception of visitors to the romantic scenes of Killarney. See Archdall's "Monasticon Hibernicum," p. 303.



previous day, that Colgan has confounded this island with Inisfaithlen, or Ireland's Eye,<sup>37</sup> and he has thus led some readers astray.<sup>38</sup> How long St. Finian dwelt in his island retreat of Inisfallen—if this were his home—we are unable to determine. Few visitors to Killarney sail over its enchantingly beautiful lakes, without landing here. Very sweet is the air of perfect peace, and the soft sylvan solitude, which pervade this island of the lower lake. It is just large enough to wander about, on a balmy summer day, too small for the possibility of fatigue. The island itself is covered with a grove of venerable ash trees, which have great size and surpassing beauty. But the lion, in the way of trees, is a gigantic holly, whose trunk is sixteen feet in circumference, and which all travellers are taken to see. This holly looks, as if it had been growing since the beginning of time.<sup>39</sup> Never, perhaps, was there a fitter spot for lonely study or poetic musing—so fair a scene that one would think only gentle fancies should there come to the dreamer.<sup>40</sup> Indeed, the "poet of all circles" has immortalized its lovely features of scenery, investing them with traits of fancy and sentiment, such as he could alone draw, from the spring of his incomparable imagination;<sup>41</sup> nor has he been the only person of refined taste and feeling, who revelled in thought on the inspirations this lovely spot must ever excite, in the minds of poets, artists and antiquaries.<sup>42</sup> Not far removed, from the ancient oratory of St. Finian,<sup>43</sup> are the crumbling and ivy-crowned walls of a more modern religious establishment, in the midst of venerable trees that tower high above them.<sup>44</sup> Pictorial and descriptive

<sup>36</sup> See "Tour in Ireland," p. 295.

<sup>37</sup> In referring to Dichull, son of Nessan. See "Acta Sanctorum Hiberniæ," Januarii xvi. Vita S. Fursai Confessoris, &c., n. 6, p. 92.

<sup>38</sup> See Archdall's "Monasticon Hibernicum," p. 301.

<sup>39</sup> Near the centre of the island stands a large ash tree, a deep space under the trunk of which is popularly known as "The Friar's Grave;" another curious tree is shown, called "The Needle," also a yew tree, distinguished by the name, "Bed of Honour."

<sup>40</sup> See an article in "Belgravia," by the editor, Miss Baddon, on the occasion of her tour in Ireland.

<sup>41</sup> In the "Irish Melodies" is found "Sweet Innisfallen," sung to a beautifully plaintive air:—

"Sweet Innisfallen, fare thee well,  
May calm and sunshine long be thine!  
How fair thou art let others tell,—  
To feel how fair shall long be mine.

"Sweet Innisfallen, long shall dwell  
In memory's dream that sunny smile,  
Which o'er thee on that evening fell,  
When first I saw thy fairy isle.

"'Twas light indeed, too blest for one  
Who had to turn to paths of care—  
Through crowded haunts again to run,  
And leave thee bright and silent there;

"No more unto thy shores to come  
But, on the world's rude ocean tost,

Dream of thee sometimes, as a home  
Of sunshine he had seen and lost.

"Far better in thy weeping hours  
To part from thee, as I do now,  
When mist is o'er thy blooming bowers,  
Like sorrow's veil on beauty's brow.

"For, though unrivall'd still thy grace,  
Thou dost not look, as then, too blest,  
But, thus in shadow, seem'st a place  
Where erring man might hope to rest—

"Might hope to rest, and find in thee  
A gloom like Eden's, on the day,  
He left its shade, when every tree,  
Like thine, hung weeping o'er his way.

"Weeping or smiling, lovely isle!  
And all the lovelier for thy tears—  
For though but rare thy sunny smile,  
'Tis heav'n's own glance when it appears.

"Like feeling hearts, whose joys are few,  
But, when indeed they come, divine—  
The brightest light the sun e'er threw  
Is lifeless to one gleam of thine!"

<sup>42</sup> We speak from the experience of three distinct visits to this island, and with intervals of years between each visit, for a knowledge of names, then fresh in the memory of our guides.

<sup>43</sup> From a photograph of this beautiful little oratory, taken by Frederick H. Mares, the accompanying illustration, drawn on the wood, by William F. Wakeman, has been engraved by George A. Hanlon.

illustrations of Innisfallen are numerous enough, in the many useful Guide Books,<sup>45</sup> that have been written for visitors to the Lakes of Killarney; and, yet, it were to be desired, that historic detail and accuracy were better attended to by many of the writers.<sup>46</sup> Several of the Killarney stories and legends have been rendered into verse<sup>47</sup> and prose.<sup>48</sup> In this Island of Inis-



Innisfallen Oratory, County of Kerry.

fallen, the celebrated Annals, so designated, are said to have been compiled.<sup>49</sup> During the middle ages, and after the English invasion, the monastery there established had its historical life, until the period of its dissolution, in the thirty-seventh year of Queen Elizabeth's reign.<sup>50</sup> Some very legendary accounts,

<sup>44</sup> In a lately-published volume, intituled, "The Fall of Rora, the Search after Prosperpine, and other Poems, meditative and lyrical," by Aubrey de Vere, we find the following allusion, in Sonnet VIII., to these objects:—

"Hard by were groves of ash through which  
we spied  
The ruined convent with its weather-  
stains,  
From whose calm bosom passed of old the  
strains  
This Eden of blue lakes that sanctified."

—"The Island of Innisfallen," p. 275.

<sup>45</sup> Besides the very complete description, in Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. i., pp. 178 to 274, these accomplished writers have prepared a separate Guide Book, elegantly illustrated.

<sup>46</sup> In this respect, Mr. John Windale's "Hand Book to Killarney, through Bantry, Glengariff and Kenmare," is one of the

happy exceptions, among Irish Guide Books.

<sup>47</sup> Among such compositions may be noted, "Lays of Killarney Lakes, Descriptive Sonnets, and Occasional Poems," by Thomas Galway, A.M.

<sup>48</sup> A very amusing book, and graphically written, will be found in "Killarney Legends," edited by T. Crofton Croker, Esq.

<sup>49</sup> Besides those published, with prenotations, and additions, in Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., pp. 1 to 122, from the Bodleian copy, and from the Dublin copy, pp. 2 to 83 following, there is a folio paper Manuscript, in Edward O'Reilly's collection, now belonging to the Royal Irish Academy, Dublin. It is numbered 5, 6. Again, the folio paper MSS., No. 4, 5, in the R.I.A., is an English translation of the Annals of Innisfallen, by one O'Gorman.

<sup>50</sup> Then, "the possessions of this abbey were granted to Captain Robert Collann."—Charles Smith's "History of the County of Kerry," chap. vi., pp. 127, 128.

regarding Finian, while he dwelt beside the lake,<sup>51</sup> are related in his Acts; <sup>52</sup> but, these are hardly worthy of insertion, in the present account of our saint.

## CHAPTER II.

ST. FINIAN LEAVES THE MONASTERY BY THE LAKE, AND GOES ELSEWHERE—HE VISITS SWORDS, AND THERE RECEIVES CHARGE OF ITS MONASTERY FROM ST. COLUMKILLE—MIRACLES RECORDED—HIS DEATH—HIS MEMORIALS, AND PLACES SAID TO HAVE BEEN UNDER HIS PATRONAGE—CONCLUSION.

IN our saint's published Acts, it is stated, that some differences arose, where he dwelt, regarding the erection of a mill; and, then it is related, that Finian departed from the lake habitation, he had at first selected, and went to a place, called Olnaimar.<sup>1</sup> In thus printing it, we suspect some error, probably attributable to the original writer himself; and to us, it seems likely, that Cluain-mor, or Clonmore, was intended, since there, it is thought, St. Finian closed the latest years of his life. However, he lived in the former place, and suffered greatly from his infirmity.<sup>2</sup> It seems, that a penitent desired to share this suffering with him, and he even asked, to become a leper, so that with an afflicted body, his soul might be assured of salvation. However, Finian sought to dissuade him from such a purpose, by telling him, he could not endure the pain. The penitent next prayed to God, that his request might be granted, and immediately his whole frame was seized with an intolerable itching and agony, caused by leprosy. He soon repaired to St. Finian, and besought him, that it might be removed. Our saint sent him to some water that was near, in which he washed, as directed, and again the man was restored to his former sound state. Next have we an account, regarding a neighbouring king, to whom the clerics of that church owed an annual entertainment, and they requested Finian to intercede for them, that such an expense might be removed. He sent a maid servant, to represent this desire to the king. At first, the ruler was inexorable, but St. Finian having threatened the Divine displeasure, a wonderful miracle was wrought, which convinced the king of his error, and which caused him to fall on his knees, to ask pardon from the holy man.

Afterwards, as we are told, wishing to visit his own country, he came to a place, named Sord, where he found St. Columba. Finian expressed the desire he had to visit Rome, when Columba said, "You shall not go, but

<sup>51</sup> The traditions of Killarney people assign our saint to their enchanting region, and especially to Innisfallen:—

"Thither led by voice divine  
St. Finian ceased his quest,  
And reared to God a votive shrine,  
To man a place of rest."

—Thomas Galway's "Lays of Killarney Lakes," &c. Innisfallen, p. 68.

<sup>52</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Martii xvi. Vita Auctore Anonymo Anglo ex nostro MS. Hiberniensi, pp. 445, 446.

CHAPTER II.—<sup>1</sup> The Bollandists attribute this spelling, to the ignorance of the English writer, not accustomed to a proper pronunciation of Irish words. They imagine,

that the place in question may really be called Inismore, or "the great Island," and that it possibly corresponded with one so named, in the Life of St. Senan, at the 8th of March. They add: "*Inis-mor enim, Insula major est, quod Anglicana paullo antiquiori dialecto Holma-mar dicebatur.*"

<sup>2</sup> His Acts state: "Scaturiebat totum corpus ejus vermibus ob magnitudinem lepræ, fluebantque vermes de corpore ejus ad aquam quandam quæ prope erat, et iterum revertebantur: vocatur etiam hodie via, per quam ibant, Via vermium. Accidit autem ut nocte quadam vigilantibus sociis, Sanctus acriter ingemiseret, interrogatusque a sociis quid hoc esset, Unus, inquit, de civibus meis deest, et ideo non possum somnare."

<sup>3</sup> The legend writer remarks, that a great



rather shall you remain here." Then replied the man of God, "I have vowed to do so, and I cannot fail to fulfil my vow." Desiring Finian to place his head on the knees of Columba, the former slept awhile, and afterwards awaking, he was asked by the latter what he had seen. Finian related, how he had been to Rome, and how he had visited all its holy places. Then said Columba, "Just now, you shall remain here, and you shall not go to Rome." Then, St. Columba, taking his own departure therefrom, gave that place, and all its immediate bounds, to Finian. There, too, our saint healed the sick, and exercised the duties of hospitality; he gave no rest to his limbs, but for a fourth part of the night, he sat in cold water, to sing his psalms. The other three parts of it, he lay on the cold ground, having four stones around him, and on these in regular succession his head was reclined, whenever he wished to have a little sleep. Such was the rigorous life our saint led, and for his asceticism he was renowned.

The legendary Acts relate, that one night, while he wrote, a certain rustic looked into the place of his retirement, and saw that light was given the saint, from the fingers of his left hand. This curiosity displeased the holy man, and on that instant, the rustic lost the sight of one eye, and a similar punishment fell upon his posterity, as was believed in a prevailing popular tradition.<sup>3</sup> While here, too, St. Finian frequently passed to a certain island,<sup>4</sup> and visited brothers<sup>5</sup> who were there. During one of those voyages, an immense whale threatened his destruction; yet, making a sign of the cross, the man of God put this huge monster to flight. Again, a great number of mice overran the island, but our saint prayed, and afterwards, not even a mouse appeared. Once when he arrived, the brothers had not a single fish taken; notwithstanding, Finian ordered them to let down their nets, and immediately thirty salmon were secured. One of the brothers, going round the island somewhat incautiously, fell from a great precipice, and he was instantly killed. His other brothers came in great grief to Finian, and bewailing his death; the man of God prayed, when, at once, he was restored to life. At length, it was intimated to him, that his sojourn on the island was not agreeable to the brethren; and, then, he proceeded to disembark, but the winds were unfavourable. However, he raised the sails, and buffeting against the breeze, he touched at a wished-for port. When he arrived at Swords, the doors were all closed; yet, without the knowledge of any among the inmates, those were miraculously unlocked. While there, he blessed a tree, and caused it to bear sweet fruit, although previously this was bitter. Other miracles he wrought, in favour of the poor, of lepers, of the mute, deaf, and cripples. One Sunday, wine was wanting for the Holy Sacrifice; water was brought to him, and he miraculously changed it into wine. Frequently, while he celebrated Mass, all who assisted saw a globe of fire over his head. A certain man, being obliged to set out on a warlike expedition, came to the saint, to ask his prayers, and to receive his blessing. In the course of that war, he fell among the slain, and kindred coming to search for his corpse, they called his name aloud, when the man arose to life, through the merits of St. Finian. A rustic, whose son died, bore the body to the holy man, and vowed in tears he would not leave, until the youth was revived. Finian replied, "God is merciful,

number of the people there—he seems to speak of Swords—were born blind, or, otherwise, with deformed limbs. This serves as a clue to indicate, that the writer must have passed some time, at Swords, for he remarks, that he had seen what he thus records.

<sup>4</sup> It may be, this was Inis-Mac-Nessain,

or Ireland's Eye, which is not far from Swords. We may ask, too, could it be the Innisfaithlen of his early home?

<sup>5</sup> These may have been the sons of Nesson, whose Acts have been already given, at the 15th of this month; or, the word "fratres" may be predicated for monks simply.

he will bring your son to life," and so it immediately happened. Certain guests arrived at his monastery, in the winter season, when a vessel to warm water had been wanting. Finian prayed, and a patella<sup>6</sup> descended from Heaven, which for a long time was to be seen at that place. A quarrel arose between two persons; one of these fled to seek the protection of St. Finian; while the other pursued, with an intent to do his opponent some grievous injury. Refusing to accept the proffered mediation of our saint, the man obdurate of heart became blind on the instant, and his adversary escaped. Among the other miracles, related in his Acts, it is mentioned, that once coming from the island, to which allusion has been made, and at the Paschal season, Finian left his Missal behind; but, the next morning on arising, he felt sorrowful. Nevertheless, when he entered the church, there was found that Missal, restored to him, by the hands of Angels. Finian extinguished a fire, which broke out in the monastery, by making a sign of the cross. He restored an insane woman, to the use of her reason; he caused a barren tree, by his blessing, to bear fruit; he restored to life, by his prayers, a disciple, called Bœcan,<sup>7</sup> who had been drowned. This was a subject of great admiration to many. Then, without any mention, as to the place of his death, yet leaving it to be inferred from the context, it must have been at Swords; the writer of his Acts states, that after performing the foregoing, and many other miracles, Finian slept in peace, and frequent miracles continued to be wrought through his relics,<sup>8</sup> or before his tomb.<sup>9</sup>

Now according to some other accounts, St. Finian presided over Clonmore Monastery,<sup>10</sup> which was founded by St. Maidoc,<sup>11</sup> son of Ainmire, first Bishop of Ferns, and which was called after him. But, it has been supposed, that when Finian came to this place, another St. Maidoc, the son of Setna, had succeeded there. This latter holy man died, A.D. 656, and so it is thought to be not unlikely, that Finian spent some six years under his spiritual jurisdiction. Now, if Finian presided there at all, it had been—so state some—subsequently to this date. It is said, indeed, that he passed the last thirty years of his life at Cluain-mor-Mædoc, and, according to conjectural accounts, his last end came, about A.D. 680.<sup>12</sup> Taking these matters into consideration, it is no wonder, that his Patron, St. Mædoc,<sup>13</sup> should have appeared, as the legend states, to his subordinate at Clonmore, when about to announce the approaching dissolution of Christ's happy servant.

On the eve of St. Maidoc's feast,<sup>14</sup> Finian saw in a vision a chariot descending from Heaven, towards the city of Ferns, in which was placed a venerable old man, with a clerical habit, having a very beautiful countenance, and a virgin, covered with a cloak. Finian asked who they were, when the old man answered, "This is the most holy virgin Brigid, the Patroness of Ireland,<sup>15</sup> and, I am Maidoc, the servant of Christ. On to-morrow, my

<sup>6</sup> This was a sort of flat dish or pan.

<sup>7</sup> The Bollandists think, that this is a mistake of spelling, and that the name should rather be written, Boitan, or Baitan, which was one more common among the Irish.

<sup>8</sup> The text has it, "apud cujus reliquias crebra fieri miracula non desinunt," &c.

<sup>9</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Martii xvi. Vita Auctore Anonymo Anglo ex nostro MS. Hiberniensi, with notes, pp. 446, 447.

<sup>10</sup> In the present county of Carlow.

<sup>11</sup> It is thought, he was venerated, on the 11th of April.

<sup>12</sup> Following Colgan's inferences, many, if

not most, among our modern historians, arrive at this conclusion.

<sup>13</sup> In a communication to me, and directed, Dublin, Patrick-street, September 27th, 1876, supposing that St. Finian the Leper must have lived to a late period, in the seventh century, Mr. John M'Call deems this holy man to have been the second Maidoc of Clonmore.

<sup>14</sup> The festival of St. Maidoc, Bishop of Ferns, occurs on the 31st of January, at which day may be found the record of his Life.

<sup>15</sup> Her feast is held, on the 1st of February, and, at that date, her Life may be seen,

festival shall be celebrated, and on the following day, the feast of this most holy virgin; and, now have we come, that we may bless our places, and those, who by their gifts and oblations, honour the days of our departure. But, be you joyful and prepared, for, on the next day, you shall ascend to Heaven." Arising in ecstasy, Finian ascended his chariot, and then went to Kildare, the city of Brigid, relating his vision to all. As had been predicted regarding him, on the third day after this vision, he obtained relief from his infirmity, having been translated to the felicity of Heaven.

From this relation—which does not occur in St. Finian's proper Acts—but, given by the author of St. Maidoc's Life, it would appear, if he were the person designated, that our saint departed, either on the 1st or 2nd day of February—most likely on the latter. Hence, one or other day should represent his Natalis. However, all our Martyrologies, as well native as foreign, place his festival, at the 16th day of March. This, as some think, commemorated a Translation of his relics; but, there are no strong grounds, for not deeming it to be the actual day of his demise.

According to Dr. Jeffery Keating,<sup>16</sup> in the reign of Finnacta, Monarch of Ireland,<sup>17</sup> died Colman,<sup>18</sup> the pious Bishop of Inis Bo Finne; and, about the same time, Fionnan, who pronounced his benediction over Ardfionan, left the world. This latter, however, may have been a person, altogether different from St. Finian the Leper. Some writers are of opinion, that the death of St. Finian the Leper occurred at Ardfinnian. That our saint probably died at Swords, is Dr. Lanigan's<sup>19</sup> contention; but, holding to a theory, that Finian lived in the seventh century, he assumes, that doubts may be cast on the genuineness of a composition, ascribed to St. Moling,<sup>20</sup> and, which states, that St. Finian died, and was buried, at Clonmore, incorrectly supposed to have been in the county of Wexford. Were that Poem really the composition of St. Moling, Dr. Lanigan allows, there should be no question, regarding his death and burial, at the latter place; for, had he died either at Swords, or at Ardfinnian, the monks would hardly consent to allow his entire body to be removed to Clonmore. But, he questions the attributed authorship of this poem, which he is inclined to refer rather to some monk of Clonmore, who lived at a later period. He supposes, that Onchuo,<sup>21</sup> appearing to have been later than Finian, or Moling, and who therefore could not have been mentioned in a poem, written by the latter, had a portion of the relics belonging to St. Finian the Leper in his collection, and that these might have been deposited in Clonmore church.<sup>22</sup> Now, Colgan states,<sup>23</sup> that our saint was buried, neither at

<sup>16</sup> See Dermot O'Connor's Keating's "History of Ireland," book ii., p. 404.

<sup>17</sup> In Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 282 to 297, we find Finachta Fleadhach accorded a reign of twenty years. Keating, however, only assigns him a reign of seven years, from A.D. 678 to 685.

<sup>18</sup> See his Life, at the 8th of August.

<sup>19</sup> See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. iii., p. 84, and nn. 33, 34, pp. 86, 87.

<sup>20</sup> See his Life, at the 17th of June.

<sup>21</sup> See this saint's Acts, at the 8th of February.

<sup>22</sup> Mr. M'Call remarks: "Dr. Lanigan, for what reason I cannot imagine, has endeavoured to throw a doubt over either St. Onchuo or his relics being buried at Clonmore, or even of St. Moling being the

author of that little poem, attributed to him; but, whoever will take the trouble of reading over his train of reasoning must observe, he has entirely perverted the meaning of the above passages from Colgan, who distinctly states, that it was at the very period of St. Onchuo's death, and not several years afterwards, that the controversy occurred as to which of the monasteries he should be buried in; and that, according to his own dying injunctions, his remains were deposited with his numerous relics, in the cemetery of Clonmore, and in the same grave where St. Maidoc and St. Finan were buried."—"The Antiquities and History of Cluain-mor-Mædhoc," chap. iii., pp. 15, 16.

<sup>23</sup> See "Acta Sanctorum Hiberniæ," xvi. Martii. De Sancto Finano cognomento Leproso, cap. viii., p. 628.



Swords, nor at Ardfinnian, as some suppose, but at Clonmore, and this is deemed, as being altogether the most probable statement, by those who follow his account. To prove this, Colgan cites a passage from a Poem, written in the Irish language, and which he attributes to St. Moling, Bishop of Ferns. Here, it is said, our saint was buried near the cross, and towards the southern part of the cemetery, with Saints Maidoc and Onchuo. The latter is thought to have flourished, three or four generations before Finan Lobhar,<sup>24</sup> and to have been born in the latter end of the fifth, or in the commencement of the sixth century.<sup>25</sup> Still, the exact year of St. Finian's death is not known; although very incorrect and even contradictory statements have been hazarded, in reference to the date.<sup>26</sup>

In Ireland, the feast of St. Finan or Finian, the Leper, Bishop and Confessor, was formerly celebrated with an Office, consisting of Nine Lessons.<sup>27</sup> In the "Feilire" of St. Ængus, "St. Finan, the luminous Leper," is commemorated, at the 16th of March. The Martyrology of Tallagh<sup>28</sup> registers him, at the 16th of March, as Finan (i Lobhar) Suidr. Marianus O'Gorman, and his Scholiast, at this date, place him at Swords, at Cluainmor, in Lagenia, and at Inisfallen, in Lough Lene. In addition to these places, the Calendar of Cashel adds, that he belonged to Ardfinain. Whitford, in the Martyrology

<sup>24</sup> My attention has been called to this circumstance, by Mr. John M'Call, and, to other mistakes occurring, especially in the account of St. Oncho or Onchuo, at the 8th of February, in a letter, headed, Dublin, 25 Patrick-street, September 27th, 1876. In it, Mr. M'Call states, it is asserted, and with very positive proof, that Maidoc of Clonmore was really the first Bishop of Ferns, and he refers for authority to Rev. John F. Shearman's "Loca Patriciana." Being older than his uterine brother, Aid, son of Ainmire, King of Ireland, and who was born in 532, Maidoc's birth must have occurred about 530. Sometime in the latter half of the sixth century, he founded the monastery of Cluain-mor-Mædhoc, thus called after him. Before he became Bishop of Ferns, he was president over Clonmore, when the holy Onchuo came thither, after his pilgrimage, collecting the relics of all the Irish Saints. Through the instrumentality of Brandubh, King of Leinster, whose great friend he was, St. Maidoc of Clonmore was advanced to the bishopric of Ferns, towards the close of the sixth century. He died A.D. 624, and he was buried in his own monastery of Clonmore.

<sup>25</sup> As St. Onchuo, writes Mr. M'Call, was much advanced in years, at the time he concluded his pilgrimage and rested at Clonmore, he became very infirm, and in verification of St. Maidoc's prophecy, he died some time afterwards, and was buried in "the angelic cemetery of Clonmore." In that same grave, Maidoc, first Bishop of Ferns, and Finian Lobhar, were subsequently interred. Now, Maidoc, of the Connacians, not being born until about A.D. 570, it is impossible that he could have been the first Bishop of Ferns, according to Mr. M'Call, who thinks, he must have succeeded his namesake of Clonmore, as second presi-

dent there, and as second Bishop of Ferns, A.D. 624. This accounts for his festival day, January 31st, having been observed, at Clonmore, so late as A.D. 1780; and, it also renders intelligible the closing scenes, in the life of the assumed St. Finian Lobhar, where on the eve of this feast, or January 30th, he saw in a vision at Clonmore that holy man, his patron, and Brigid, who came to warn him of his approaching end. Mr. M'Call states, that the greater part of the Acts of the second Maidoc of the 31st of January should more correctly be placed to the credit of his predecessor, the first Maidoc of Clonmore, whose feast has been assigned to the 11th of April. The two very distinct obits were a great mystification to writers; when St. Meadhog, Bishop of Ferns, is placed at the 31st of January, A.D. 624, in the "Annals of the Four Masters," and Maidoc the Second, born about 570, having died, A.D. 656, according to the "Chronicon Scotorum." We believe, that this whole subject still requires a considerable share of study, to clear away the obscurity, in which it now rests.

<sup>26</sup> Thus, Archdall, at Swords, has his death, A.D. 563, and at Clonmore, it is placed under A.D. 680. See "Monasticon Hibernicum," pp. 256, 734.

<sup>27</sup> This appears from Kalendars, in the Trinity College, Dublin, Manuscripts, classed, B. 3. 12. B. 3. 13. Again, in "The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin," in the Kalendar, at Kal. xvii. Aprilis, March 16, we find, "ix. lec." See p. 63.

<sup>28</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy is the entry, at this day, *Finian*, and over it the comment *lobhar*; then follows *Suidr*, while over it again is the gloss, *t et mor*.

of Salisbury, and the Carthusian Martyrology, commemorate him.<sup>29</sup> He is also entered, in the Martyrology of Christ's Church Cathedral, Dublin.<sup>30</sup> We read, in the Martyrology of Donegal,<sup>31</sup> as having a festival celebrated on this day, Fionán, the Leper, of Sord, and of Cluainmór, in Leinster; and of Ard Fionán,<sup>32</sup> in Munster. This is likely to be the St. Finianus, mentioned at the 16th of March, in the anonymons list of Irish Saints, published by O'Sullivan Beare. Henry Fitzsimon also commemorates him,<sup>33</sup> on the authority of the Carthusian Martyrology.<sup>34</sup> In the "Memorial of British Piety,"<sup>35</sup> and in the "Circle of the Seasons,"<sup>36</sup> he is commemorated, at the 16th of March.

This saint's festival seems to have been celebrated, even in Scotland. Thus, he had churches at Killinan, otherwise Kilfynan,<sup>37</sup> at Elan Finan,<sup>38</sup> at Mochrum,<sup>39</sup> at Abersnetheck, in Monymusk,<sup>40</sup> and at Migvie.<sup>41</sup> Here, too, a fair had been held,<sup>42</sup> under the name of St. Finzean's fair. There is a Finzean's fair, also, at Perth. The name of the church of Lumphanan, where Macbeth is believed to have been killed, is probably dedicated to St. Finian.<sup>43</sup> In the Dunkeld Litany, he is addressed as Finnanach.<sup>44</sup> St. Finian, was venerated, especially at four different places, in Ireland, viz., Swords, Ardfinnan, Inisfallen, and Clonmore, according to a generally received opinion. However, it does not appear so certain, that all of these, and other places named, must be regarded, as under his particular patronage; for, possibly, at some early period of our ecclesiastical history, popular tradition got into confusion, regarding him and some other Finian, who may have been more immediately connected with localities designated. It has been stated, that a house, established by our saint, stood at Ardfinnan,<sup>45</sup> which signifies, "the high place of Finian," within the baronies of Iffa and Offa West, in the South Riding of the county of Tipperary, and in the diocese of Lismore.<sup>46</sup> According to Dr. Jeffry Keating, a St. Finian blessed Ardfinnan, during the reign of Finachta Fleadhach, King of Ireland.<sup>47</sup> The town

<sup>29</sup> See Colgan's "Acta Sanctorum Hiberniæ," xvi. Martii, n. 14, p. 629.

<sup>30</sup> See "The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ's Church, Dublin," edited by John Clarke Crosthwaite and Rev. James Henthorn Todd. Introduction, p. xliii., "xvii. Kal. April (March 16), S. Finani, episcopi et conf." This entry, however, is in a later hand, than by that of the original compiler.

<sup>31</sup> Edited by Drs. Todd and Reeves, pp. 76, 77.

<sup>32</sup> It received the present name, it is said, from this saint. Prior to his time it was called Druim Abhradh, in the Irish Annals. See "The Illustrated Dublin Journal," vol. i., No. 6, p. 89.

<sup>33</sup> He also quotes Hector, lib. 9, fol. 177.  
<sup>34</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 50, and cap. xii., p. 54.

<sup>35</sup> See p. 52.

<sup>36</sup> At p. 76.

<sup>37</sup> It is called S. Finani Ecclesia, in the Registrum de Passelet, pp. 113, 131, 139.

<sup>38</sup> There his fair was held, next to St. Patrick's Day. See "Origines Parochiales Scotiæ," pars. ii., p. 198.

<sup>39</sup> See "New Statistical Account of Scot-

land," Wigton, p. 61.

<sup>40</sup> See "View of the Diocese of Aberdeen," p. 585.

<sup>41</sup> See *ibid.*, p. 632. Agnes, Countess of Mar, granted the Ecclesia S. Finani de Miggeveith, to the Prior and Canons of St. Andrews. See "Registrum Prioratus S. Andree," p. 249.

<sup>42</sup> In the beginning of the last century, at the Kirk of Migvie. It "was kept whiles in March, and whiles in April, on the Tuesday before Midlenton fair at Banchrie."—"Antiquities of Aberdeen and Banff," vol. ii., p. xlv. Aberdeen's New Prognostication for the year 1703 is quoted.

<sup>43</sup> Although in the "View of the Diocese of Aberdeen," p. 635, it is stated to have been dedicated to St. Vincent, whose day is January 22nd.

<sup>44</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 347.

<sup>45</sup> This parish is shown on the "Ordnance Survey Townland Maps for the County of Tipperary," Sheets 82, 88. The town itself is on Sheet 88.

<sup>46</sup> See Bishop Challoner's "Britannia Sancta," part i., p. 174.

<sup>47</sup> See Dermot O'Connor's Keating's "History of Ireland," Book ii., p. 404, Duffy's edition.

of Lismore was constituted the Deanery of this diocese, in after time; and, the feast of its patron and founder was kept, we are told, on this day. It was a solemn festival, as tablets belonging to the church bear record. Besides the monastery of Innis-Faithlenn, which was the home of learned men until destroyed, the Cathedral Church of Aghadoe,<sup>48</sup> as we are told, was also dedicated to St. Finnian Lobhar.<sup>49</sup> He is considered to be the patron of South Kerry,<sup>50</sup> likewise; but, we are not quite assured—although present local traditions seem to confirm this opinion—that he was that chief patron there venerated. On June 1st, St. Finnan's Tower, Ship-street, Dublin, fell, and, by exertions of the parish Beadle (F. Durham), a number of lives were saved.<sup>51</sup> Most probably, that tower had been dedicated to the present saint.

The truly pious man feels a happiness under affliction, when patient and submissive to the decrees of Providence. Confidence in God, and love towards him, inspire the soul, and create a great peace within, even when the body is wasted with suffering and disease. Those gifts of mind and of grace are the great sources of fortitude. With manly courage and firmness should we bear our occasional crosses, since our Divine Redeemer showed us how to suffer, and to triumph over suffering.

ARTICLE II.—FESTIVAL OF ST. ABBAN, ABBOT OF MAGHARNADHE, SAID TO HAVE BEEN ADAMSTOWN, COUNTY OF WEXFORD. [*Sixth or Seventh Century.*] The "Feilire" of St. Ængus, and several Irish Kalendars, have this holy abbot's feast, at the present day. The name, Abban mac h. Cormaic, occurs, in the Martyrology of Tallagh,<sup>1</sup> at the 16th of March. According to the O'Clerys, he descended from the race of Labhraidh Lorc, son of Ugainé Mór; and, again, they state, that Miolla, sister to Bishop Iobhar,<sup>2</sup> was his mother, as his own Life states, in the first chapter.<sup>3</sup> In that Table postfixed to the Martyrology of Donegal, this holy man is styled "Prægratus."<sup>4</sup> His Acts are thought to have been confounded, in some particulars, with the Life of another Abban.<sup>5</sup> As if seeking to connect him with the place, a later hand inserts within brackets, in the O'Clerys' copy of the Donegal Martyrology, that there is a Machaire Arnaidhe, in Oirghialla, in the diocese of Ardmacha, in the county of Muineachan or Monaghan. However, we find entered, in the Martyrologies of Marianus O'Gorman,<sup>6</sup> of Maguire, and of Donegal,<sup>7</sup> as being venerated on this day, Abbán, Mac Ua Corbmaic, of Magh Arnaidhe, in Ui Ceinnsealaigh, in Leinster; and, of Cill Abbain, in Ui Muiredhaigh, in Leinster. The present is supposed to have been his natal day on earth, by Colgan, who gives his Acts in full, with notes, and an Appendix, in five chapters.<sup>8</sup> The Bollandists have briefer notices, at the

<sup>48</sup> The extent of this parish, in the baronies of Dunkerron North and Magunihy, is given, on the "Ordnance Survey Townland Maps for the County of Kerry," Sheets 50, 58, 59, 60, 65, 66, 67, 68, 74, 76.

<sup>49</sup> The interesting doorway of Aghadoe church is engraved and represented in Miss Cusack's "History of the Kingdom of Kerry," chap. iii., p. 51.

<sup>50</sup> See *ibid.*

<sup>51</sup> See the Annals of Dublin, contained in Pettigrew and Oulton's "Almanac, Registry, and Directory for the year 1846." These Annals were compiled, by Owen Connellan, Esq.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy, at

this day, we meet with the entry, Abban m. h. Cop.

<sup>2</sup> See his Life, at the 23rd of April.

<sup>3</sup> The same statement occurs, in the Acts of this saint, as published by Colgan, at the present day, but in cap. iii.

<sup>4</sup> See pp. 354, 355, *ibid.*

<sup>5</sup> See a valuable paper, by Rev. John F. Shearman, C.C., Howth, and intitled, "Loca Patriciana," in the "Journal of the Royal Historical and Archæological Association of Ireland," Fourth Series," vol. ii., No. 14, pp. 339 to 352.

<sup>6</sup> Marianus enters, "Abbanus fil. Ua Corbmaic."

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 76, 77.



16th of March.<sup>9</sup> Yet, as the 27th of October is considered to have been our saint's natal day in Heaven, we have preferred it, as more suitable for taking into account various difficulties, that beset his biography, and these are not easily soluble, even after the most close and attentive study.

ARTICLE III.—FESTIVAL OF ST. EUGENIA, MARTYR, AT NICOMEDIA, IN BITHYNIA. In the "Feilire" of St. Ængus,<sup>1</sup> at the present day, we find a commemoration of St. Eugenia, who appears to have been one, among a band of holy martyrs, who suffered for the Faith, at Nicomedia, in Bithynia. This festival was probably taken from the ancient Martyrology, ascribed to St. Jerome, and supposed to be about twelve hundred years old. A more particular account of these martyrs will be found, in the Bollandist collection.<sup>2</sup> Eugenia alone is found entered, in some of the old Calendars;<sup>3</sup> and, again, her name seems to have been incorrectly rendered, into the masculine form of Eugenius. The period, when this martyrdom took place, seems not to have been recorded.

ARTICLE IV.—ST. FEITHMECH OR FELMAC, OF CILL-TOAMA, NOW KILTOOM, COUNTY OF WESTMEATH. The Bollandists very briefly notice this saint, at the present day, but they style him, incorrectly, Tetmechus Episcopus de Kill-tuama.<sup>1</sup> On the 16th of March, we read in the Martyrology of Tallagh,<sup>2</sup> the record, Esp. Felmac o Cill Cuanda (no Tuama). From the prefix, we must regard this saint, as having been a bishop. Yet, we find simply, Feithmech, of Cill-Toama, set down in the Martyrologies of Marianus O'Gorman<sup>3</sup> and of Donegal,<sup>4</sup> as having been venerated on this day. Under the head of Cill Cuana, Duaid Mac Firbis enters Fethmech, Bishop of Cill Cuana, *i.e.*, Fethmech, Bishop of Cill Tuama, or (Cill) Toama.<sup>5</sup> The former should now be written Kilquan, and the other Kiltuome. There are many places, in Ireland, bearing these names. The locality here indicated is thought to have been Kiltuom,<sup>6</sup> near Castlepollard,<sup>7</sup> county of Westmeath.<sup>8</sup>

<sup>8</sup> See "Acta Sanctorum Hiberniæ," xvi. Martii. Vita S. Abbani Abbatis de Magharnuidhe. Ex MS. Membrano Codice Kilkenniensi, pp. 610 to 627.

<sup>9</sup> See "Acta Sanctorum," tomus ii., Martii xvi. Among the pretermitted saints, p. 418.

ARTICLE III.—<sup>1</sup> The following Irish Rann, taken from the "Leabhar Breac" copy, and translated into English, has been furnished by Professor O'Looney:—

E. æ. 1111. Inman áct laeoman  
Eugenia for dooman  
Abban doirp oir ainglech  
finan laimpech lobur.

Beloved by all but the Demon  
Was Eugenia on earth,  
Abban the angelic golden  
bush,  
Finan the luminous leper.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii xv. De Sanctis Martyribus Castorio seu Castore, Dionysio, Nonno, Sereno, Quiriaco, Milisa, Eugenia sive Eugenio, Juliano, Asclepiodoro, Pione, Nicomediæ, in Bithynia, p. 420.

<sup>3</sup> The Bollandists state: "At sola Eugenia refertur in MSS. Casinensi, Pragensi, Treurenensi S. Martini, Bruxellensi, S. Guldæ, Coloniensi Carmelitarum, Florario Sanctorum et Auctario Greueni ad Vsuardum. In Diario historico Joannis Schmidii dicitur in Hispania a Saracenis interfecta, de qua cum Hispanis agemus xxvi. Martii, unde facilis error potuisset irrepere in illum aut hunc xvi. Martii."—*Ibid.*

ARTICLE IV.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Martii xvi. Among the pretermitted saints, p. 416.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy, we find entered, at this date, Epi feith mc o chll tuama.

<sup>3</sup> Marianus enters, "Fethmechus de Kill-Tuama."

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 78, 79.

<sup>5</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 94, 95.

<sup>6</sup> It is in the parish of Faughalstown, and barony of Fore. It is shown, on the "Ordnance Survey Townland Maps for the County of Westmeath," Sheet 7.

<sup>7</sup> In the parish of Rathgarve, and barony of Fore. See *ibid.*, Sheets 3, 7.

During the eighth and ninth centuries, certain abbots of this place are recorded, in the Annals of the Four Masters; and, yet, we have not been able to find the present saint's name among them.<sup>9</sup>

ARTICLE V.—ST. CURITAN, BISHOP AND ABBOT OF ROS-MEINN. The Bollandists<sup>1</sup> have a short notice of this holy man, at the present date. On the 16th of March, the Martyrology of Tallagh<sup>2</sup> mentions a festival, in honour of Curitan, Bishop and Abbot of Rus mic Bairend. His place does not seem to have been identified. He is more fully described, elsewhere, for the Martyrologies of Marianus O'Gorman<sup>3</sup> and of Donegal<sup>4</sup> register on this day, Curitan, Bishop, and Abbot, of Ros-Meinn. We are further informed, the Cáin Adamnáin states, that Curitan, the Bishop, was one of the saints, who went security to free the women [of Erin]<sup>5</sup> from that bondage, in which they had been hitherto detained. At this same date, and under the head of Ros Bairenn, Duaid Mac Fírbis enters, Cuiritan, or Ciriach, Bishop and Abbot, of Ros-Menn, or Ros-Bairenn.<sup>6</sup>

ARTICLE VI.—FESTIVAL OF A REPUTED ST. BAIRRFIONN, OR BARRINDUS, BISHOP. The festival of Bairrfionn, or Barrindus, Bishop, is registered in the Martyrologies of Marianus O'Gorman<sup>1</sup> and of Donegal,<sup>2</sup> on this day. The Bollandists remark,<sup>3</sup> that where in the Martyrology of Tallagh Ros-macbarenn is read, at this the 16th of March, Marianus O'Gorman has Rosmean, and then apart, Barindi Ep., as if this were the name of a person to be venerated, on the same day.

ARTICLE VII.—ST. DENEG, OF INIS SEDNA. The record, Denach, Innse Detnac, appears in the Martyrology of Tallagh,<sup>1</sup> at the 16th of March. It will be found somewhat difficult to identify the island, with which this saint was connected. We find entered, also, in the Martyrologies of Marianus O'Gorman<sup>2</sup> and of Donegal,<sup>3</sup> as having a festival at this date, Degenius, or Deneg, of Inis Sedna.

ARTICLE VIII.—ST. AEDHAN, BISHOP OF LISMORE, COUNTY OF WATERFORD. [*Probably in the Eighth Century.*] In high and in humble stations, religion does the best function. The noblest work of life is always the spiritual. The garden of the soul it should be our first and chiefest care to cultivate. From the holy and wise tending of it, great is the florescence of

<sup>8</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (h), p. 349.

<sup>9</sup> See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 580.

ARTICLE V.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Martii xvi. Among the pretermitted saints, p. 416.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy, at this date, will be found, *Curitanus p̄ci ep̄i agur ab p̄uip m bairinn.*

<sup>3</sup> Thus is he recorded in Marianus, "Curitanus Ep. et Abb. de Ros-meann."

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 76, 77.

<sup>5</sup> In a note, Dr. Todd here says, "The word *Erinn* is added by the later hand."

<sup>6</sup> See "Proceedings of the Royal Irish

Academy," Irish MSS. Series, vol. i., part i., pp. 126, 127.

ARTICLE VI.—<sup>1</sup> In Marianus we read, "Barrindus Ep."

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 76, 77.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Martii xvi. Among the pretermitted saints, p. 416.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan Martyrology, after the entry of seventeen foreign saints, at this date, we have the notice, *De-nach in̄i ōetnac.*

<sup>2</sup> Marianus enters, "Denegius de Inis Sedna."

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 78, 79.

beauty. So, from the first bright examples of virtue, in the consecrated places of Ireland, were found to proceed successors, anxious to cultivate the seed, which had been sown by our earliest saints. When St. Carthage<sup>1</sup> had established his religious foundation in Lismore, numerous were the votaries that sought his guidance, in the rule of monastic observance. The old abbey sites have there disappeared, and modern fine mansions rise on their traces, looking proudly and grandly over the Blackwater River.<sup>2</sup> Yet, the noblest associations of Lismore are with the days of its abbots and bishops. Their



Lismore Bridge and Castle, County of Waterford.

succession is to be found in our Annals. Among these, Marianus O'Gorman has Aidanus Ep. Lismorensis, and again, Aedhan, Bishop, of Lis-mór, occurs, in the Martyrology of Donegal,<sup>3</sup> on this day. The same record seems to identify him, with an Aedhan of Lis-mor, who died A.D. 761, according to the Annals of the Four Masters,<sup>4</sup> or, perhaps, with Aedhan, Abbot of Lismore, whose death is assigned to A.D. 763.<sup>5</sup> It is probable, they were not different persons, but that the error of date arises from a double entry having been made, as found in distinct authorities. A festival, in honour of Lawdan, is set down, in the Martyrology of Tallagh,<sup>6</sup> at the 16th of March; however, as the Bollandists remark,<sup>7</sup> this seems to be an error of spelling, and it must have been intended for Aedhan.

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ARTICLE IX.—FEAST OF THE TRANSLATION OF THE SAINTS, AT BOBBIO MONASTERY, ITALY. From the Tablets of this monastery, as also in the

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ARTICLE VIII.—<sup>1</sup> See his Life, at the 14th of May.

<sup>2</sup> The finely-situated Castle of Lismore is a chief object of attraction here, owing to its extent and stately proportions. It stands on a high cliff, falling almost perpendicularly to the surface of the Blackwater. The view presented, in the text, is taken from a photograph, by Frederick H. Mares, and drawn

on the wood by William F. Wakeman. The engraving is by Mrs. Millard.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 76, 77.

<sup>4</sup> See Dr. O'Donovan's Edition, vol. i., pp. 364, 365.

<sup>5</sup> See *ibid.*, pp. 366, 367.

<sup>6</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy is also found, *Laudan.*



Topographical Index for the Saints of Italy, Ferarius<sup>1</sup> notes such a festival, at the 16th of March. Especially is there a record of the Abbots, St. Attala,<sup>2</sup> and St. Bertulph.<sup>3</sup> As some of the early saints of this church were Irishmen, and as its celebrated founder St. Columbanus<sup>4</sup> was a native of our country, we deem it right to include the present, as a commemoration, in which we have a national interest. The Bollandists<sup>5</sup> notice it, at the present date.

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ARTICLE X.—FEAST OF A REPUTED ST. ABBEN, HERMIT, OF ABINGDON, ENGLAND. In the Martyrology of Whitford,<sup>1</sup> there is the entry of S. Abbenus, Eremita, at this day. He is thought to have been venerated at Abingdon, in the county of Berks, England. This city is said to have been of importance, in the time of the Britons,<sup>2</sup> and to have derived its name from St. Abban, the Irish saint, commemorated at this date. The feast of St. Abben, Hermit, is referred by John Wilson,<sup>3</sup> to the 13th of May.<sup>4</sup> While noting the feast, at the 16th of March, the Bollandists<sup>5</sup> determine nothing, but promise a possible reversion to the subject, at the 27th of October.

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ARTICLE XI.—SUPPOSED FEAST OF THE DEPOSITION OF ST. PATRICK, BISHOP AND CONFESSOR, AT AUVERGNE, FRANCE. A festival, bearing such a designation, is recorded by Usuard, Bellinus, Galesinius, and in the Roman Martyrology, at the 16th of March. Joannes Sauaro, a learned historian, has investigated this matter; but, he asserts, that among the bishops of Auvergne, there is no trace of the relics or *cultus* of a St. Patrick, Bishop. Baronius,<sup>1</sup> not finding him among the bishops of Auvergne, supposes his name had been left out, through some error, unless perhaps he were the bishop of some other city. However, it has been well conjectured, that the saint here named must have been St. Patrick, Apostle of Ireland; the word *Avernus* or *Arvernus*, *Arvernix* or *Avernix*, having been substituted for *Hibernis* or *Hibernix*, and the word *Depositionis* having been substituted for *Vigilia*, by some of the Calendarists.<sup>2</sup> This seems all the more probable, since Usuard, on the following day, enters in the first place, "Natalis S. Patricii Episcopi et Confessoris in Scotia."<sup>3</sup> Therefore, we may dismiss, without any great attention, the idea, that any St. Patrick, distinct from the illustrious Irish Apostle, had

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<sup>1</sup> See "Acta Sanctorum," tomus ii., Martii xvi. Among the pretermitted saints, p. 416.

ARTICLE IX.—<sup>1</sup> In "Catalogus Generalis Sanctorum."

<sup>2</sup> His feast is held, on the 10th of March.

<sup>3</sup> His festival occurs, on the 19th of August.

<sup>4</sup> His feast is assigned, to the 21st of November, where his Life will be found.

<sup>5</sup> See "Acta Sanctorum," tomus ii., Martii xvi. Among the pretermitted saints, p. 417.

ARTICLE X.—<sup>1</sup> The edition of 1526.

<sup>2</sup> See an account of it, in Lewis' "Topographical Dictionary of England," vol. i., pp. 5 to 7.

<sup>3</sup> In the edition of his Martyrology, printed A.D. 1640.

<sup>4</sup> See some notices, at this date.

<sup>5</sup> See "Acta Sanctorum," tomus ii., Martii xvi. Among the pretermitted saints,

p. 418.

ARTICLE XI.—<sup>1</sup> In his notes to the Roman Martyrology, at the 16th of March, he says, "inter Episcopos Aruernenses non recenseatur." And again, it is thought "errore prætermisum, nisi alterius fortassis civitatis Episcopus fuerit."

<sup>2</sup> The Bollandists, who notice this matter, at the present date, have remarked, that Tamaius Salazarius, in his "Martyrologium Hispanicum" has for this Patrick substituted another denominated, "Patricium Episcopum Malacitanum in Betica," but without proper warrant. See "Acta Sanctorum," tomus ii., Martii xvi. Among the pretermitted saints, p. 417. The Bollandists moreover add: "Verum hunc Malacitani non agnoscunt Sanctum, ut constat ex libro Martini de Roâ de Malacà urbe et ejus Sanctis."

<sup>3</sup> Such entry is found, likewise, in many other very ancient Martyrologies and Kalendars.

been commemorated, on the eve of his chief festival. It is highly probable, also, that the vigil of his principal feast had been marked by some national religious celebration, as a suitable preparatory rite, for the more effective solemnizing of the day, so lovingly remembered by the clergy and people of Ireland. It will prove a task of considerable difficulty, to indicate the many lives, panygerics or poems written, which refer immediately or mediately to our great saint. In more ancient times, allusions have been made to him, by some of the best-known authors, during the earlier or middle ages of Christianity. In more recent times, biographical compilations are still more numerous, and these shall be referred to, in the succeeding article.

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## Seventeenth Day of March.

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### ARTICLE I.—THE LIFE OF ST. PATRICK, APOSTLE AND CHIEF PATRON OF IRELAND.

[FOURTH AND FIFTH CENTURIES.]

#### CHAPTER I.

INTRODUCTION—THE GENUINE AND SPURIOUS WRITINGS ASCRIBED TO ST. PATRICK, AS SERVING TO ILLUSTRATE HIS BIOGRAPHY—ACTS AND LIVES OF ST. PATRICK YET EXTANT, IN VARIOUS COLLECTIONS AND MANUSCRIPTS—THE BIOGRAPHIES ALREADY PUBLISHED—OTHER SOURCES LEFT, FOR INVESTIGATING THE FACTS OF HIS HISTORY.

RESPONSIBILITY assumed by the biographer of so illustrious a personage, as the great Apostle of Ireland, is one of no ordinary delicacy, difficulty and importance. Numerous, indeed, are the Lives of this saint, which have been written; while, yet, the evidence that has been hitherto gleaned and preserved is bewildering and conflicting, for the patient and studious investigator of our history. The authentic facts of his life are few, as compared with the cloud of fable, which has served to obscure them. A just estimate of those almost superhuman labours and trials, our great patron surmounted, is hardly possible, at the present time, so imperfect are some of those records, which profess to reveal past events, and so ill-digested are many of the ancient tracts, that have special reference to St. Patrick. Modern criticism and research have done much, to clear the field of vision; still, it must be allowed, that a wide scope has been left for conjecture and speculative opinions, nor have writers been able wholly to reconcile or explain many divergencies of statement, which intrude too frequently in his Acts. However, we must try to examine and—if possible—to form some fair conception of those wonderful triumphs he achieved for Religion and Civilization, by accomplishing that holy enterprise, he had so cheerfully and zealously inaugurated. Through the mysterious designs of Providence, St. Patrick had been pre-ordained, as that humble servant of Christ, by whom the Irish people were to procure a joyous revelation. The Almighty had destined him, to bear glorious tidings of the Gospel to their shores, and to obtain their redemption, from Pagan ignorance and error. Those churches he built, those dioceses he formed, those monasteries he founded, and those places where he travelled or dwelt, have preserved his memory, among the

Irish people, from his own time to all succeeding ages. The wonderful conversion of this Irish nation, its subsequent perseverance in the holy faith he so firmly planted, the missionary character its children assumed, their progress in sanctity and learning, with such zealous propagation of these blessings, at home and abroad, resulting from his labours, have justly impressed all with gratitude, love and veneration, for so great an Apostle. Not alone the universal traditions of our island, but those of all Christendom, proclaim the triumphs he achieved on earth, and the glory he has acquired in heaven. Mementoes of the past have preserved his memory fresh, undying, and vigorous, to the present day. They must perpetuate, even to the most remote generations, imperishable recollections of a man, who has rendered such inestimable services, to our nation and race. We shall endeavour, therefore, to investigate the facts, relating to his biography, with a caution and diligence the subject itself requires; but, before we advance farther, it will be necessary to state, for the satisfaction of our readers, those chief sources, whence we have drawn information, and the safest guides, we have principally followed, through our devious and impeded way.

The genuine writings of St. Patrick himself—provided they be sufficiently authenticated—are admittedly the most trustworthy materials, as they must be the most ancient and immediate documents available, for the compilation of his life. Various tracts have been attributed to him, as the writer; yet, all of these have not equal claims to such a distinction, and here criticism has been exercised, to separate the most authentic from several spurious compositions. It is remarkable, that all his assumed writings have been composed, in the Latin or Irish language. Aably-edited issues of these tracts have been published.<sup>1</sup> Among them, especially the one, intituled his *Confessio*, or “Confession,” should most engage our study and attention.<sup>2</sup> It has been greatly regarded and prized, by learned critics, holding very distinctive views and positions, in reference to matters of historic and religious belief. Many of the ancient authors of St. Patrick’s Life frequently cite this “Confession,” as his genuine work. The more modern writers, such as the Bollandists, Ware, Ussher, Colgan, Tillemont, Mabillon, Martene, O’Conor, Butler, Lanigan,<sup>3</sup> Todd and Reeves, seem equally to admit its genuineness,<sup>4</sup> as an important document. The most precious copies of this biographical Treatise<sup>5</sup> are said to be contained, chiefly in five very ancient manuscripts. The first of these, found in the Book of Armagh,<sup>6</sup> is thought to be more than one thousand

ARTICLE I.—CHAPTER I.—<sup>1</sup> In the year 1656, Sir James Ware first collected and published at London, in 12mo, “*Opuscula adscripta S. Patricio*.” A still more valuable and critical edition of St. Patrick’s attributed works is that issued, at Dublin, in 8vo, A.D. 1835, by the learned Spanish refugee Priest, Joachim Lorenzo Villaneuva, and intituled, “*Sancti Patricii Ibernorum Apostoli, Synodi, Canones, Opuscula, et Scriptorum quæ supersunt, Fragmenta; Scholiis illustrata*,” a Joachimo Laurentio Villanueva, Presbytero. It contains valuable Appendices, and it is altogether a most scholarly and critical production.

<sup>2</sup> See, report of a Lecture, “St. Patrick: his Life and Labours,” by Rev. J. Scott Porter, in the *Northern Whig*, of February the 11th, 1860.

<sup>3</sup> Besides the Bollandists’, Colgan’s, Ussher’s and Ware’s learned investigations, Dr. Lanigan’s authority has been very

much followed, in the present Life of St. Patrick. To our Apostle’s biography, he seems to have devoted the most unremitting care and study. His criticisms, too, are beyond all praise, for their originality and deep thought.

<sup>4</sup> The texts of Scripture, quoted in this Tract, are taken from the Septuagint, and not from St. Jerome’s version. This is a good proof of its great antiquity.

<sup>5</sup> This Tract has been translated, with notes, by Rev. Thomas Olden, Dublin, A.D. 1853, 12mo.

<sup>6</sup> It is supposed, by Dr. Graves, Protestant Bishop of Limerick, to have been written by the Scribe Ferdomnach, in the year 807, during the reign of Tobach, Archbishop of Armagh, who died on the 16th of July, A.D. 808, according to the Catalogue, contained in the Psalter of Cashel. This was discovered, from an inscription in the Codex, almost obliterated, until ingeniously



years old ;<sup>7</sup> it is preserved, in the Library of Trinity College, Dublin. The second was formerly in St. Vedast's Monastery,<sup>8</sup> at Noailles, near Beauvais, in France.<sup>9</sup> The third is preserved, in the Cottonian Library<sup>10</sup> of the British Museum, London. Two other copies are kept, in the Library of Salisbury,<sup>11</sup> in England. In addition to these, there are two copies,<sup>12</sup> contained in the Bodleian Library, at Oxford.<sup>13</sup> St. Patrick's "Confession" was published by

restored by Dr. Graves, who used for the purpose a weak solution of Gallic acid, in spirits of wine. The Book of Armagh, as the Codex has been styled, commences with a short Life of St. Patrick, taken from the Tripartite ; then follows the "Confession ;" then the New Testament, the Gospels being found in the usual order, while the Acts of the Apostles follow the Apocalypse ; the Life of St. Martin of Tours, St. Patrick's relative, is to be found, near the end. It was believed, for a long time, that St. Patrick himself had been the writer of this volume ; and, accordingly, it obtained the name, "Canoin Phadraig," or "the Scripture of Patrick." Yet, in its present form, it is discovered to be the copy of a still older work. The Life of St. Patrick, contained in the Book of Armagh, was written by Muirchu-Maccu-Machteni, who relates, that he composed this tract, by command of Aedh, Bishop of Sletty, who died A.D. 692. A summary of contents, headed "Annotationes Aidi," has been placed, at the end of the Life, and closing it is the note : "Hæc pauca de Sancti Patricii peritia et virtutibus Muirchu Maccu Machtheni dictante Aiduo Slebtensis civitatis episcopo conscripsit."

A comparison of the Lives will serve to show, that the Life of St. Patrick, by Probus, the Fifth in Colgan's collection, is only an amended version of that, by Machtheni, in the Book of Armagh. A folio has been lost from it, but identity of subject and composition enables us to supply this deficiency, from the Life of Probus. In the year 937, the Canon of Patrick was encased by Donough, son of Flann, King of Ireland. This case was perhaps the leathern satchel, still preserved with it, and which is of very great antiquity. Dr. Petrie has given drawings of this, with a description of the Book itself. In the beginning of the eleventh century, when Bryan Boromhe, King of Ireland, visited Armagh, his Secretary and Confessor, Maolsuthian, Latinized, *Calvus Perennis*, made an entry in it, in Bryan's presence. The Book was often used, for the administration of solemn oaths. A keeper was appointed, and eight townlands, known as Balli Moyre, were near Armagh, and conferred on the hereditary keepers, the Mac Moyers, who held them, in 1656, when Sir James Ware wrote. Florence Mac Moyer was one of the suborned witnesses, who gave evidence against Dr. Oliver Plunket, and in a blank page is found the entry, Liber Florentini Muire, June 29, 1662. Edward Lhuyd, the eminent Welsh Philologist, who died in

1709, mentions this book, in his "Archæologic Britannica," as *leabhar Apoc Macha*. Mac Moyer had pledged it for five pounds, when he went over to England, and it then fell into the hands of one Arthur Brownlow. From 1680 to 1846, it was in possession of the Brownlow family. During this latter year, Rev. Francis Brownlow deposited it, in the Museum of the Royal Irish Academy. On the 30th of November, 1846, the Rev. Charles Graves read an interesting paper, on this Manuscript. In 1853, it was purchased for £300, from Mr. Brownlow, by the very Rev. Dean Reeves of Armagh. In 1858, the Protestant Primate Beresford purchased it from Dr. Reeves, for the sum he had previously paid ; and, then, it was deposited, in the Library of Trinity College, Dublin. See Sister Mary Francis Clare Cusack's "Life of St. Patrick, Apostle of Ireland," chap. ii., pp. 59 to 68. See also "Proceedings of the Royal Irish Academy," vol. iii., pp. 259, 260, 316 to 324. See Dr. Petrie's "Ecclesiastical Architecture of Ireland, anterior to the Anglo-Norman Invasion," &c., part ii., sect. iii., subsect. i., pp. 332 to 338.

<sup>7</sup> A version of it has been published, in Sir William Betham's "Antiquarian Researches," vol. i., part ii., pp. 417 to 432. A description of The Book of Armagh is to be found in his Vol. i., pp. 243 to 442. In J. T. Gilbert's "Facsimiles of National Manuscripts of Ireland," partii., there is to be found a version of St. Patrick's "Confession," as taken from the Book of Armagh, which is in course of editorial preparation by Very Rev. Dean Reeves, with a view of its being published.

<sup>8</sup> It was destroyed, at the time of the French Revolution.

<sup>9</sup> This is described, as a vel. fol. 3. 16.

<sup>10</sup> It is classed, Nero E. i., a vel. fol., xi. cent., ff. 1676-1726.

<sup>11</sup> See Rev. Dr. Charles O'Connor's "Rerum Hibernicarum Scriptores," tomus i. Prolegomena, pars. i., p. cxx.

<sup>12</sup> These are classed, Fell. i., in a vel. fol., xi. cent. Conf. S. Pat., ff. 7-13., and, 3, in a vel. fol., xi. cent., Conf. S. Pat., ff. 158-166.

<sup>13</sup> A considerable portion of the "Confession," as given by the writers of the British Museum and Bodleian Library copies, is not contained in the Book of Armagh version. It seems probable, that the latter, being the oldest copy, is also the most authentic. In her version of this, Sister Mary Francis Clare Cusack has very properly enclosed, within brackets, those portions she added

the Bollandists,<sup>14</sup> in the year 1668. There are other different copies of this work, published by various persons. One of those editions, by Sir James Ware, appeared, in the year 1656;<sup>15</sup> another, by Dr. Charles O'Connor,<sup>16</sup> was issued, in the year 1814;<sup>17</sup> a third, by Sir William Betham, saw the light, in the year 1826, while a fourth,<sup>18</sup> by Rev. Dr. Joachim Lorenzo Villanueva, was published, in the year 1835, in Dublin. These several versions have been made, from one or other of the ancient manuscripts, already described. Besides these, English translations of St. Patrick's "Confession" have been published. One of these appeared,<sup>19</sup> in Dublin, edited by the late Ven. Archdeacon, John Hamilton;<sup>20</sup> and, later still, at Kenmare, Sister Mary Francis Clare Cusack has presented one, very correctly rendered, with the Latin text, in parallel columns.<sup>21</sup> This latter is one of the most authentic and valuable editions of it, as yet printed.<sup>22</sup> In addition to St. Patrick's "Confession," his letter to King Coroticus,<sup>23</sup> or Carotic, as also the Canons of two Councils, which he is said to have held, are considered, by some of the best critics, to have been written by him. A Cottonian Manuscript, in the British Museum, contains the text of the Epistle to Caroticus.<sup>24</sup> It has been published, and even with an English version.<sup>25</sup> Certain Synodal Canons are attributed to St. Patrick's authorship alone;<sup>26</sup> and, again, there are others, which are ascribed to St. Patrick, to St. Auxilius, and to St. Iserninus.<sup>27</sup> Canons—differing from the foregoing—have been edited, likewise;

from the Bodleian copy. The "Confession" of St. Patrick, she has carefully and conscientiously edited, while the marginal notes are collations, with five different copies, viz.: B, representing the Cotton MS., British Museum, F, denoting copies 1 or 3, Fell. Bodleian Library, V, signifying Villanueva, corresponding with the Bollandists, and W, standing for Sir James Ware's version.

<sup>14</sup> From a copy, procured by Father Andrew Denis, Atrebas, of the Society of Jesus, from St. Vedast's Monastery.

<sup>15</sup> In "Opuscula adscripta Sancto Patricio." *Confessio S. Patricii*, pp. 1 to 23.

<sup>16</sup> Compare MS. Bodl., Rawl., B. 505.—"Lives of the Irish Saints," in Irish. See also Dr. O'Connor's Catalogue of Stowe MSS. and MS. Laud. 95. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland to the end of the reign of Henry VII.," vol. i., part i., p. 71.

<sup>17</sup> See "Rerum Hibernicarum Scriptores," tomus i. Prolegomena, pars. i., pp. cvii. to cxvii.

<sup>18</sup> This version coincides with the Bollandists' one, and he gives various readings, from other Codices, without however indicating the sources.

<sup>19</sup> See "The Confession of St. Patrick, concerning his Life and Conduct." Translated from the original Latin, as contained in an ancient Manuscript, over 1,000 years old. Dublin, 8vo.

<sup>20</sup> He was then P.P. of St. Michan's Church, and it was written a short time previous to his death, and published in 1859. To this had been prefixed, a Dedication to his parishioners, as likewise a summary of

St. Patrick's Life.

<sup>21</sup> See her admirable and interesting work, "The Life of St. Patrick, Apostle of Ireland," chap. xi., pp. 580 to 611.

<sup>22</sup> Her copy of the "Confession" is taken from the Book of Armagh, as transcribed by the Rev. T. O'Mahony of Trinity College, with various readings, from copies, found in the British Museum, in the Bodleian Libraries, and in that copy, printed by the Bollandists.

<sup>23</sup> A copy of this was published by Rev. Dr. Charles O'Connor, in "Rerum Hibernicarum Scriptores," tomus i. Prolegomena, pars. i., pp. cxvii. to cxx. The editor adds some notes to the foregoing Epistle. The Rev. John Lynch, P.P. of Ballymena, has appended the "Confessio," in five chapters, and the "Epistola," to his "Life of St. Patrick."

<sup>24</sup> There are two other Manuscript copies extant, Fell. 1, and 3, in the Bodleian Library, Oxford.

<sup>25</sup> See Sister Mary Francis Clare Cusack's "Life of St. Patrick, Apostle of Ireland," chap. xi., pp. 612 to 620. Her text is from the Cotton Manuscript, in the British Museum.

<sup>26</sup> These are found, in an old book of Canons, belonging to the Cottonian Library, Tit. lxvi. See Villanueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c. Scholia, n. 2, p. 20.

<sup>27</sup> See Sir Henry Spelman's "Concilia, Decreta, Leges, Constitutiones in Re Ecclesiarum Orbis Britannici," published in 1639. These Canons were copied by Wilkins, Ware and Villanueva. They are taken from a Codex of the Benedictine Library, and preserved, in the College of Corpus Christi, at Cambridge, Num. 221. The original was found to be defective, however,

and, by some of the most judicious critics,<sup>28</sup> they have been attributed to St. Patrick, the Apostle of Ireland, while other writers contend, they were drawn up, by a St. Patrick, called the Junior.<sup>29</sup> Some Synodal Decrees<sup>30</sup> are stated to have been penned, by our saint ; but, great doubts are entertained, regarding their authenticity.<sup>31</sup> However, Father Joachim Lorenzo Villanueva believed in their genuineness, at least, so far as some are concerned.<sup>32</sup> St. Patrick is said to have left behind him certain Proverbs, in the Irish language, which were afterwards rendered into Latin.<sup>33</sup> Another work, attributed to him, is a book, "*De Abusionibus Sæculi*,"<sup>34</sup> as also one, "*De Tribus Habitaculis*."<sup>35</sup> It is quite apparent, that the *Charta*, or *Epistola*, "*De Antiquitate Avallonica*"—notwithstanding the assertion in the opening sentence—cannot be ascribed to our saint.<sup>36</sup> In the Irish language, likewise, there are several prose and poetic tracts, which purport, and are stated, to have been written by St. Patrick. However, we have no sufficient evidence

in some passages, which required great critical care for a restoration.

<sup>28</sup> Among these may be noted, Archbishop Ussher, Sir James Ware, Fresne, Colgan, Martene, D'Achery, Lanigan, &c.

<sup>29</sup> According to a theory of some writers, in this case, there might be no contradiction, since they make Palladius, the old Patrick, and the Irish Apostle, the junior Patrick.

<sup>30</sup> These were taken, in part, from the Monastic Library of St. Augustine, at Canterbury, as appears from a prefixed inscription. They have been edited, by Sir James Ware, in "*Opuscula Adscripta S. Patricio*," p. 87, and, after him, by Wilkins, in "*Concilia Magnæ Britannię et Hibernię*." These are preserved, in the old Codex Manuscript of Canons, under the title lxvi., and classed, Otho, E. 13., in the Cottonian collection. This Codex is supposed, as dating back to the Anglo-Saxon times. Again, in part, two unauthenticated Patrician Canons are found, in a Cambridge Codex. There are nine Canons, similarly attributed, and found in the Codex of Canons, Tit. lxvi. of the Cottonian collection. Edmund Martene has edited the Fragment of an Irish Synodal Decree, thought to have come down from the time of St. Patrick, and which begins with, "*Synodus Ibernensis decrevit*," and, seven other Canons, referring to the payment of Tithes, which begins with, "*I. Dicunt auctores decimas*," &c. Both were taken, "*ex Cod. Bibliothecæ Bigotianæ*," and they were written more than eight hundred years ago. They are published, in "*Thesaurus Novus Anecdotorum*," toms iv., pp. 1. et seq.

<sup>31</sup> See Villanueva's "*Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula*," &c. *Scholia*, n. 1, p. 146, n. 7, p. 155.

<sup>32</sup> See *ibid.*, n. 1, p. 160, n. 1, p. 170, and n. p. 173. See also, on this subject, Rt. Rev. Bishop Moran's "*Essays on the Early Irish Church*," Appendix, Nos. vi., vii., pp. 304 to 320.

<sup>33</sup> Such is the opinion of Sir James Ware, in a note to *Liber*, "*De Abusionibus Sæculi*," p. 139.

<sup>34</sup> Among the works of St. Cyprian, Jacobus Pamelius has printed this Tract ; and, it has appeared, also, among the supposititious works of St. Augustine, edited by the Benedictine Maurists, under this title, "*De duodecim abusionibus gradibus*," toms vi., col. 691. Sir James Ware has doubts, as to whether this Treatise should be ascribed or not to St. Patrick ; and, yet, he thinks it possible, it may be that Irish Book of Proverbs, to which Jocelyn alludes, "*ædificatione plurima plenum*."—*Sexta Vita S. Patricii*, cap. clxxxv. See also, Sir James Ware, "*De Scriptoribus Hibernię*," lib. ii., cap. i., p. 102.

<sup>35</sup> See *ibid.*, pp. 101, 102. John Boston, a Benedictine monk of St. Edmund's Monastery, at Bury, who flourished in the beginning of the fifteenth century, under King Henry IV., and who visited nearly all the chief Libraries of England and Scotland, afterwards wrote a work, "*De Scriptoribus Ecclesiasticis*." In this, he states, that Patrick, Archbishop of Ibernia, flourished, in the year of Christ 429, and wrote, "*De Tribus Habitaculis, cœli, mundi et inferni*," having for its beginning, "*Tria sunt*." This Archbishop Ussher states, and he had the original Manuscript. That Treatise has also been included, among the works of St. Augustine, as edited by the Benedictine Maurists, toms vi. Appendix, col. 639. However, Sir James Ware shows, that it cannot be the work, either of St. Patrick, or of St. Augustine ; since, in their times, St. Jerome's version of the Sacred Scriptures had not appeared, and, yet, all the Scriptural text, quoted in the Treatise, are taken from his version.

<sup>36</sup> See the *Scholion*, subjoined to it, in Father Joachim Lorenzo Villanueva's "*Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula*," &c. Appendix i., pp. 297 to 306. The Abbe Migne has published the works of St. Patrick, Apostle of the Irish, in his very voluminous edition, "*Patrologiæ Cursus Completus*," &c., toms liii.

<sup>37</sup> He is assigned a double festival, one on



to establish their authenticity, and their consequent value, as biographical authorities ; but, hereafter, more at length, shall we endeavour to examine their nature and origin. Many of these were written, apparently at a remote period. Notwithstanding, than those tracts already indicated, we must receive with greater hesitancy the traditional accounts, which profess to connect others, with the genuine writings of our saint.

We can have no reason whatever to doubt, that soon after the departure of our illustrious St. Patrick from earth, many of his disciples and relations undertook the appropriate and pleasing duty of recording his miracles, virtues, and actions ; indeed, we have assurances, that such was the case, and, therefore, we must refer to the accounts left, regarding his earlier biographers. It is stated, that St. Loman,<sup>37</sup> one of our saint's nephews, and a Bishop of Trim, in Meath, wrote some tract respecting his holy uncle, even while the latter was living. Loman flourished about the middle of the fifth century. St. Secundinus,<sup>38</sup> Bishop of Dunshaughlin,<sup>39</sup> in Meath, and another of St. Patrick's nephews, composed a hymn, in praise of his uncle. Colgan has published this composition. It has also been generally thought, St. Cianan,<sup>40</sup> or Kienan, Bishop of Damhlaig, or Duleek,<sup>41</sup> in East Meath, lived about 480, and that he wrote a Life of St. Patrick. It has been asserted, that St. Maol, or Moel,<sup>42</sup> thought by some, to have been one of St. Patrick's nephews, and the first Bishop of Ardagh,<sup>43</sup> wrote a book, on the virtues and miracles of his reputed uncle. He departed, towards the close of the fifth century. It is said, St. Patrick the Younger <sup>44</sup>—by some called a nephew of our saint—wrote his Acts, and flourished about the same time. St. Benignus,<sup>45</sup> Archbishop of Armagh, is accounted to have been one of St. Patrick's earliest biographers, as also St. Fiach,<sup>46</sup> Bishop of Sletty. St. Evinn, or Emhin,<sup>47</sup> is also considered to have been the writer of his Acts ; yet, it seems probable, these have been interpolated, by later compilers. The Scholiast on St. Fiach's biography is supposed to have written, in the sixth, or, at latest, in the seventh, century. Again, St. Ultan was one of our Apostle's biographers, and he was Bishop of Ardraccan. He departed this life on the 4th of September,<sup>48</sup> A.D. 656.<sup>49</sup> The Annotations, or Life of St. Patrick, by Tirechan,<sup>50</sup> had been in Ussher's possession. He used these Notes, in compiling the "Primordia." Tirechan flourished, towards the middle of the seventh century, or before his master's release. The alumnus wrote, perhaps, before this date,

the 17th of February, and, another, at the 11th of October.

<sup>38</sup> His feast occurs, at the 27th of November.

<sup>39</sup> This is now a parish, in the barony of Ratoath, and its bounds are defined, on the "Ordnance Survey Townland Maps for the County of Meath," Sheets 38, 44. The Town proper is on the latter Sheet.

<sup>40</sup> His festival is held, on the 24th of November.

<sup>41</sup> There are two distinct parishes, one Duleek, in the baronies of Lower and Upper Duleek, and this is shown on the "Ordnance Survey Townland Maps for the County of Meath," Sheets 19, 20, 26, 27, 32, 33 ; the other is Duleek Abbey, Upper Duleek barony, shown on Sheets 27, 33. The town of Duleek is on Sheet 27. See *ibid.*

<sup>42</sup> His feast takes place, on the 6th of February.

<sup>43</sup> The parish of Ardagh is in the baronies of Ardagh and Moydow. It is shown, on the "Ordnance Survey Townland Maps for the County of Longford," Sheets 14, 19, 20. The town proper is on Sheet 19.

<sup>44</sup> He is thought to have retired to Glas-tonbury, after the death of his uncle, St. Patrick, and to have died there. See regarding him Ussher's "Britannicarum Ecclesiarum Antiquitates," chap. xvii., pp. 426, 429, 460 to 464.

<sup>45</sup> His feast occurs, at the 9th of November.

<sup>46</sup> His festival is held, on the 12th of October.

<sup>47</sup> His feast is on the 22nd of December.

<sup>48</sup> This is also the date for his festival.

<sup>49</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 268, 269.

<sup>50</sup> He was a bishop, and by some of our writers, he was classed among the saints. His feast has been assigned to the 3rd of July.

<sup>51</sup> See "Fac-Similes of National Manu-

as stated in the copy, found in the Book of Armagh,<sup>51</sup> for, it is there said,<sup>52</sup> the author obtained his information, from the book or from the oral instruction of his preceptor, St. Ultan.<sup>53</sup> Various other biographers succeeded, but many of their compositions are said to have perished, during the wars of the Danes and Northmen. Indeed, no less than sixty-six different Lives of Ireland's illustrious Patron had already appeared, before the close of the twelfth century, when Jocelyn composed his Acts.<sup>54</sup>

The most complete and useful work for information, regarding this great Apostle's career, will be found, in those seven ancient Lives or Tracts,<sup>55</sup> prepared for the press, and edited, by the learned Father John Colgan.<sup>56</sup> These we shall endeavour to describe, in their order of position. Our celebrated Irish Hagiologist, no doubt, has fallen into various mistakes, while endeavouring to investigate the authorship of St. Patrick's several biographies, as included in his great collection.<sup>57</sup> Considering his foreign residence and position, with the want of aids subsequently provided, his misconceptions were almost inevitable. So far as possible, we shall make some corrections. The First Life, contained in the collection, has been attributed to St. Fiech, or Fiacc,<sup>58</sup> regarded as the disciple of St. Patrick. He was the first Bishop of Sletty, and, afterwards, he was recognized, as chief Bishop of Leinster. He is said to have written a Hymn, partly panegyrical, and partly historical, in which he briefly relates some principal incidents of St. Patrick's life. This composition, Colgan translated, from the original Irish, into Latin. He printed both versions, in collateral columns.<sup>59</sup> A much more correct version of this Hymn has recently appeared,<sup>60</sup> with interesting illustrations, by a highly competent translator and writer.<sup>61</sup> If this Poem be really Fiecc's composition, it is the oldest monument extant, for the illustrating of St. Patrick's memoirs.<sup>62</sup> There are thirty-four Irish stanzas, in this Hymn.<sup>63</sup> Colgan drew his version, from the Franciscan "*Liber Hymnorum*,"<sup>64</sup> and, he endeavoured

scripts of Ireland," selected and edited under the direction of the Rt. Hon. Edward Sullivan, Master of the Rolls in Ireland, by J. T. Gilbert, F.S.A., M.R.I.A.

<sup>52</sup> At fol. 16.

<sup>53</sup> See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 426.

<sup>54</sup> See Colgan's "*Trias Thaumaturga*," *Sexta Vita S. Patricii*, cap. clxxxvi.

<sup>55</sup> Where the Lives of our saint are noted, simply and in numerical order, through the course of these chapters, it must be known to the reader, that reference is had to the foregoing volume, its parts, classifications, and paging.

<sup>56</sup> In his celebrated collection, the "*Trias Thaumaturga*," published at Louvain, A.D. 1647, fol.

<sup>57</sup> This must be apparent, to the careful historic investigator, from closely studying the General Preface to Colgan's "*Trias Thaumaturga*," as also the notes and observations, he has appended to the several Lives.

<sup>58</sup> Bishop of Sleibhte, or Sletty.

<sup>59</sup> See *Vita Prima S. Patricii*, pp. 1 to 3, with notes, pp. 4 to 10.

<sup>60</sup> A translation, in the Appendix to the "*Life of St. Patrick*," published by Mr. Patrick Lynch, in Dublin, A.D. 1810, differs, in some points, from that given by Colgan.

<sup>61</sup> See the "*Irish Ecclesiastical Record*," vol. iv. March, 1868. St. Fiecc's Poem, on the Life of St. Patrick, pp. 269 to 293.

<sup>62</sup> The xi. Vol. of O'Longan's MSS., in the R.I.A., includes St. Fiach's Metrical Life of St. Patrick, 34 verses, at p. 329. Messrs. Hodges' and Smith's small 4to paper MS. (No. 185) in the R.I.A., contains an imperfect Hymn of St. Fiach of Sletty, in praise of St. Patrick.

<sup>63</sup> Besides Colgan's edition, we have one, by Rev. Dr. Charles O'Connor, in "*Rerum Hibernicarum Scriptores*," toms i. Prolegomina, part i., pp. 88 et seq.; one by Henry Leo, "*Commentatio de Carmine Vetusto Hibernico in S. Patricii laudem*," *Halis Saxonium*, 1845; one by Vallancey, in the first edition of his "*Irish Grammar*," Dublin, 1773; one by Mr. Patrick Lynch, in the Appendix to his "*Life of St. Patrick*," Dublin, 1810, and in subsequent editions; one by Martin A. O'Brennan in his "*Antiquities*," vol. i., p. 484; and one by Richard Plunket, with the Irish title, "*Himhin Phadruig Absdab*," &c., printed at Dublin, 1791.

<sup>64</sup> This is the copy, now preserved in the Franciscan Convent, Dublin.

<sup>65</sup> The Rev. Dr. Todd unhesitatingly prefers Colgan's edition, to any other that has since appeared. Subsequent editions and

to render the Irish literally into Latin.<sup>65</sup> The poem itself is of ancient date, although the remote origin claimed for it, by Colgan, has been questioned.<sup>66</sup> Its narrative, however, is smooth and regular; nor do we find there, many of those incredible fictions, that are met with, in more recent Lives of our saint.<sup>67</sup> A supposition has been offered, that St. Fiech left some memorials behind him at Sletty, perhaps, and that from these, by a later writer, the Hymn may have been composed, so as thus to bear his name.<sup>68</sup> It is not readily proved, that the Hymn could have been of St. Fiach's time; yet, in reference to it, pending the doubt, we may be permitted to give its received denomination. With regard to the *Scholia*, or commentaries, accompanying this Hymn, an opinion has been advanced, that they are even referable to the middle, or to an earlier part, of the sixth century.<sup>69</sup> A very judicious critic<sup>70</sup> has asserted, that although some of them indicate high antiquity; yet, others bear traces of a later composition.<sup>71</sup> On collation, they do not seem to have been prepared, solely by one person.<sup>72</sup> As we read them, at present, those glosses are fairly supposed to have been compiled, from observations of various writers, some more, and some less, ancient.<sup>73</sup> In proportion as we remove from the early date, assigned for the composition of St. Fiech's Hymn, so, in a corresponding degree, must we diminish antiquity for the *Scholia*.<sup>74</sup> Colgan thinks the commentator flourished, about A.D. 580, or, at least, before the close of the sixth century. He wrote, partly in Irish and

translations have added nothing of value, philologically or historically, and serving for its illustration. They are nearly all taken from Colgan's text and version; some with arbitrary alterations of the original, and translations, the offspring of ignorance, for the most part, where they differ from his edition. See the *Leabhar Imunn*, "The Book of Hymns of the Ancient Church of Ireland," Fasciculus ii., No. xix. The Hymn of St. Fiacc, in praise of St. Patrick, pp. 287 to 289, with notes. It is only right to observe, that Dr. Todd seems not to have been aware, that a really valuable version of this Hymn, with an Introduction, appeared in the "Irish Ecclesiastical Record," vol. iv., March, 1868, pp. 269 to 293.

<sup>66</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Episcopo Apostolo et Primate Hiberniæ. Commentarius prævius, sect. iii., num. 15, pp. 519, 520. Father Daniel Papebroch is said to have been the author of this commentary.

<sup>67</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. i., p. 80.

<sup>68</sup> See Rev. Dr. Todd's *Leabhar Imunn*, "The Book of Hymns of the Ancient Church of Ireland," Fasciculus ii., No. xix., pp. 298, 299.

<sup>69</sup> Such has been the conclusion arrived at, by the late Professor O'Curry. See "Irish Ecclesiastical Record," vol. iv., pp. 279, 280

<sup>70</sup> Rev. Dr. Lanigan.

<sup>71</sup> In the beginning to these, the Scholiasts gives us an account of the family, race and virtues of Fiech, as also of the place and time, where and when the Hymn had been composed.

<sup>72</sup> As for instance, in Scholion 5, there is a Letha, mentioned in the Hymn, at Strophe 5, thus Englished, in the periodical already quoted, at p. 285: "He (*i.e.* Victor) sent him (*i.e.* Patrick) across all the Alps: over the sea marvellous was his course, until he staid with Germanus in the south, in Southern Letha." Here, this place has been properly explained by Armorica, or the maritime part of Gaul, to the N.W. But, in Scolion 11, it is interpreted Latium, *i.e.* Italy. In the "Irish Ecclesiastical Record," vol. iii., p. 9, it has been shown, that St. Patrick was a disciple to St. Germanus, when in the North of Italy. The name Letha or Latium is said to have been applied, by early Irish writers, to Armorica, or to Brittany, as well as to Italy. See O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Appendix, No. xviii., p. 502; Todd's "Irish version of Nennins," p. 69. Hence, "in Southern Letha" does not mean, in the South of Italy, as some have erroneously supposed; but, rather, in Italy, all of which was called Southern Letha. It was thus distinguished from Armorica, which was called Northern Letha. Colgan also made a similar mistake, in translating Letha, Latium. This is not his only mistranslation of passages in the Hymn.

<sup>73</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. i., nn. 1, 2, 3, pp. 80, 81.

<sup>74</sup> The Rev. Dr. Todd seems to think, that to the original Scholiasts' draft, later notes may have been added, by different scribes.

<sup>75</sup> By Ussher, this Scholiast is placed among the biographers of St. Patrick, pro-



partly in Latin, and the Codex in which his comments are found was very old and worn. He is said to have been well versed in Irish antiquities.<sup>75</sup> Perhaps, the date given by Colgan is of too early a stage; yet, those notes and the introduction are supposed to have been written, not later than the eighth century,<sup>76</sup> from their peculiar idiomatic structure, and from internal evidences of great antiquity. However this may be, the Scholiast states, that Dumh-gabhla,<sup>77</sup> near Sleibhte,<sup>78</sup> was the locality, where Fiech's Hymn had been composed. The time assigned for its composition, moreover, was that of Lugaidh,<sup>79</sup> son to Laeghaire, for then he was king over Erin. The reason for composing it, also, was to praise St. Patrick. Hence, after his death, as some assert, this Hymn was produced by St. Fiech.<sup>80</sup> The lamented death of Rev. Dr. Todd,<sup>81</sup> and the suspension of the Irish Archæological Society's publications, have prevented the appearance of his version of this Hymn, and of its *Scholia*, an introduction to both having been left incomplete.<sup>82</sup>

The Second, Third and Fourth Lives of St. Patrick, as published by Colgan, are filled with fables. Those Acts seem to have been borrowed, one from another, or they are copies of versions, taken from some common source. Occasionally, quotations from St. Patrick's "Confession," with sensible remarks, appear; but, it has been thought, that those Lives belong to a more recent period, than that assigned to them.<sup>83</sup> A St. Patrick, called the junior,<sup>84</sup> or some other disciple of the great Irish Apostle, was the author of the Second Life,<sup>85</sup> according to Colgan.<sup>86</sup> However, it is inferred very justly, that the writer was either an Irishman, or, at least, one versed in the Irish language,<sup>87</sup> that he lived after the death of St. Patrick,<sup>88</sup> and even after the death of his earlier biographer, St. Fiech.<sup>89</sup> Certain modes of expression have caused Colgan to make mistakes, which have served to confuse his own naturally correct opinions. Those phrases have led him into serious anachronisms.<sup>90</sup> On the whole, however, it may safely be asserted, that obscurity still hangs around the writer, and the exact period when he wrote,

bably because he rendered more clear, what St. Fiech had left rather unintelligible, and because he added other particulars. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 427 et seq.

<sup>76</sup> This seems, also, to be the opinion of Father Daniel Papebroke.

<sup>77</sup> This denomination is probably obsolete.

<sup>78</sup> To this the Scholiast in Colgan adds, "versus Chorum," or towards the choir.

<sup>79</sup> He reigned, from A.D. 479 to A.D. 503, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 150 to 165.

<sup>80</sup> See the Prolegomena to this Hymn, in the "Irish Ecclesiastical Record," vol. iv., March, 1868, pp. 282, 283, and notes.

<sup>81</sup> This sad event took place, June 28th, 1869, at Silverton, near Rathfarnham.

<sup>82</sup> It ends at p. 304, and it was the last of a sheet, by the author, corrected and signed for the press. The Second Fasciculus was published, in November, 1869.

<sup>83</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. iii., p. 84.

<sup>84</sup> It seems strange, that in the first note to the Third Life, Colgan contradicts, in a measure, this opinion, for there, he makes Patrick junior a Briton. However, he might have been a good Irish scholar.

<sup>85</sup> It is comprised, in forty-one chapters. The twentieth chapter, however, is defective; but, its sense may be supplied, from the Third Life, at chapter xvii.

<sup>86</sup> See "Secunda Vita S. Patricii," auctore (ut videtur) S. Patricii Juniore, aliove Magni Patricii Discipulo. Ex MS. Monast. S. Huberti in Ardvenna, pp. 11 to 20, with notes.

<sup>87</sup> Thus, in cap. xv., xx., xxxii., xxxiv., he uses Irish words and phrases, with a full knowledge of their meaning.

<sup>88</sup> At cap. xvii., he gives the whole chronology of St. Patrick's Acts, before and after he had come to Ireland.

<sup>89</sup> Allusion is made, in the Life, to his relics having been preserved at Sletty.

<sup>90</sup> For instance, when citing a passage of the Second Life, a Bishop Lorn, St. Patrick's contemporary, is said to be in Inreathan. See Secunda Vita S. Patricii, cap. xxi., p. 14. But, Colgan did not reflect, that such was a mode of writing, frequently occurring in our old ecclesiastical historic tracts. It only relatively meant, that the person's remains there reposed, when thus mentioned. For example, a little before, in this same Second Life, Sylvester and Selonius, two of Palladius' companions, are reported to have been in Domnach-Ard. See cap. xxiv., p. 13. It

The author of the Third Life of St. Patrick, as published by Colgan,<sup>91</sup> is unknown. Yet, it has been inferred, that he was an Irishman,<sup>92</sup> and that he wrote in Ireland.<sup>93</sup> It is thought, also, that he must have flourished before A.D. 527.<sup>94</sup> However, the proofs advanced do not establish this conjecture. Again, it is supposed, that Jocelyn had this book, as an authority, and that from it, some of his statements had been drawn. Colgan has noticed, that Jocelyn names Benignus, Mel, Luman, and a disciple, named Patrick, as the authors of four Tracts, on St. Patrick, and which were extant in his time.<sup>95</sup> He infers, likewise, and endeavours to show, from certain data, that Mel, nor Luman, nor Patrick junior, could have composed the Third Life,<sup>96</sup> which, he says, must be ascribed, in his opinion, to Benignus.<sup>97</sup> However, he had no means for proving, that Jocelyn even referred to those various Lives. Nor would it be worthy a sensible critic's attention, to accept implicitly the authority of an injudicious and a credulous writer, in such an enquiry; especially, when those Tracts furnish abundant internal evidences, to prove they are not so very ancient.<sup>98</sup> Now after the death of St. Patrick, Benignus was his successor, as Archbishop, in the See of Armagh. He died, as has been supposed, in the year 468.<sup>99</sup> But, the writer, concerning whom we now treat, when he wrote the Life of St. Patrick,<sup>100</sup> informs us, there were sixty Lives of that Apostle already in circulation. In his work, it may be observed, the writer mentions St. Earc,<sup>101</sup> son of Dego, whose memory, he tells us, had been revered at Slane. Even Colgan himself places the death of this latter saint, at the year 512.<sup>102</sup> Hence, we must regard the question, regarding the true authorship of the Third Life, as yet unsettled.

The Fourth Life of St. Patrick has been attributed, by Colgan, to St. Aile-ran or Eleran, called "the wise."<sup>103</sup> This Life is comprised in ninety-seven chapters.<sup>104</sup> This was taken from an old parchment, belonging to the fine

signifies, only, as appears from the sequel, these had been there interred.

<sup>91</sup> See *Tertia Vita S. Patricii*, pp. 21 to 29. Colgan's notes succeed to p. 35. This Life was taken from an old Manuscript, found at Biburg, in Bavaria, and it was sent to Colgan, by Father Stephen White, S.J. In the first eleven chapters, it agrees, almost word for word, with the Second Life; in the succeeding chapters, it differs for the most part. See n. 1, p. 29.

<sup>92</sup> Thus he inserts Irish words or phrases, at cap. xx., xxv., xxix., xxxvii., xl., xlviii. Again, he alludes to Ireland, as being "hanc insulam," in cap. xxvi.

<sup>93</sup> This especially appears, from cap. xciii.

<sup>94</sup> This inference, Colgan draws from certain passages, in the Tract, at cap. xliii., lxi., lxiii.

<sup>95</sup> From these writers, Jocelyn professes to have drawn whatever he deemed worthy of being reproduced by him. See the *Sexta Vita S. Patricii*, cap. clxxvi., p. 106, and nn. 174, 175, 176, 177, 178, p. 116.

<sup>96</sup> Especially, since these were Britons, and the writer of this Life was an Irishman. It is comprised, in ninety-four chapters.

<sup>97</sup> An objection is proposed, by Colgan, since our Annals state Benignus to have died A.D. 487, that he must have written the Acts of St. Patrick, while the latter was living. However, Colgan maintains, that the Benignus thus noticed was not the Arch-

bishop of Armagh, who succeeded St. Patrick, and who sat for ten years, but a relation to him, as our hagiologist promised to show, in a Life, to be inserted at the 9th of November. The Life of St. Macteus, and other authorities, were to support these assertions. See *Tertia Vita S. Patricii*, n. 1, p. 29.

<sup>98</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. iii., p. 84.

<sup>99</sup> See Index Chronologicus, at A.D. CCCCLXVIII., in Ussher's "Britannicarum Ecclesiarum Antiquitates," p. 522. Some writers state, he died in Armagh, others in Glastonbury, while the "Annals of Innisfallen" make him die in Rome.

<sup>100</sup> See *Tertia Vita S. Patricii*, cap. lxxxvii., p. 28.

<sup>101</sup> His festival is held, on the 2nd of November.

<sup>102</sup> See *Tertia Vita S. Patricii*, n. 39, p. 31. Also see Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 166 to 169.

<sup>103</sup> Dr. Lanigan has naively remarked, that he should not deserve such an epithet, had he been the compiler of all the fooleries this tract contains. See "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. iii., p. 83.

<sup>104</sup> See *Quarta Vita S. Patricii*, ex Veteri Cod. Pergam. MS. Alnensis Cænobii. S. Elerano Sapiente, Autore (ut videtur), pp. 35 to 47. Colgan's notes extend to p. 50.

Monastery of Alna, in Haunonia.<sup>105</sup> It has been noticed, that this Life must have been written, after the middle, if not, after the end of the sixth century;<sup>106</sup> and, again, it is thought, that it must have been composed, not long after the commencement of the seventh century.<sup>107</sup> The elegance of its style is also supposed, by Colgan, to be an indication of Eleran having been the author. Yet, it would seem, the editor had no warranty for this opinion. He only found a Life of St. Patrick, which could not have been written before the seventh century.<sup>108</sup> Now, St. Aleranus, or Eleran, who died in 664,<sup>109</sup> is said to have written a Life of St. Patrick.<sup>110</sup> But, it by no means follows, that we should regard St. Patrick's Fourth Biography, as the genuine production of St. Eleran, without more convincing reasons, than Colgan has advanced.

It was very generally supposed, that the work attributed<sup>111</sup> to Probus—

<sup>105</sup> Another copy Colgan had, and which agreed very generally, with the Second Life, he published, to the end of the forty-first chapter. This Second Life, he thinks, may have been left unfinished, or mutilated, at the words, "erit de semine tuo in aeternum." Afterwards follows the sentence, "Explicit Vita S. Patricii Episcopi et Confessoris." See *Secunda Vita S. Patricii*, cap. xli., p. 16. Another conjecture is, that this Life had been written, while St. Patrick himself was living; yet, for special reasons, Colgan does not adopt it. See *ibid.*, n. 68, p. 20. However, in this Fourth Life, a new arrangement of chapters and their subjects intervenes, so that from chapter 1. to chapter lxxxv. there are additions, which, in the Alna Manuscript, continue to these words, "Scio quia sermo bonus apud Christianos est *graticum*. *Graticum* enim in dato dono, et *graticum* in sublato, dixit." There a space is left, and the Acts seem mutilated. Hence arises the suspicion, that some librarian may have taken the intermediate chapters, from some other, if not from the former, Life, and transferred them to this account. Now, that they might have been thus removed, and added to this possibly imperfect Life, is inferred from the difference in style detected, between the first fifty chapters, which are deemed to be more elegant and idiomatic in Latinity, than those which are presumed to have been added. Colgan ends these observations by stating: "Sed quia nostrum non est antiquitates propter has vel alias conjecturas immutare, sed qua licet illustrare; hinc hanc exhibemus, ut in illo Codice jacet."—*Quarta Vita S. Patricii*, cap. 1., lxxxv., pp. 41, 46, and n. 1., pp. 47, 48.

<sup>106</sup> This is inferred, because St. Patrick is related in it, at cap. lxxix., to have prophesied, regarding the birth and holiness of St. Brendan, who died about A.D. 576, of St. Senan, who died about A.D. 581, and of St. Columba, who died about A.D. 597. Again, there is an appearance of the author having lived, after the sixth century, because he alludes to St. Baithen, and to his monastery, at Inis-Baithen, at cap. xxviii.

<sup>107</sup> The evidence for this assumption is rather weak, however, and it is chiefly founded, on the author's words, that he inserted no actions or miracles of St. Patrick, in his Life, except what he found to have been written, or what he had learned, "*veracium relatione virorum*." See *ibid.*, cap. i., p. 41. Now, Colgan supposes, that the latter statement can only mean, that the writer must have got his account, from those truthful men, who had witnessed the actions of St. Patrick, or who had conversed with witnesses, that had such opportunity; and, consequently, that the author's period cannot be extended, beyond the earlier part of the seventh century. In the Preface to his "*Trias Thaumaturga*," p. iv., Colgan had already enumerated six or seven writers of St. Patrick's Acts, and who were *synchroni*, or disciples, viz.: St. Secundinus, St. Loman, St. Mel, St. Patrick's nephew, St. Benignus, St. Fiech, and St. Kienan. St. Evin is supposed to have flourished, very near this period. Now St. Ultan, St. Tirechan, and St. Eleran, lived, in the beginning of the seventh century. As the style of St. Ultan's Life of St. Brigid differs from that of the Fourth Life, and, as St. Tirechan's Life of St. Patrick, where Ussher quotes it, is also quite different, so it is thought, only to St. Eleran their contemporary can the Fourth Life be ascribed. See *ibid.*, p. vi. Now, he died, at a very advanced age, A.D. 664, as our ancient Annalists relate. See *Quarta Vita S. Patricii*, n. 2, p. 44.

<sup>108</sup> There is a MS. copy of it, Philipps, 4705, vel. fol. xii. cent., ex Bibl. Monasterii de Alna. See Sir Thomas Duffus Hardy's "*Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland*," vol. i., part i., pp. 67, 69.

<sup>109</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 276, 277.

<sup>110</sup> He also wrote, it is said, an allegorical Exposition of Christ's genealogy, which Sedulius acknowledges he had inserted in a collection of illustrations on St. Matthew. This has been regarded, as a testimony of its superior excellence, in that line of writing.

<sup>111</sup> By Colgan.



the Fifth Life of our saint, according to Colgan's arrangement<sup>112</sup>—had been composed—in part, at least—during the tenth century. It consists of Two Books: the First Book contains forty-seven, and the Second, forty-one, chapters. It has been established, beyond cavil, that this work was composed, in the ninth century.<sup>113</sup> The learned Ussher<sup>114</sup> thought it worth alluding to; the Bollandists refused to print it, however, considering it abounded too much in fables.<sup>115</sup> Attributed to him, as the real author, it was first published, among the works of Venerable Bede.<sup>116</sup> By John Pitts,<sup>117</sup> however, it had been ascribed to Giraldus Cambrensis.<sup>118</sup> A Manuscript copy of this Life is extant.<sup>119</sup> In it, the Acts of our saint are arranged, with great attention to regularity. Colgan supposes<sup>120</sup> Probus to have been identical with Cæineachair,<sup>121</sup> who was a Lector in the College of Slane, and whose death is recorded, at the year 948, when he was murdered by the Danes.<sup>122</sup> Several other writers, such as Sir James Ware,<sup>123</sup> Bishop Nicolson,<sup>124</sup> Rev. Dr. Lanigan,<sup>125</sup> &c., incline to Colgan's opinion,<sup>126</sup> in reference to the age when Probus lived. It has been thought, that the Paulinus, whom he addresses, and at whose request the book had been composed,<sup>127</sup> can have been no other than Mæl Poil,<sup>128</sup> or Mal-Paulinus,<sup>129</sup> Bishop and Abbot over Indenen,<sup>130</sup> not far removed from Slane.<sup>131</sup> He died, A.D. 920. Yet, the Paulinus mentioned was no other than the Patriarch of Aquileia, who died January 11th, A.D. 804. Messingham places Probus, in the eighth century.<sup>132</sup> However, in reality he belonged more to the ninth, and Probus was a native of Ireland;<sup>133</sup> but, he settled

<sup>112</sup> See *Quinta Vita S. Patricii*, with notes, at pp. 51 to 60. The paging, however, is quite incorrect: the notes follow, at pp. 61 to 64.

<sup>113</sup> Colgan thinks, however, that this work had been interpolated by others, and that its text had been corrupted, by ignorant persons.

<sup>114</sup> See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 426.

<sup>115</sup> Tillemont also condemned it. See "*Historia Ecclesiastica*," tomus xvi., p. 782.

<sup>116</sup> See the edition of his works, printed at Basil, A.D. 1563, vol. iii.

<sup>117</sup> See "*Relationum Historicarum de Rebus Anglicis*," c. 299.

<sup>118</sup> Probably, because he found it in a Manuscript, containing the Works of Cambrensis. However, the latter does not name it, in that Catalogue he gives of all his Works. See Wharton's "*Anglia Sacra*," tom. ii., *De Libris a se scriptis*, pp. 439 to 446.

<sup>119</sup> It is described, as a "*Vita S. Patricii Episcopi*." It is classed, MS. Bibl. Pub. Cant., ff. i. 27. 21., vell. fol., xiii. cent. See Sir Thomas Duffus Hardy's "*Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland*," vol. i., part i., p. 66.

<sup>120</sup> See "*Trias Thaumaturga*," *Quarta Appendix ad Acta S. Patricii*, pars. iii., p. 219.

<sup>121</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. ii., p. 662, 663.

<sup>122</sup> Others again, such as Pitts, calling him Eluodugus Probus, make him a Briton. See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 426.

<sup>123</sup> See "*De Scriptioribus Hiberniæ*," lib. i., cap. vi., p. 49.

<sup>124</sup> See "*Irish Historical Library*," chap.

iv., p. 38.

<sup>125</sup> See "*Ecclesiastical History of Ireland*," vol. i., chap. iii., sect. ii., p. 82.

<sup>126</sup> See *Quinta Vita S. Patricii*, n. 2, p. 61.

<sup>127</sup> See *ibid.*, lib. ii., cap. xli.

<sup>128</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. ii., pp. 606, 607. Rev. Dr. O'Connor, in his edition of the "*Annals of the Four Masters*," thinks this was the Paulinus, to whom Probus dedicated his Life of St. Patrick. Hence, we should infer, that Probus wrote either before, or, at the very latest, in the year A.D. 920.

<sup>129</sup> Colgan remarks, that the names are identical, according to the structural peculiarities of the Irish language. See "*Trias Thaumaturga*," n. 38, p. 64, and *Quarta Appendix ad Acta S. Patricii*, p. 219.

<sup>130</sup> See Archdall's "*Monasticon Hibernicum*," at Indenen, in the county of Meath, p. 540.

<sup>131</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Patricii*, n. 38, p. 64.

<sup>132</sup> See "*Florilegium Insulæ Sanctorum*." The supposed testimony of Alcuin has proved, according to some writers, that in the eighth century, a Probus had been held in repute; for, he is named, among respectable authors, whose works were preserved, at that period, in the library, attached to York Cathedral. See Gale's "*XV. Scriptores*," *De Pontificibus et Sanctis Ecclesiæ Eboracensis*, p. 730. See also Rt. Rev. Dr. Milner's "*Tour in Ireland*," p. 94. Additional note.

<sup>133</sup> See Baronius, in his notes to the "*Martyrologium Romanum*," at March xvii., p. 128, Romæ, 1586, fol.

<sup>134</sup> All that is known, regarding himself

in Germany. He was a distinguished Poet, and an inmate of St. Alban's Monastery, at Mayence, and he became intimate with Lupus of Ferrieres, several of whose epistles are addressed to Probus.<sup>134</sup> His death is assigned to the 25th of June, A.D. 859, in the Annals of Fulda.<sup>135</sup> Probus adheres very closely to St. Patrick's "Confession," and to that Letter, which had been written to Coroticus, as some of his chief materials for narrative. His books have been elaborated, with some taste, if failing in judgment; while they are regarded with favour, by discriminating critics. Probus omits all mention of various miracles, attributed to St. Patrick; and, hence in his accounts, we do not find exact concordance, with some of our Apostle's later Acts. Yet, this ought not render them the less acceptable, to persons of discretion and discernment.<sup>136</sup> However, the Bollandists regard it, as an interpolated production.<sup>137</sup> Various opinions have been entertained, concerning the country and period of Probus' birth;<sup>138</sup> but, there are intrinsic evidences, in those Two Books of which the work consists, to show that he must have been a native of this Island. He remarks, that St. Patrick entered upon *our* sea,<sup>139</sup> when leaving Great Britain for Ireland. Again, he calls St. Patrick, *our* most holy father.<sup>140</sup> He represents, that haven, where St. Patrick landed, as having been a very celebrated one *with us*.<sup>141</sup> From the mention Probus makes of Normandy, in his work,<sup>142</sup> it appears pretty certain—in the opinion of Dr. Lanigan—that his era cannot be assigned to any period, previous to the tenth century. Some writers have imagined, however, that this author flourished so early, as the sixth<sup>143</sup> or seventh;<sup>144</sup> yet, our best critics have good reasons, for deeming his biography of our saint a much later compilation. Quite different from him was a certain Probus, mentioned in a Poem,<sup>145</sup> published by Gale, and attributed to Alcuin;<sup>146</sup> but, he was a celebrated grammarian, M. Valerius Probus,<sup>147</sup> and, he is classed with others, who treated such subjects.<sup>148</sup>

and his writings, has been carefully collected, by the authors of the "Histoire Litteraire de la France," tome v., pp. 209 et seq.

<sup>135</sup> See Pertz's "Monumenta Germaniæ Historica," vol. i., Rudolphi Fuldensis Annales, p. 373.

<sup>136</sup> See, Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. ii., and notes, pp. 81 to 83.

<sup>137</sup> See "Acta Sanctorum," tomus ii., Martii xvii. Commentarius Prævius ad Acta S. Patricii, sect. iv., num. 20, p. 521.

<sup>138</sup> See, Ussher's "Primordia," cap. xvii., p. 817, and Colgan's "Trias Thaumaturga," Quinta Vita S. Patricii, n. 2, p. 61.

<sup>139</sup> See *ibid.*, where he calls it "mare nostrum in nomine S. Trinitatis adiit," lib. i., cap. xxv., p. 49.

<sup>140</sup> See lib. ii., cap. xli. of Probus' Life, p. 61.

<sup>141</sup> "Utique apud nos clarissimum," lib. i., cap. xxvii. *Ibid.*

<sup>142</sup> See lib. i., cap. i. and x., p. 51. *Ibid.*

<sup>143</sup> In reference to his period, Colgan writes: "quod floruerit aliquantò ante annum 646, quod suaderi potest, ex eo quod in calce hujus vitæ dicat eam se scripsisse instantia vel rogatu cujusdam Paulini: quem opinari licet fuisse S. Paulinum Episcopum Roffensem, qui juxta Matthæum Florilegium in suo Chronico defunctus est anno 646, sed hanc sententiam tenentem oporteret asserere nomine *Angliæ et Nort-*

*manniæ* quæ in hac vita habentur, fuisse non a Probo, sed ab aliquo librario interserta, vel pro aliis substituta."—*Ibid.*, n. 1, p. 61. Pitts says Probus flourished, A.D. 590.

<sup>144</sup> Dempster styles him, Mellanius Probus Scotus, who wrote two books on St. Patrick's Life, although he acknowledges, that these he had not seen. Yet, by Dempster Probus is said to have been a very old writer. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xv., num. 1001, pp. 523, 524, 527. Elsewhere, Dempster most absurdly contradicts his statement, where he asserts, that St. Mellanius Probus, to whom he assigns a feast at the 22nd of October, flourished A.D. 260. See num. 924, pp. 487, 488, *ibid.* How then could he have written the Acts of St. Patrick? Colgan also questions Dempster's authority for the statement, for it rests not on that of certain authors he quotes. See Quinta Vita S. Patricii, n. 1, p. 61.

<sup>145</sup> "Quid Probus, atque Focas, Donatus, Priscianusve," Verse 1556.

<sup>146</sup> Here Gale was mistaken, for it is sufficiently plain, that this Poem had been written after his time. Not to adduce further proofs, it will suffice to remark, Alcuin's own works are mentioned in it, as having been preserved in the library. See v. 1552.

<sup>147</sup> He is mentioned, by Suetonius, "De Illustribus Grammaticis," 24. See, also,

The Sixth Life of St. Patrick,<sup>149</sup> as placed in Colgan's collection, was written, by Joceline, or Jocelyn, a Welchman,<sup>150</sup> about the commencement of the thirteenth century. The author received his education, at the celebrated Abbey of Furness—now known as Dalton-in-Furness, in the union of Ulverston, and hundred of Lonsdale, Lancashire, England.<sup>151</sup> It is said to have been founded, at the instigation, and by the labours, of some Irish monks, in 1127, by Stephen, afterwards King of England. To colonize this valley, he removed some Cistercian monks, from Tulketh, in Amounderness. From the Monastery of Furness,<sup>152</sup> Joceline is said to have returned to Blackfriars' Abbey, at Chester. With a great number of his brother monks, he thence removed to Down,<sup>153</sup> in Ireland, at the invitation of John De Courcy. The latter placed them, in the monastery of Secular Canons, whom he had driven away, and most unjustly dispossessed of their property.<sup>154</sup> Their patriotism, in animating the hostile army of Dunlevy—the legitimate but unsuccessful chieftain, resident in that part of Ulster—is the cause assigned for their expulsion.<sup>155</sup> Regarding the demerits and misleading tendency of this work, Harris has spoken,<sup>156</sup> and it precludes the necessity, for any further comments, in reference to it.<sup>157</sup> We are told, that it had been compiled, at

William a Beckett's "Universal Biography," vol. iii., pp. 541, 766.

<sup>148</sup> Casimir Oudin thought it probable, the author was Fridegod, a monk, who lived early in the tenth century. See "Commentarius de Scriptoribus Ecclesiasticis," toms ii., col. 467, 468.

<sup>149</sup> See Sexta Vita S. Patricii, Archiepiscopi, Primatis et Apostoli Hiberniæ. Autore Jocelino Monacho Furnesio. After the Prologue follows the Life, in one hundred and ninety-six chapters, pp. 64 to 108. Colgan's notes succeed to p. 116; and, he tells us, that he corrected some mistakes, found in previous editions, and that he transferred, with some words changed, the headings of chapters to the margin. We are told, too, that this Life of St. Patrick was first published, at Antwerp, A.D. 1514, through the care of the Rev. Franciscan Father, Cornelius Hugon, or Fitz-Hugh—as Harris renders the name—Vicar Provincial of the Irish Province. The following sentence is found, at the end: "Explicit vita gloriosi Archipræsulis Patricii Hiberniæ Primatis, et Apostoli, per venerandum Patrem Fratrem Cornelium Hugonis, Fratrem Minorem de observantia, Provinciæ Hiberniæ Provinciale Vicarium castigata sollicitudine atque correcte ac impressoris artificiosa sagacitate studiosè oblata: ac per Adrianum Bergensem in mercuriali oppido Antuerpiensi solerti cura impressum, ac inter signum Missalis aurei commorantem. Juxta ambitum Divæ Virginis Mariæ, anno a Nativitate Domini quingentesimo quarto decimo supra millesimum 10. Kalendas Septembris." See n. 1, pp. 108, 109. It was afterwards printed, in Messingham's "Florilegium Insulæ Sanctorum," at Paris, A.D. 1624.

<sup>150</sup> Bishop Tanner says he was, "sive Anglus sive Cambro-Britannus."—"Bibliotheca Britannico-Hibernica," p. 429.

<sup>151</sup> See an interesting account of it, in Lewis' "Topographical Dictionary of England," vol. ii., pp. 5, 6.

<sup>152</sup> At the time it was suppressed, the value is set down as £966 7s. 1d. See John Speed's "History of Great Britaine," book ix., chap. 21, under the heading of Lancashire.

<sup>153</sup> Colgan's authority, for calling him a "monk of Chester, and afterwards of Down," has not been discovered. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., p. 64, note.

<sup>154</sup> This is stated, by Pembroke. See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix P., p. 229.

<sup>155</sup> It has been asserted, that to conciliate the affections of the northern people, and to conquer, if possible, their very prejudices, before his invading Ulster, De Courcy had Columkille's Prophecies, predicting the successful invasion of a foreigner from Britain, proclaimed and published by his heralds. This they did, with great effect, at the head of his army. See Patrick Lynch's "Life of St. Patrick," chap. v., p. 36.

<sup>156</sup> See Harris Ware, vol. i., "Archbishops of Armagh," pp. 3, 4.

<sup>157</sup> The following Manuscript Lives of St. Patrick appear to be copies of Jocelyn's work:—Vita S. Patricii, MS. Bodl. Rawl. B. 485, ff. 1-46, b. vell. 4to. xiv. cent. This Life is followed by another, imperfect at the beginning and at the end, ff. 47-74. Again, Vita S. Patricii, MS. Bodl. Rawl. B. 505, ff. 1-89 b. vell. fol. dble. cols. xiv. or xv. cent. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., pp. 64, 65.



the request of John De Courcey,<sup>158</sup> the Anglo-Norman conqueror of Ulster. It has been written, in a style of classic elegance,<sup>159</sup> very much admired, for the age in which it was produced. However, this writer filled his work, with nearly all that could be gleaned, either from books or from tradition. He even added, what cannot be found, in other collections. His *Life of St. Patrick* thus became better adapted, for gratifying weak, ignorant, and imbecile minds, than for forming the religious sentiment, or for improving the understanding of persons, living in a critical or an enlightened age. It is incomparably the worst of all *St. Patrick's Latin Lives*, in a historic point of view, and, it deserves the least attention. Notwithstanding, it has been published, much oftener, than his other biographies,<sup>160</sup> and, we may suppose here, as in other cases, the glamour of style led many to prefer its reading, to what might have contained more instructive matter. This *Life* has also been translated, into English,<sup>161</sup> and, perhaps, into other languages.

The *Seventh Life of St. Patrick*,<sup>162</sup> as published by Colgan, has been assigned, by him, to St. Evin's authorship. This *Life* was edited, from three very ancient Irish Manuscripts: the first and chief of these having belonged to the O'Clerys, antiquaries in Ulster; the second to one Deoran, or Doran, in Leinster; and, it was not known, from what more ancient copy, the third had been derived. In some particulars, they differed one from another,<sup>163</sup> one occasionally relating in a diffuse manner, what the other gave more succinctly, while one gave in Latin, that which others related in Irish.<sup>164</sup> The latter was written, in a very archaic style; and, Colgan declares, that in rendering the Irish into Latin, he adhered to a literal form, neither omitting nor adding anything, that he judged to have been left by the original author, or that affected the truth of the narrative, however much this might seem to be inelegant.<sup>165</sup> The *Seventh Life* may properly be regarded, as a purely Irish work;<sup>166</sup> for, the proportion of Latin in it, as compared with Irish,<sup>167</sup>

<sup>158</sup> This leader availed himself of Jocelyn's great abilities for compiling, to engage on the *Life of St. Patrick*, the Apostle of Ireland, with the encouragement of Tumultac, or Thomas O'Connor, who was installed Archbishop of Armagh, A.D. 1185, and of Malachy, who then presided over the See of Down. This is most generally believed to have been the year, when Jocelyn composed *St. Patrick's Life*. See Thomas Wright's "*Biographia Britannica Literaria*; or Biography of Literary Characters of Great Britain and Ireland, arranged in Chronological Order," p. 257.

<sup>159</sup> It must be observed, in the Preface, that while Jocelyn professes a cynical contempt for the style and substance of other *Lives*, previously written, he displays a sufficiency of self-esteem, in his own ability for treating the subject of *St. Patrick's biography*. See *Sexta Vita S. Patricii*. Prologus Jocelini, p. 64, and nn. 2, 3, p. 109.

<sup>160</sup> See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., sect. iv., p. 88.

<sup>161</sup> See Edmund L. Swift's "*Life and Acts of St. Patrick*," &c., published in Dublin, A.D. 1809, 8vo.

<sup>162</sup> The *Septima Vita S. Patricii*, is given in three distinct parts, or books, with a preface to each part, or book, and hence, it is most generally called the *Tripartite Life of*

*St. Patrick*. The *First Part*, comprised in seventy-one chapters, extends from pp. 117 to 128; the *Second Part*, containing one hundred and forty-three chapters, reaches from pp. 129 to 148; while, the *Third Part*, comprising one hundred and eight chapters, extends from pp. 149 to 169. Several typographical errors are to be detected, in numbering the chapters. Colgan's notes to those *Three Parts* follow, from pp. 169 to 188.

<sup>163</sup> Colgan says: "*Nos autem fidem res fusius et latine referentis secuti sumus. Et hinc Lector advertat si forte offenderit seriem rerum gestarum vel modum narrationis aliter in aliis codicibus referri, quam hic reserantur, causam discrepantia esse, quam jam insinuavimus.*"

<sup>164</sup> These Manuscripts, compounded from both languages, often gave Latin and Irish, not alone in the same chapters, but even in the same lines.

<sup>165</sup> See *Septima Vita S. Patricii*, n. 1, p. 169.

<sup>166</sup> About A.D. 1477 was transcribed a *Life of St. Patrick* (*Hibernicé*). This is now preserved, among the Egerton MSS., and it is marked 93. It is a large 4to vellum copy, in double columns. The first page is almost entirely obliterated; folios 2 and 6 have been abstracted, and the tract ends at fol. 18. See Sir Thomas Duffus Hardy's

was very insignificant,<sup>168</sup> before Colgan or his assistants had translated it into Latin.<sup>169</sup> Ussher had seen it, in the original.<sup>170</sup> Seldom, however, does he refer to it; yet, he calls it an Irish work, and written in the old Irish language.<sup>171</sup> On account of its very great antiquity, we are informed, that the Irish text can only be understood, with exceeding great difficulty, and that this tract used formerly be read and explained, as a School Class-book, for the instruction of students, who felt desirous of learning the pure and ancient native dialect.<sup>172</sup> Hence, it is thought, that certain masters may have added glosses and observations, better to explain its meaning to their scholars, so that those comments may have crept into the text by degrees, and thus have imparted an appearance of novelty, in the real author's ancient work. Thus, some words or phrases may have been changed from Latin into Irish; some may have been abbreviated, or wholly omitted by scribes.<sup>173</sup> The Irish Life, in the British Museum, is written with frequent alternations of Gædhlic and Latin sentences; the latter are sometimes explained by the former, but, generally the narration continues on through both languages. The reputed author, St. Evín, was Abbot of Ross MicTreoin, in southern

"Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., p. 65. It is identical with the Tripartite Life of St. Patrick, published by Colgan, in his "Trias Thaumaturga." This Life is followed by the Hymn, or Prayer of St. Patrick, as published by Dr. Petrie, in the "Transactions of the Royal Irish Academy."

<sup>169</sup> The Latin portions are principally Scriptural quotations, with extracts from St. Patrick's "Confession," from St. Jerome, or from old Latin documents, treating about the subject of biography.

<sup>168</sup> Different versions of this work remain, both in Irish and in Latin. These are supposed to be identical with that one, generally denominated, "The Tripartite Life," or the seventh, as published by Colgan.

<sup>169</sup> From three old Irish MSS. The Egerton MS., 93, is probably a transcript from one of these. Among the Egerton MSS., there is a Life of St. Patrick, in Irish, and it is compiled from older Lives of the saint. It is a paper copy, in 4to, and it is classed 170. At p. 94, reference is made to Probus and Jocelyn. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., p. 66.

<sup>170</sup> There is yet preserved, in Irish, a MS. intitled, "Beatha Naomh Pattraic," or a Life of St. Patrick. This, however, is imperfect. It is among the MSS. of Stowe, No. xxxiii., 4to paper, xviii. cent. The pages are 6. St. Patrick's pedigree, as preserved in this MS., is quoted by Ussher, and from a very ancient Poem, to be found in the "Annals of the Four Masters." See Dr. Charles O'Connor's "Bibliotheca MS. Stowensis," vol. i., p. 157.

<sup>171</sup> See Ussher's "Primordia," cap. xvi., p. 812, and cap. xvii., p. 818.

<sup>172</sup> The original Irish was stated to have been lost; and, by some, it was held to have

been a fabrication of Colgan, to give a Catholic tone to the doctrines of the early Irish Church. Fortunately for religion and truth, and for the justification of Colgan, an Irish copy was discovered, by Professor O'Curry, May, 1849, in the British Museum. See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," lect. xvi., p. 345. Since Mr. O'Curry wrote, another copy of the Irish Tripartite was found, in the Bodleian Library, Oxford. Regarding the British Museum copy, the learned Irish scholar writes: "The antiquity of this Life, in all its parts, may be well understood from the fact that, in the middle ages, it required an interlined gloss, by the most learned masters, in order to make it intelligible to their pupils and to other less learned readers. I have myself fortunately recovered an ancient copy of these glossed passages (in MS. H. 3. 18. T.C.D.) by which I am enabled to form an opinion of the antiquity of the text, which it has not perhaps fallen to the lot of other Gædhlic scholars to do. The antiquity of the tract may be also inferred from Michael O'Clery's introduction to his glossary of obsolete Gædhlic words, published in Louvain in the year 1643, in which he classes the old Life of St. Patrick with several other ancient tracts which required explanations; explanations which it had received from various eminent scholars, even down to his own time; indeed anyone intimately conversant with ancient Gædhlic writings will perceive at once, that this tract is one of great antiquity."—*Ibid.*, p. 347.

<sup>173</sup> Colgan declares, in editing this Tract, when collating his three Manuscripts, that wherever he thought insertions were made in the original, he took care to distinguish these, by a small type, called *Garmond*; but, wherever he entertained a doubt concerning this matter, no change was made in

Leinster, and he lived, in the latter part of the sixth century. It has been asserted, but on very insufficient grounds, that he lived and wrote contemporaneously with some of St. Patrick's disciples. Colgan thinks his conjecture may be established, owing to the following chain of circumstances. St. Evin, or Emhin, according to Jocelyn<sup>174</sup> and Ware,<sup>175</sup> wrote the Acts of St. Patrick. Again, in addition to what Jocelyn drew from Benignus, Mel, Luman and Patrick junior, he also took his account from Evinus; and, indeed, he has few incidents recorded, that do not correspond with those in the Tripartite Life, from which they seem to have been derived. However, he voluntarily omits several things, in reference to the proper names of persons, places, countries and church foundations.<sup>176</sup> It is argued, that the author lived, about the middle or end of the sixth century, because he had been visited,<sup>177</sup> by St. Molua, or Luan,<sup>178</sup> Abbot of Clonfert Molua,<sup>179</sup> and because he departed from this world,<sup>180</sup> during the reign of Brandubh,<sup>181</sup> in Leinster.<sup>182</sup> It seems not improbable, that St. Evin's Life of St. Patrick should have been seen by Jocelyn, when he wrote, A.D. 1185; nor is it likely, that it should have perished, or have been lost, in Ireland; nor was any other Life of our saint, partly written in Irish, and partly in Latin, known to Colgan, except the Tripartite. Again, it seems to be well established, that the author belonged to the Irish race,<sup>183</sup> and by profession, that he was a monk, or a priest.<sup>184</sup> Then, it is supposed, that when he wrote, certain early saints had not departed from life.<sup>185</sup> However, as we have already observed, Colgan seems to have mistaken an applied form of expression, *est*, "is," for one being alive, when in reality it signifies, "rests," in the sense of one being buried.<sup>186</sup> That copy of the Irish Tripartite Life of St. Patrick, found in the British Museum,<sup>187</sup> has lately been translated into English, in an accurate

the printed characters. Wherever, the Italian or cursive letters are found is an indication of Latin words, used by the ancient author. Colgan adds: "*quæ communi et mediano, esse a nobis ex Hibernico in Latinum versa.*"—*Septima Vita S. Patricii*, n. I., p. 169.

<sup>174</sup> See *Sexta Vita S. Patricii*, cap. clxxxvi., p. 106.

<sup>175</sup> Ware has Evin at the seventh century, only on the mere authority of Jocelyn. Yet, he says nothing about the Tripartite Life. See "*De Scriptoris Hiberniæ*," lib. i., cap. iii., p. 16.

<sup>176</sup> This he states, in *Sexta Vita S. Patricii*, cap. lxxviii., pp. 79, 80, and cap. xciii., p. 86, &c.

<sup>177</sup> This is stated, in the Life of St. Molua, chap. 42.

<sup>178</sup> His feast occurs, at the 4th of August.

<sup>179</sup> He flourished, A.D. 560, and died A.D. 605.

<sup>180</sup> This is the statement, in St. Evin's own Life, at the 22nd of December.

<sup>181</sup> He was son to Enochod.

<sup>182</sup> He died, A.D. 601.

<sup>183</sup> Thus, he writes in Irish, and he seems to have had a singular good knowledge of native proper names of men, of places, of families, and of territories.

<sup>184</sup> This seems to follow, from the fact of his quoting various Scriptural passages; and, again, because after the manner of an exordium to a popular sermon, he introduces

each one of his three Books, in a preface. Nay more: it is thought, he spoke these respectively, in a narrative series, to the people, and from the pulpit, to eulogize St. Patrick, while each Part seems to close with a suitable peroration.

<sup>185</sup> Thus regarding St. Loarn, a disciple of St. Patrick, at pars. i., cap. lii., p. 125, pars. ii., cap. lvii., p. 137. Also, in reference to St. Guasact, another disciple, at pars. i., cap. xx., p. 120. St. Fiech, another disciple, is alluded to, at pars. i., cap. lxi., p. 126. Again, referring to another disciple St. Mucna, pars. ii., cap. lxxxiii., p. 141.

<sup>186</sup> Colgan argues, however, that this must be a strained meaning. See *Septima Vita S. Patricii*, n. I., pp. 169, 170.

<sup>187</sup> The finder, Professor O'Curry, describes it as a thin book of large 4to size, in a brass cover, consisting of two plates, lapping nearly half an inch over the edges of the leaves, at the front and ends. The brass was rather clean, and it had a modern appearance. The plates measured, about twelve inches in length, nine in breadth, and three-eighths in thickness. The front plate had a plain cross etched upon it, about eight inches long, with the arms in proportion. At the back, the brass plates were connected, by a pair of hinges; thus giving the volume perfect freedom of opening, and on a principle, not much practised by ordinary bookbinders. This Tripartite copy



and a scholarly manner, by the eminent Celtic scholar, William M. Hennessy, M.R.I.A.<sup>188</sup> It has been annotated, likewise, and thus published, in the admirable Life of our saint, by Sister Mary Francis Clare Cusack.<sup>189</sup> It cannot be admitted, at least, in its present state, that the Tripartite Life of St. Patrick had been composed, so early as Colgan imagined. It appears much more probable, its compilation was somewhere, about the tenth century; for, certain persons, who flourished, at such a period, are named, in the body of that work. It is remarked, by Colgan, that although the Tripartite writer has confounded very much the order of places and territories, with that of time and sequence, in his Acts of St. Patrick; still, it is the most accurate of all these, that has come down to us.<sup>190</sup> Wherefore, he inserted it last, in his collection, not that it was by a later author than such as had precedence; but, because, it served distinctly and briefly to relate and confirm most accounts, given by the former Acts. Moreover, it produced many things, omitted in them, while it was the only Life, which gave a complete history of our great Patron Saint.<sup>191</sup> Perhaps, the chief value, attaching to the Tripartite Life of our glorious Apostle, arises from the fact of its having been compiled, with a scrupulous fidelity, and from much older records. Instead of giving their substance, even their very phrases are retained; and, we often meet with passages, where the present tense occurs, although the past might have been appropriately used, besides finding collateral allusions, having no apparent textual connexion. This work seems to have been the foundation, on which Jocelyn prepared his biography; for, in many places, he follows it *verbatim*. Still, he frequently inverts the statements it contains, while most generally, his arrangement of them is arbitrary and distorted. We cannot be sure, however, about this being the exact work alluded to, by Jocelyn, as having been written by St. Evin,<sup>192</sup> nor is it even clear, at what time the Evin he speaks of might have flourished. No doubt, the force of those objections, and innumerable passages, compiled after the sixth century, are admitted, by Colgan; but, he considers, these latter were interpolations of St. Evin's original text.<sup>193</sup> Yet, the composer sets down or the writers of this work give us twice over the names of authors, whom they followed.<sup>194</sup> These are Colum-

occupied originally twenty folios, or forty pages, of the book; but, of these, the second and sixth folios were cut out, at some time unknown. Besides our Saint's Life, this Book contains fragments of two ancient tales, namely, Fledh Brickrin, or "Brickrin's Feast," and the celebrated Táin Bó Chualigné: these Tracts are written in a different hand from that in the Tripartite, and they must have been originally part or parts of different Books. Before this Codex had been sold to the British Museum, it belonged to Mr. James Hardiman; and, in his Catalogue, it is classed, No. 93. Egerton. Excepting some interpolations, Professor O'Curry thinks it to have the antiquity, assigned by Father John Colgan.

<sup>188</sup> Besides this Life, we have another in Irish, in the "Leabhar Breac," but properly, the "Leabhar Mór Dúna Doighré," Royal Irish Academy, and another in the "Book of Lismore," kept at Lismore Castle. See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," lect. xvi. pp. 339 to 350.

<sup>189</sup> See "The Life of St. Patrick, Apostle

of Ireland," Kenmare, 1869, 4to, with several fine illustrations.

<sup>190</sup> He adds: "Non solum enim innumera Sanctorum nomina et gesta aliqua, Ecclesiarum fundationes, Patricii itinera, labores, miracula, aliaque gesta ab aliis, quorum opera extant, omnia fideliter et distincte recenset, sed et historias sacras et prophanas Hiberniæ a suscepta fide usque ad finem sæculi quinti ita comprehendit, ut facili omnes simul sumptos qui de rebus Patricii, et historiis domesticis tum sacris cum prophanis istius sæculi scripserunt, facili æquaverit, nisi et superaverit."

<sup>191</sup> See Septima Vita S. Patricii, n. 1, p. 170.

<sup>192</sup> John O'Connell, of Kerry, who wrote a long Poem on the History of Ireland, about 1650, refers to a Life of St. Patrick, written by St. Eimhin. This indicates a tradition of its authorship.

<sup>193</sup> See Septima Vita S. Patricii, n. 1, p. 170.

<sup>194</sup> See Septima Vita S. Patricii, pars. i., cap. lxi., p. 128, in the small type. See again, lib. iii., cap. xcix., p. 167.

kille, Ultan, son of O'Conchaur,<sup>195</sup> Adamnan, nepos Tinneus,<sup>196</sup> Eleran the Wise, Kieran of Belachduin, Hermedus or Jeremias,<sup>197</sup> Bishop of Clogher, Colman Huamacnensis, and Collatus, a priest of Druim-Relgeach,<sup>198</sup> in the territory of Meath. There is no mention whatever of St. Evin, in the Life, and this seems an omission, not easily reconciled, with his being the original author; even, though it had been enlarged, and interpolated, at a subsequent period. Kieran died A.D. 770;<sup>199</sup> Collatus may have been identical with Conlatha, who departed in the year 868;<sup>200</sup> Kinactus, son to Feargal, Prince of Meath, was probably not living, when the work had been written, for he is mentioned historically,<sup>201</sup> and he is known to have died in 868;<sup>202</sup> while Kenngegan, King of Cashel, is noticed,<sup>203</sup> and he was killed, in A.D. 897.<sup>204</sup> Besides, the work, as it now stands, must have been compiled, at a time, when the Irish Church had its staff of ecclesiastical dignitaries, and when its splendour had been fully recognised. In it, we find allusion to a bishop's Vicar-General, to a Suffragan, to an Archpriest, to a Chancellor, to a Chaplain, to Almoners, and to a Judge in spiritual affairs.<sup>205</sup> In addition to this, we find the writer states, that no less than sixty-six Books of St. Patrick's Acts, and all written by respectable and very ancient authors, had been issued before the writing of his own work; while he speaks, also, of much more ancient and much more recent compilers, than those named by him.<sup>206</sup> There are no internal evidences, to show that the writer or writers of the Tripartite Life lived, so late as the eleventh century. It contains a great variety of details and topographical denominations, concerning St. Patrick's Irish mission. Although it relates some fabulous accounts, especially of the Apostle's younger days, this work is highly useful, for the biographer's purpose. Nor must it be confounded, with another Latin work, often quoted by Ussher, and to which he gives the similar title of *Tripartite*.<sup>207</sup> In referring to this latter, Dr. Lanigan calls it *Ussher's Tripartite*. However, it is thought, that this copy must be assigned to a later period. Most certainly, we find some portions of it to have been written, and at a time, when the name *Scotia* was used for that part of Britain, which now is called Scotland,<sup>208</sup> and *Hibernia* is set down for Ireland, or *Hiberni*,<sup>209</sup> as a designation for its inhabitants.<sup>210</sup>

<sup>195</sup> Otherwise called Hua Conchobhair.

<sup>196</sup> Otherwise called Hua Tinne.

<sup>197</sup> Also called Hieremias.

<sup>198</sup> Also called, Druim-reilgeach.

<sup>199</sup> See Septima Vita S. Patricii, n. 48, p.

172.

<sup>200</sup> Colgan does not think this unlikely.

See *ibid.*, p. 173.

<sup>201</sup> *Ibid.*, lib. ii., cap. v., p. 130.

<sup>202</sup> See Colgan's "Trias Thaumaturga,"

Septima Vita S. Patricii, nn. 17, 18, p. 175.

<sup>203</sup> See *ibid.*, lib. iii., cap. xxx., p. 156.

<sup>204</sup> See *ibid.*, n. 57, p. 186, where it is noticed, that this prince lived, until the ninth century's close. As Rev. Dr. Lanigan remarks, a Manuscript note of Roderick O'Flaherty, at the passage, assigns the exact date, as given in the text.

<sup>205</sup> See *ibid.* Septima Vita S. Patricii, lib. iii., cap. xvi., p. 167.

<sup>206</sup> See *ibid.*, cap. xcix., p. 167. However, as the names are in small type, perhaps we are to regard them, as possible interpolations, and consequently the latter words can only have reference to the writers of the sixty-six various Books of St. Patrick's Acts.

<sup>207</sup> Harris seemed to think, that this was a similar work. Alluding to a passage, quoted by Ussher, from his own Tripartite copy, Harris observes, that it is not to be found in the printed copy. See Harris' Ware, vol. i., "Archbishops of Armagh," p. 35. This only means, in reality, that the printed edition differed, with regard to the passages quoted, from Ussher's Manuscript copy of the Tripartite.

<sup>208</sup> In it we read, about Palladius in the province of the Picts, "quæ modo est Scotia in Britannia," ended his life. Therefore, it is inferred, from these Latin expressions, that the author did not live before the eleventh century. See Ussher's "Primordia," cap. xvi., p. 813, and compare it with the passage, in the Tripartite Life.

<sup>209</sup> See also Ussher, "De Britannicarum Ecclesiarum Primordiis," cap. xvi., pp. 812, 813. By this title, or by "De Primordiis," or "Primordia," it is to be understood, throughout these notes, we quote the Dublin edition of 1639, 4to.

<sup>210</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. iv., and notes, pp. 85 to 88.

The admirable edition of St. Patrick's Acts, by Colgan, is followed by seven different Appendices. The first Appendix contains the divers Offices, which were celebrated, in honour of St. Patrick.<sup>211</sup> The second has the various fragments of his Acts, as taken from the works of old writers, sometimes additions, sometimes mutilated excerpts, from books, not always seen by the editor.<sup>212</sup> The third has certain actions and miracles, not found in the seven published Lives of St. Patrick, at least, in part, yet contained in other saints' Lives;<sup>213</sup> and, to this are added his various prophecies,<sup>214</sup> and references to the merits of St. Secundinus' Hymn,<sup>215</sup> with the composition itself.<sup>216</sup> The fourth Appendix treats about some of his actions, described in his writings, by St. Patrick,<sup>217</sup> a dissertation on his writings,<sup>218</sup> and another, on the writers<sup>219</sup> of St. Patrick's Acts.<sup>220</sup> In the fifth Appendix are introduced and discussed some difficulties and doubts, referring to the Acts of St. Patrick.<sup>221</sup> The sixth Appendix treats about St. Patrick's Purgatory.<sup>222</sup> The seventh Appendix relates to the Metropolitan Church of Armagh and gives its history.<sup>223</sup> Then follows an Epilogus Magnalium Magni Patricii.<sup>224</sup>

It would seem an almost endless task, to enumerate all the separate Manuscript Lives or biographical notices, relating to the holy missionary; since, not alone in Ireland, and in the British Islands, but over the European Continent, numbers of exemplars, especially in Irish and Latin, are described as existing.<sup>225</sup> These are not all of equal antiquity, or originality; and, indeed, in many cases, they are rather only modern copies—as compared with the age of their subject—and taken from Acts, previously well known. Thus, in the Dublin Libraries, alone, several such recently transcribed tracts are to be found. In the Royal Irish Academy, we meet with them in the Betham collection,<sup>226</sup> among the Messrs. Hodges and Smith's Manuscripts,<sup>227</sup> as also, in others, described

<sup>211</sup> See Colgan's "Trias Thaumaturga," Appendix i., pp. 189 to 196.

<sup>212</sup> See *ibid.* Appendix ii., pp. 196 to 199.

<sup>213</sup> The first Part.

<sup>214</sup> The second Part.

<sup>215</sup> The third Part.

<sup>216</sup> See *ibid.* Appendix iii., pp. 199 to 212.

<sup>217</sup> The first Part.

<sup>218</sup> The second Part.

<sup>219</sup> The third Part.

<sup>220</sup> See *ibid.* Appendix iv., pp. 212 to 219.

<sup>221</sup> These questions are comprised, in twenty-four distinct chapters. See *ibid.* Appendix v., pp. 219 to 272.

<sup>222</sup> In four Parts. See *ibid.* Appendix vi., pp. 273 to 289.

<sup>223</sup> In four Parts. See *ibid.* Appendix vii., pp. 289 to 311.

<sup>224</sup> In forty-eight separate sections. See *ibid.*, pp. 312 to 315.

<sup>225</sup> Sir Thomas Duffus Hardy has only enumerated some, and detailed these, in his "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland, to the end of the Reign of Henry VII.," vol. i., part i., pp. 62 to 84.

<sup>226</sup> In the Betham classification of the O'Longan Manuscripts, and in the First Volume of the O'Longan collection, there is a copy of the Life of St. Patrick, translated into Irish, from the Latin of Joceline, in 22

chapters, pp. 1 to 59. It was written, by Michael Oge O'Longan, between A.D. 1791 and 1799, also it is classed, 23. G. 20., according to the Academy's present library arrangement. In the Tenth Volume of the O'Longan Manuscripts, classed 23. E. 16., and commencing, at p. 329, there is a copy of St. Fiach's Metrical Life of St. Patrick, in 134 verses, beginning with, *Seanaor patrúic i n-Emtor*, "Patrick was born at Emtor." In the Eighteenth Volume of the O'Longan Manuscripts, there is "Hymnus Sancti Secundini seu Seachlan in Laudem Sancti Patricii." It seems to have been taken from Colgan, and it begins with, "Audite omnes amantes Dominum sancta merita," pp. 79 to 82. It is classed 23. N. 15. There is to be found, likewise, at pp. 90 to 92, a Latin translation of St. Fiach's Hymn, beginning with, "Natus est Sanctus Patricius Nemturi."

<sup>227</sup> Among Hodges and Smith's collection of Manuscripts, according to the old Catalogue, there is, in No. 12, a small 4to paper, at p. 186, the beginning of an Irish "Life of St. Patrick," which states, that our Apostle was born in a town, called Tiburnia, in Britain, near to the city called Emtor. The whole is divided, into 22 chapters, and it ends with St. Patrick's pedigree, at p. 277. Its place in the Academy's Library is 23. B. 1. This seems to have been transcribed, in 1815, by Timothy O'Connell, at Sundays' Well, near Cork. In No. 40, a



in the General Catalogue,<sup>228</sup> compiled by the late Professor Eugene O'Curry. Although several of these are only mere transcripts; yet, it is useful to have the modern rendering of old tracts, as this helps to explain the precise mean-

small 4to paper, there is an imperfect Life of St. Patrick, from p. 1, in 20 chapters—at the latter chapter it breaks off unfinished, in 50 written pages, but it is a Life similar to the foregoing one. Its place in the Aca. Lib. is 23. M. 52. In No. 41, small 4to paper, at pp. 1 to 3, there is a brief history of St. Patrick's birth and of his mission to Ireland. This little tract states, that he was born in the town called Eptor, Provence, in France. This was transcribed, by Michael Mahony of Ardee, in the county of Kerry, A.D. 1821. Its place, in the Aca. Lib., is 23. B. 13. In No. 54, small 4to paper, at p. 99, begins a Life of St. Patrick, of which only chap. i. and part of chap. 2 are given, leaving blank paper to be filled up, which, however, was not done. The writing ends, at p. 107. Its place in the Aca. Lib. is 23. M. 20. In No. 57, small 4to paper, after p. 87 is a page, numbered 3, and beginning; *Ἡ βίη τοῦ ἁγίου πατρὸς, i.e.* Life of St. Patrick. This page and three following pages are written, in a different hand, and in varying ink and paper. It then appears to go on, in the handwriting of Philip Waters, who transcribed, about 1776, or 1777, to p. 82, where the tract ends. It is somewhat soiled, but not illegible, at p. 48. Its place, in the Aca. Lib., is 23. C. 32. In No. 61, small 4to paper, from pp. 397 to 498, there is a Life of St. Patrick, transcribed by Dermot O'Mulqueen, of the county of Clare, between the years 1766 and 1769. The writer lived to be a very old man, about 1808, when he was seen by Mr. O'Curry. Its place in the Aca. Lib. is 23. L. 24. In No. 150, 4to paper, there is a Life of St. Patrick, pp. 1 to 54, supposed to have been translated from Jocelyn. This was written by John Murphy, of Raithneach, near White Church, in the county of Cork, A.D. 1740. Its place in the Aca. Lib. is 23. M. 50. In No. 154, 4to paper, from pp. 257 to 290, there is a good Life of St. Patrick, but, in Mr. O'Curry's opinion, not an original one. It is thought, rather to have been made up from Colgan's and from others' published Lives. It was transcribed, about 1800. Its place in the Aca. Lib. is 23. L. 29. In No. 168, small 4to paper, from fol. 145 a. to fol. 148 b. there is a Life of St. Patrick, after Jocelyn, but imperfect, and several blank leaves follow. This was written, by Eugene Cavanagh, in 1817. Its place in the Aca. Lib. is 23. A. 44. In No. 179, small 4to paper, there is a sketch of the Life of St. Patrick, pp. 169 to 194, supposed by Mr. O'Curry, to have been written by Patrick Den, of Modeligo, in the county of Waterford, about the year 1800. Its place in the Aca. Lib. is 23. L. 12. In No. 185, small

4to paper, there is the Hymn of St. Fiach, in praise of St. Patrick, but, this copy is inaccurate and imperfect, containing only 116 verses, while the beautiful copy on vellum, in Trinity College Library, contains 136 verses. It begins with, *Ἐκείνην ἡμέραν ἡ νεαμτορ*, "Patrick was born at Neamtora," pp. 57 to 60. It is written, in a good hand. Its place in the Aca. Lib. is 23. L. 16. In a small 4to paper is St. Seachnall's Hymn on St. Patrick, pp. 79 to 82. Its place in the Aca. Lib. is 23. N. 15. In No. 191, a small 8vo paper volume of 45 pages, but only alternate pages written on, there is the versification of a great part of St. Patrick's Life, by Jocelyn, but 9 pages are wanting, at the beginning, and it ends imperfectly. It is in the handwriting of Humphry O'Sullivan, of Callan, and apparently composed by himself, in the earlier part of the present century. Its place in the Aca. Lib. is 23. A. 34. In No. 219, a small 4to paper, there is at the commencement, imperfect, the conclusion of the eleventh chapter of St. Patrick's Life, translated from Jocelyn. There is also a chasm, at the end of the fourteenth chapter; but, from that, to the end of the 22nd and last chapter, at p. 43, there is no interruption. This volume seems to have been transcribed, by John O'Connell, of the county of Cork, A.D. 1766. Its place in the Aca. Lib. is 23. N. 19.

<sup>228</sup> The Book of Lismore, of which Professor O'Curry's transcript is in the Royal Irish Academy, contains an ancient Life of St. Patrick; or, rather, an abstract for his festival day, fol. 1 to 8. It states, that he was born at Nemthur, near Alcluaid, in Britain, that his mother was a French woman, and that his father was of Jewish or Israelite extraction, having descended from a refugee, who came from Jerusalem, at the time of its destruction, by Titus and Vespasian. The style is brief and forcible, and the language pure and classic. Folios 4 and 5 are missing, from this tract. Its place in the Aca. Cat. is 23. Q. There is another ancient sermon, on the Life of St. Patrick, in the Leabhar Breac, and differing in some details, from the foregoing. This serves to show, that there was no standard sermon, on our saint, in ancient times. His panegyrics seem to have varied, according to the written evidences used, or the local recollections of each district. In the Leabhar Breac sermon, fol. 11 to 15, St. Patrick's pedigree is carried to Britti, from whom Britain derived its name, and, he is said to have been born, at Nemthur, near Alcluaid. The small 4to paper, classed 23. A. 15., commences, at p. 323, an ancient Life of St. Patrick, begin-

ings of obsolete words, and of old phrases, which, otherwise, might be rather difficult to understand. There is another singular circumstance to be observed, in those various copies of the Life of St. Patrick. Although, in a great measure, they have some similarity, in the quantity and kind of details; they differ considerably, notwithstanding, in their arrangement and order. They appear, for the most part, as if collected, by various authors, from some general source, but taken at different times and from diverse points of view. Or, perhaps, one person compiled an original, and, in the lapse of ages, local additions were frequently made. However, for purposes of historical research, they are uninviting. Among the Manuscripts of Trinity College,<sup>229</sup> of the Catholic University,<sup>230</sup> and of the Franciscan Convent,<sup>231</sup> we possess many Codices, containing different Lives of St. Patrick. Some of these, however, are mostly of a legendary character; while others are only fragmentary, or contain short notices, relating to our saint. Nor do those depositories preserve all the various Manuscripts, which are to be found in Ireland alone; as even Irish scribes have copied tracts in the vernacular, for their own and for the use of others. Thus, I may be permitted to state, that Mr. Andrew O'Sullivan, of Cahirciveen,<sup>232</sup> among his collection of seven beautifully transcribed Irish Manuscripts, had one, containing Lives of the Irish Saints, with Poems and other Tracts, relating to our national hagiology.<sup>233</sup> In the British Museum Library,<sup>234</sup> in Lambeth,<sup>235</sup> and in the Bodleian Library,<sup>236</sup> at Oxford, there are

ning with the following Latin sentence, "Populus qui sedebat in tenebris videt lucem magnam." The Life ends, at p. 356. The Lives of St. Patrick, preserved in the *Leabhar Breac*, pp. 24 to 29, and, in the Book of Lismore, begin with precisely the same Latin sentence, and all three proceed with little difference to the end, except that the introductory part is abridged, in the present copy, while the language is much modified and corrupted. This copy contains some few details, not to be found in the other copies. None of them, however, is the Tripartite Life, published by Colgan. In the folio paper, classed 24. D. 4., from pp. 145 to 148, there are translations, by Edward O'Reilly, from the Irish Sketch of St. Patrick's Life, preserved in the ancient Book of Armagh. The Irish of this translation will be found published, in Sir William Betham's "Irish Antiquarian Researches," part ii. Appendix, p. xl. to xliii. The Latin Poem of St. Sechnall on St. Patrick, beginning with, "Audite omnes," with an Irish gloss, is in the published "Leabhar Breac," at fol. 238 a to 238 b. According to Mr. O'Curry's "Catalogue of Irish Manuscripts in the Royal Irish Academy," Hodges and Smith's collection has two missing folios of this Manuscript. See First Series, vol. ii., pp. 590, 710.

<sup>229</sup> Thus, the Manuscript, classed B. 1. 5., contains an Office of St. Patrick, at fol. 122 a.; the Manuscript, classed B. 1. 16, has a Vita S. Patricii, Epis. et Confes., in 40 columns, with a tract, "De Purgatorio Hiberniae," in 24 columns, with at least one leaf, if not more leaves than one, missing, at the end; the Manuscript, classed C. 4. 3., contains a Legend of St. Patrick; the

Manuscript, classed E. 3. 28., includes an English extract from a Life of St. Patrick, as also Fiach's Irish Hymn in praise of St. Patrick, with English notes; the Manuscript, classed F. 4. 6., has a Vita S. Patricii, by Jocelyn; the Manuscript, classed H. 1. 11., has a Life of St. Patrick, beginning with, "Populus qui sedebat," &c.; besides these chief tracts, there are genealogies, notices in Kalendars, and tracts, serving to illustrate St. Patrick's Acts.

<sup>230</sup> Those Manuscripts, transcribed by Professor Eugene O'Curry.

<sup>231</sup> Here are yet preserved some of the original Lives of St. Patrick, with notes, as printed in the "Trias Thaumaturga." Also, the original of St. Fiech's Hymn, with the *scholia*, as published by Colgan, is to be found, in the Franciscan copy of the "Liber Hymnorum."

<sup>232</sup> This highly intelligent man was over 80 years of age, in July, 1871, when the author had the pleasure of being invited to inspect his Manuscripts, and to hear from the owner an account, regarding their transcribers and contents. About this time, also, the writer met with Mr. J. D. Nagle, an Irish scholar and antiquary of Dingle, who had transcribed some pages of Irish historical Manuscripts.

<sup>233</sup> This large paper Manuscript contained 463 elegantly and closely-written pages, in the Irish character, in the handwriting of Andrew O'Sullivan. It opened with a Life of St. Patrick, and gave a short preparatory account of Calphurnius, his father, as also of his mother, and alluding to the saint having been born at Tabernia and Emptor. It contained 8 pages. At some interval removed,

Manuscript Lives of St. Patrick. Thus, in the collection of John Leland, the antiquary, we find, "Ex duobus libris Gul. Meldunensis, quos de Vita S. Patricii ad Monachos Glassoburgenses scripsit."<sup>237</sup> This Tract appears to consist of 8 folios, or pages, and it was procured, from the Canons of Twinham, "sive Medinenses in Provincia Avoniæ littoralis." The writer promised to produce, "De Reditu Patricii in Britanniam;" but, it is not known, if the latter intended work be extant.<sup>238</sup> Again, at Cambridge,<sup>239</sup> and in various other places, throughout England,<sup>240</sup> we find various and distinctive memoirs of our saint. Among the Stowe Manuscripts, there is a folio paper Irish

there was another brief account of Patrick, Apostle of Ireland, pp. 60, 61. It also contained a Tract, Patrick's Benediction to the Men of Munster.

<sup>234</sup> The late Professor Eugene O'Curry has catalogued the valuable collection of Irish Manuscripts here preserved. And, from a copy of this Catalogue, now kept in the Royal Irish Academy, the following several Lives of our saint are thus described: In the library classification, noted Egerton, 112, there is a paper folio of 1,066 pages, written by Maurice O'Connor; and, it begins with an Irish Life of St. Patrick, translated from Jocelyn, pp. 1 to 68. This has allusion to Tiburnia, Empter, and Caliphurnus. The Manuscript was commenced 13th June, 1780, on the Belle Rock, in Cork. Again, in Egerton, 138, there is a small paper 4to, of 127 pages, and it contains, at p. 51, a spurious and an imperfect poetic Dialogue, between Oisín and Patrick. Also, a poem, Rules for a Life of Piety, as practised by St. Patrick, and beginning with, *Ṭṛí cāozā ppaílm luatocap úb*. "Thrice fifty psalms remember ye." It begins at p. 74, and it purports to be taken, from an ancient Life of St. Patrick. This Manuscript was written, about the year 1807, chiefly in one Michael O'Clery's handwriting. Again, in Egerton, 154, is a quarto paper MS. of 166 pages, and it was written by the late Edward O'Reilly of Dublin. It contains the Life of St. Patrick, in verse, by Fiech, first Bishop of Sleibhte, At p. 78, it begins with, *Ṣenap pāpāic in emcūp*, "Patrick was born at Emor." Also, in Egerton, 170, there is a paper 4to, of 111 folios, in different hands, and it has an Irish Life of St. Patrick, and compiled in modern times, but from older Lives. Probus and Jocelyn are quoted in it, at p. 94, fol. 63, and one Owen McGrath, an Irish bard of the fourteenth century, at p. 100. It begins with, "Ecce Sacerdos Magnus qui in diebus suis placuit Deo." Then commences in Irish, *as peo*, &c. It ends, by asking the blessing of God, on the soul of Teige O'Sullivan.

<sup>235</sup> St. Patrick's Life, is thus mentioned, as a MS. of Lambeth, and classed, 623, ff. 13-15, vell. 4to. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland, to the end of the Reign of Henry VII.," vol. i., part i., p. 69.

<sup>236</sup> Besides those elsewhere noticed, we find described a Vita S. Patricii Episcopi, MS. Bodl. 285. (2430) ff. 143-149. vell. folio. dble. col. xiii. cent. This is the same text, as that in the Cambridge Library, to which Ussher refers, Ff. 1. 27. 21. Again, a Vita S. Patricii MS. Bodl. Laud. Misc. 315, (1055) ff. 100 b.—103. vell. 4to. xiii. cent. De S. Patricio MS. Bodl. 336. (2337) f. 78, vell. folio. dble. col. xiv. cent. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., pp. 66 to 70.

<sup>237</sup> In vol. ii., p. 29. No. 5103.

<sup>238</sup> To the foregoing notices, we find added, "Nescio an quod ille opus forsitan imperfectum reliquerit, an quod Codices in quos incidi mutili fuerint, quorum duos Glassoburgi inveni, ubi Patricium prædicant Monachi sepultum esse, reclamante hoc disticho ex Beda (nisi fallor) Epigrammatibus desumpto

*Calpurnus genuit istum, alma Britannia misit,  
Gallia nutrit, tenet artus Scotia felix.*

<sup>239</sup> In addition to what is elsewhere noted, we find a Tract, De S. Patricio, thus classed: MS. C.C.C. Cant. 145. sm. fol. vel. xiv. cent. It is in old English, followed by the account of the Purgatory of St. Patrick, and nearly the same as Robert of Gloucester's Life. Again, there is a Vita S. Patricii, comprised in 200 chapters, and described in MS. Trin. Coll. Cant. B. 15, 25. vell. folio, xv. cent. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., pp. 68, 69.

<sup>240</sup> There is S. Patricii Libellus, MS. Moore Norwic. Epis. This is mentioned in Montfaucon's "Bibliotheca," and it is probably the same as No. 924 or MS. 55, in the "Catalogi Librorum Manuscriptorum Angliæ et Hiberniæ," &c. Some of Bishop Moore's MSS. are in the Public Library, at Cambridge. See *ibid.*, p. 71.

<sup>241</sup> Dr. Charles O'Connor, when describing the Duke of Buckingham's Manuscripts, names it, "Leabhar Gabhallas, et Vita Hibernica SS. Patricii, et Calieni, cum Carminibus nonnullis S. Columbæ." Although he describes this Manuscript, however, he does



one,<sup>241</sup> in the Irish characters,<sup>242</sup> having two leaves lost, at the beginning,<sup>243</sup> and it contains a Life of St. Patrick. In the Library of Middlehill,<sup>244</sup> we also find a Life of St. Patrick.<sup>245</sup> In the Roman<sup>246</sup> and Parisian<sup>247</sup> Libraries, other Acts of our saint are deposited. In Florence,<sup>248</sup> in the Benedictine Library of Monte Cassino,<sup>249</sup> in the Library of Charleville,<sup>250</sup> as also in the Public Library of Bruxelles,<sup>251</sup> there are Lives of the Irish Apostle. Among the Manuscripts of St. Gall's Monastery, there are, *Excerpta ex Vita Patricii*; and, in addition, there is a MS. *Genealogia Sci Patricii*. Several short pieces are passed over, for the present, as only relating to some particular phases of the Irish Apostle's career, or, as having only a doubtful application, to the real incidents of his life. Those enumerated Manuscript biographies, or tracts, however, by no means exhaust the list of unpublished materials, for illustrating our saint's Acts; since the public libraries, at home and abroad, as also private collections, abound in further interesting mementoes concerning him, and which might serve the diligent student's purpose, in the matter of investigating his history.

It formed one of many curious paradoxes of a pseudo-Irish antiquary, the Rev. Edward Ledwich,<sup>252</sup> to maintain, that St. Patrick was a purely mythical personage, and that he had no real existence.<sup>253</sup> It seems most incomprehensible to understand, how any man, with the slightest pretensions to Irish historical knowledge,<sup>254</sup> could ignore the numerous native writers, from the fifth to the present century, who have treated, about the illustrious Apostle of Ireland, in their respective works. Nor is this all, for even some of the most celebrated Irish, English, Scotch, and foreign writers, at times remote, allude to his life and labours, in terms of the highest commendation. Foremost among these, we may mention, besides the writers already quoted, St.

any special account of the portion of it, referring to St. Patrick's Life.

<sup>242</sup> This was transcribed, in the reign of Charles I.

<sup>243</sup> The remaining written pages are 492, and it is a transcript from the original of O'Duвеgan, a learned Irish antiquary. There is also "Beatha Naomh Pattraic; or Life of St. Patrick," imperfect 4to paper. Six pages. See Rev. Charles O'Connor's "Bibliotheca MS. Stowensis," No. xxii., vol. i., pp. 115 to 118, and No. xxxiii., p. 157.

<sup>244</sup> Belonging to Sir Thomas Phillipps.

<sup>245</sup> This is a *Vita Sancti Patricii*, and described, as a MS. Phillipps, 4705. vel. fol. xii. cent. ex Bibl. Monasterii de Alna. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., p. 69.

<sup>246</sup> Thus described: *Vita Patricii*, MS. Bibl. Petavii in Vaticana, and *Quædam de Sancto Patricio*, Bibl. Reginae Christianæ in Vaticana. 345. (964.) 1282 (1694.) Also, *Vita S. Patricii* MS. Vaticellan. H. 7. See *ibid.*, p. 70.

<sup>247</sup> Thus described: *Vita S. Patricii*. MS. Bibl. du Roi 1773. 19. olim Bethune. vell. xiii. cent. See *ibid.*, p. 70.

<sup>248</sup> There is "Anonymi Carmina quædam Anepigrapha de S. Patricio, Calpurnio, et Cellano." MS. Laurentianæ Medicæ ii. 812. Cod. vi. See *ibid.*, p. 70.

<sup>249</sup> Thus described: *De S. Patricio Legenda* MS. Montis Cassinensis 406. ff. 1—3 vell. folio xv. cent. See *ibid.*, p. 70.

<sup>250</sup> Thus described: *Vie de S. Patrice*. (This appears to have been written in French.) MS. Bibl. de la Ville de Charleville, 3933, paper, folio. See *ibid.*, p. 69.

<sup>251</sup> In the "Catalogue des Manuscrits de la Bibliothèque Royale des Ducs de Bourgogne, publié par ordre du Ministre de l'Intérieur," tome i. *Résumé Historique, Inventaire*, No. 2326, in a series of *Lives of Irish Saints*, is the Life of St. Patrick, beginning with "Populus qui sedebat in tenebris." See p. 47.

<sup>252</sup> See his "Antiquities of Ireland," sect. vi., Of the Introduction of Christianity, and of St. Patrick, pp. 54 to 69.

<sup>253</sup> No doubt, Dr. Ledwich cites an opinion, to this effect, of one Dr. Ryves, an Irish Master in Chancery, A.D. 1618, in his work, *Regim. Anglic. in Hib.*, p. 47, et seq.

<sup>254</sup> Ledwich most presumptuously has asserted, "It is an undoubted fact, that St. Patrick is not mentioned by any author or in any work of veracity, in the 5th, 6th, 7th, or 8th centuries."—*Ibid.*, p. 67. Another ridiculous argument of Ledwich is, that because many fables are to be found in St. Patrick's Acts, and because doubts are entertained about the writers, we are therefore to deny the saint's actual existence.

<sup>255</sup> His festival occurs on the 25th of June. An interesting account of him, and of his

Prosper<sup>255</sup> of Aquitaine, in Gaul, who was born about the beginning of, and he belonged to, the fifth century. He was a learned theologian, and historian, as also a poet. He mentions the mission of St. Palladius,<sup>256</sup> in his Chronicle, to the Scots or Irish, at A.D. 431, and its failure;<sup>257</sup> but, Prosper<sup>258</sup> declares, also, that upon the news of his death, in the land of the Picts, Patrick, another agent, is sent by Celestine, the Bishop and Pope of Rome, to convert the Scots to the faith of Christ. He, states, moreover,<sup>259</sup> that having ordained a bishop for the Scots, while Celestine endeavoured to keep the Roman Island, or Britain, Catholic,<sup>260</sup> he also made the barbarous island, by which he means heathen Ireland, Christian.<sup>261</sup> The death of St. Prosper is commonly assigned, to A.D. 455;<sup>262</sup> others extend his life, however, to after the year 463.<sup>263</sup> Again, St. Fiech, his old Scholiast, and other writers, supposed to have flourished in the sixth century, have noticed the incidents of St. Patrick's career. St. Cumman, who flourished in the seventh century, mentions "Sanctus Patricius Papa noster,"<sup>264</sup> when he wrote the celebrated Paschal Epistle, about the year 634. Allusion is made to the holy Briton, St. Mochta,<sup>265</sup> or Maucteus, the disciple of St. Patrick, the Bishop,<sup>266</sup> by St. Adamnan,<sup>267</sup> who was born in or about the year 624, and who died, A.D. 704. Besides these, we have an account of our holy patron, in that ancient native author, whose notes on St. Patrick's Acts, Latin and Irish, are first met with, in the Book of Armagh. This Memoir, however, is defective, at the commencement. Those notes are stated, to be among the most ancient specimens known of narrative composition, in Irish and in Hiberno-Latin; while, they constitute some of the oldest writings, now extant, in connexion with St. Patrick. They purport to have been originally taken down, by Bishop Tirechan, from Ultan, Bishop of Ardraccan, towards A.D. 650, and, by Muirchu Maccu Machteni, at the request of his preceptor, Aed, Bishop of Sletty, in the same century.<sup>268</sup> The Venerable Bede,<sup>269</sup> who flourished in the seventh and eighth centuries, has entered the festival of St. Patrick, in his Martyrology, at the 17th of March.<sup>270</sup> He lived from about

writings, will be found, in the Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi. June xxv.

<sup>256</sup> His festival occurs, at the 6th of July.

<sup>257</sup> See the "Chronicon Imperiale," A.D. 431.

<sup>258</sup> See a very complete account of him, and of his writings, in the Benedictine "Histoire Littéraire de la France," tome ii., sects. i., ii., iii., iv., v., vi., pp. 369 to 406.

<sup>259</sup> See Prosper, Cont. Collator. cap. 41, in fine.

<sup>260</sup> See Rev. Dr. Ed. Stillingfleet's "Origines Britannicæ, or, the Antiquities of the British Churches," chap. ii., pp. 52, 53.

<sup>261</sup> See on this subject, "An Historical Account of Church Government, as it was in Great Britain and Ireland, when they first received the Christian Religion," by William Lloyd, Bishop of St. Asaph, chap. ii., sects. 1, 2, 3, 4, pp. 48 to 60.

<sup>262</sup> The best edition of his works is the Benedictine folio, Paris, A.D. 1711. See "The Imperial Dictionary of Universal Biography," vol. vi., p. 740.

<sup>263</sup> See M. le Dr. Hoefer's "Nouvelle Biographie générale depuis les Temps les plus reculés jusqu'à nos Jours," tome xli., cols. 89 to 91.

<sup>264</sup> See Ussher's "Veterum Epistolarum Hibernicarum Sylloge." Epist. xi., p. 32.

<sup>265</sup> Of Lughmagh, or Louth. His feast occurs, on the 19th of August.

<sup>266</sup> See the Second Preface, in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," p. 6.

<sup>267</sup> His festival is kept, on the 23rd of September.

<sup>268</sup> See "Facsimiles of National Manuscripts of Ireland," by J. T. Gilbert, F.S.A., M.R.I.A., part i. Introduction, p. xiv.

<sup>269</sup> In some Martyrologies, he has a festival, at the 26th of May.

<sup>270</sup> There, he states, at xvi. Kal. Apr., "In Scotia S. Patricii Confessoris." See the Bollandists' "Martyrologium Bedæ," in "Acta Sanctorum," tomus ii. Martii. Prefacio, &c., p. xix. With this edition, the Bollandists place the additions of Florus and of other old Martyrologists. Yet, the foregoing extract, referring to our Apostle's feast, is an original entry from Bede himself; and, again, in a Metrical Martyrology, found at Rheims, with his name attached, under the title of MARTIUS, we read:

"Patricius Domini servus conscendit ad aulam."

<sup>271</sup> There is a fragment of the "History

672, or 673, to A.D. 735. Again, the old Celtic, or, British, author, generally known as Nennius,<sup>271</sup> has declared, in his "*Historia Britonum*,"<sup>272</sup> that no British writers could furnish him with records, and that his materials for history had been borrowed, from neighbouring nations. The work, which goes under his name, is of obscure origin, but the writer is said to have been Nennius, on the authority of a Prologue, or Prologues, in some Manuscript copies. He is called, likewise, the disciple of Elbodus, or Elvodugus, supposed to have been Elbodus, Bishop of North Wales.<sup>273</sup> Nennius thus says, we are to thank strangers for anything that we know, in those more ancient times, of our people, of our religion, or of our island.<sup>274</sup> Such a statement occurs, in his Preface and Apology.<sup>275</sup> This ancient historian, who had been styled "another Gildas," by many monkish writers, it is thought, lived in West Britain, or Wales. Gale states, that he flourished A.D. 620.<sup>276</sup> Other writers assign his period, to about the year 760. He flourished, as Ussher supposed, in 808.<sup>277</sup> However, this work has been interpolated, by different writers. It is related, there, that when St. Palladius left Ireland, he went to Britain, and died in Pictland. Nennius then declares, that on receiving an account of Palladius' death, Patrick, another agent, was sent by Celestine, to convert the Scots to the faith of Christ.<sup>278</sup> Besides the different Latin copies of Nennius extant, we find, that Irish versions were in circulation.<sup>279</sup> One of these has been ably edited, for the Irish Archæological Society,<sup>280</sup> and, it contains very curious references, to the Pagan and Christian history of Ireland,<sup>281</sup>

of the Britons," by Nennius; translated into Gaelic, by Gilla Caomhain, the poet and chronologist, who died A.D. 1072. This is to be found, in one of the oldest, among our Irish Manuscripts now preserved, and which is known by the name of "Leabhar na h-Uidhre," or the "Book of the Dun Cow." Of this, however, only a fragment, at present remains, and it is kept in the Royal Irish Academy. It has been lately, most elegantly and accurately reproduced in lithograph, and edited, by Professor Bryan O'Looney, and Mr. Joseph O'Longan. As the edition had been limited to two hundred copies, it is already scarce. This Manuscript had been originally compiled, by Maelmuire, son of the son of Conn-na-m-Bocht, and the author was killed, in the middle of the great stone church of Cluainmacnoise, by a party of robbers, in the year 1106, according to Dr. O'Donovan's "*Annals of the Four Masters*," vol. ii., pp. 982, 983, and n. (d.) *Ibid.* The contents of the MS., as they stand now, are of a mixed character, historical and romantic, and relate to the Tuatha Dé Danann and ante-Christian, as well as to the Christian period. A description of this Codex, and of its contents, is prefixed, by the editors, at pp. viii. to xxv. Another copy of the "Leabhar Breathneach," was to be found in the Book of Hy-Many, which formerly belonged to Sir William Betham.

<sup>272</sup> Among the Stowe Manuscripts, under Charles O'Connor's original correspondence, there is one thus described: Nos. lv. and lvi. 12. Index Rerum quæ in MSS. Codicibus Vallicellianis continentur, et de quibusdam Britannicis et Hibernicis. Amongst

these is "*Historia Brittonum*, edita ab Anachoreta Marco, ejusdem Gentis S. Episcopo."—Rev. Dr. Charles O'Connor's "*Bibliotheca MSS. Stowensis*," vol. i., p. 184.

<sup>273</sup> He died, A.D. 809. See Henry Morley's "*English Writers*," vol. i., book i., chap. xi., p. 386.

<sup>274</sup> See the edition, published by Thomas Gale, in his "*Historiæ Britannicæ, Saxoniciæ, Anglo-Danicæ, Scriptores xv.*," ex vetustis Codd. MSS. editi, p. 93. This work extends, through the following pages, to p. 139.

<sup>275</sup> The printed Latin editions of this work, are that edition, issued by Gale, at Oxford, A.D. 1691, that by C. Bertram, jointly with St. Gildas, at Copenhagen, in 1757, and 1758, in that by W. Gunn, B.D., London, 1819, and that by Jos. Stephenson, London, 1838.

<sup>276</sup> See, *Prefacio ad Lectorem*. *Ibid.*

<sup>277</sup> See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 494.

<sup>278</sup> See Nennii "*Historia Britonum*," cap. liv., lv., p. 112.

<sup>279</sup> The reader will find an account of Nennius and of his writings, in Thomas Wright's "*Biographia Britannica Literaria*," &c. Anglo-Saxon Period, sect. i., pp. 135 to 142.

<sup>280</sup> It is intitled: *Leabhar breathneach annro pp.* "The Irish Version of the *Historia Britonum* of Nennius." Edited with a Translation and Notes, by James Henthorn Todd, D.D., M.R.I.A., Fellow of Trinity College, Dublin, &c. The Introduction and Additional Notes, by the Hon. Algernon Herbert, Dublin, 1848, 4to.

<sup>281</sup> As explained in the Editor's Preface, the text of this published version has been



and of the British nations. Various Manuscript copies of this work are to be found in different libraries, and great diversity exists, in the several copies preserved.<sup>282</sup> A most honourable account of St. Patrick's existence, mission,

based chiefly on a MS. of Trinity College, Dublin, class H. Tab. 3. No. 17. xiv. or xv. cent. This was compared with the copy of a MS. in the Royal Irish Academy, found in the Book of Ballymote, and written in the xiv. cent.; as also, with another copy, in a MS. of the Royal Irish Academy, written in the xv. cent., and known as the Book of Lecan.

<sup>282</sup> Among these are the following, sometimes attributed to Gildas, in one instance to Caradoc, and sometimes to Nennius. They are thus noted, by Sir Thomas Duffus Hardy: Nennii Eulogium Britanniae MS. Coll. S. Trin. Cant., O. x. 18. f. 3., paper folio, xvii. cent. The copy from which Gale's edition was printed. Nennii Historia Britonum. MS. Bibl. Pub. Cant., Ff. i. 27. 2. pp. 14 b. 41. vell., small folio, dbl. cols., xii. cent. This was the copy, selected by Petrie, for his text, in the "Monumenta Historica Britannica." Nennii Historia Britonum; cum Appendice et Chronico subjectis, necnon tractatu de Mirabilibus Britanniae. Exemplar plenius, ut mihi videtur, quam alia quæ citantur et in pretio habentur, quamquam hucusque omnino ignotum. MS. Harl. 3859., Ff. 174 b-198., vell., small folio, x. or xi. cent. This is thought to be, the oldest copy known of Nennius. Res Gestæ Britonum, a Gilda Sapiente compositæ, a Bruto nempe ad Regem Arthurum, cum nominibus Civitatum quæ sunt in Britannia, et Enumeratione Mirabilium Britanniae. MS. Cott. Calig. A. viii., ff. 41-43 b., vell. 4to., xii. cent. This MS. is marked H, in Petrie's list. Nennii Historia de Britannia, emendate scripta. MS. Cott. Vespas., D. xxi., Ff. 1-34 b., vell., small 4to., xii. cent. This MS. is marked Y, in Petrie's list. Nennii Historia Britonum, a cap. 2. editionis Galeanæ. Exemplar antiquum et nitidum. MS. Cott. Vitell., A. xiii., Ff. 90 b.-99 b., vell. 4to., xiii. cent. This MS. is marked AA, in Petrie's list. De Britannia et ejus Mirabilibus; inscribitur Gildæ. MS. Cott. Vespas. B. xxv., Ff. 126 b.-143 b., vell., small folio., xii. cent. It is marked Z, in Petrie's list. Gildas Minor aut Nennius. MS. Bodl. 163. 3. (2016). vell. 8vo., xii. cent. This MS. is marked K, in Petrie's list. Gesta Britonum, a Gilda Sapiente composita, MS. Eccl. Dunelm., B. ii. 35. b., vell., large folio, xii. cent. This MS. is denoted as C, in Petrie's list. Nennii Historia Britonum. MS. Bibl. Pub. Cant., Mm. 1. 29, vell., xii. cent. This MS. is marked L, in Petrie's list. Gesta Britonum a Gilda Sapiente edita. MS. Bibl. du Roi., 6274. 1. (Reg. 10. 508) olim Baluz. 852., vell. 4to., xii. cent. It is noted as N, in Petrie's list. Nennii Historia Britonum.

MS. Bibl. du Roi., Suppl. Lat. 165-16, vell. folio, xii. cent. This professes to have been written, A.D. 994. MS. Bibl. du Roi., S. Victor., 567, vell. xii. cent. This MS. is marked Q, in Petrie's list. Res Gestæ a Nennio Sapiente compositæ. MS. C. C. C. Cant., 139, vell., small folio., dbl. cols., xiii. cent. It is B, in Petrie's list. Exceptiones de Libro Gildæ Sapiensis, quem composuit de primis Habitatoribus Britanniae et de Excidio ejus. Sic inscribitur in Rubrica, est enim, revera, Nennii Historia Britonum; cui subjungitur Tractatus de Mirabilibus Britanniae, quæ sunt xxi. MS. Cott. Nero, D. viii., Ff. 63-71, vell. folio., xiii. cent. It is marked Q, in Petrie's list. Gilda Sapiensis de Gestis Britonum Liber. MS. Bibl. Reg., 13. D. v. 2. Ff. 38-43, vell. folio., dbl. cols., xiii. cent. It is marked S, in Petrie's list. Nennii Historia Britonum. MS. Coll. S. Johan. Baptist., Oxon., 99, 3. vell., small folio, xiii. cent. It is noted as F, in Petrie's list. Nennii Historia Britonum. MS. Bibl. Pub. Cant., II. vi. 11., vell., small folio., xiii. cent. This is marked M, in Petrie's list. Gildæ Sapiensis Liber de Gentis Britonum Origine. MS. Bibl. du Roi., 5232., olim Colbert. vell. xiii. cent. It is marked P, in Petrie's list. Gildæ Historia de Gestis Anglorum. MS. Bibl. Pub., Rothomag., 123, vell., xiii. cent. It is marked R, in Petrie's list. Nennii Apologia Gentis Britonum. MS. Burney., 310. Ff. 315-330 b., vell. folio., dbl. cols., written, A.D. 1381. Gildæ Sapiensis, de Rebus Gestis Britonum, Historia. MS. Cott., Jul. D., v. Ff. 1-12 b., vell. small 4to., xiv. cent. Petrie marks it I, in his list. Historia Britonum, a Gilda Sapiente. MS. Coll. Arm. Norf. 30. vell. 4to., xiv. cent. Petrie marks it W. Nennii Historia Britonum. MS. Conybeare (olim Dering). vell., xiv. cent. It is marked T, in Petrie's list. Liber Gildæ Sapiensis, de Gestis Britonum. MS. C. C. C. Cant., 363, vell., xv. cent. This is marked O, in Petrie's list. Caradoci Lancarvanensis Historia Britonum. MS. Bibl. Reg., 13. B. vii. Ff. 1-19 b., paper, small folio., xiv. cent. The text is marked D, in Petrie's list. Gildæ Sapiensis, de Gestis Britonum, Liber. MS. Bibl. Reg., 13. B. xv., Ff. 1-16, paper, folio., xvi. cent. It is marked U, in Petrie's list. Exceptiones de Libro Gildæ Sapiensis de primis Habitatoribus Britanniae. MS. Cott., Vitell. F. ix. ff. 241 b.-251., paper, folio., xvi. cent. Gildas, rectius Nennius, Chronicon Britanniae. MS. Sloane, 4787, f. 111., paper, large 4to., xvii. cent. A modern transcript. Nennii Res Gestæ Britonum. MS. C. C. C., Cant. 101., pp. 7-43,

apostolical labours, and sanctity, may be found in that work, of St. Eric,<sup>283</sup> or Heiric, of Auxerre, and which relates poetically the Life and Miracles of St. Germanus, Bishop of Tours.<sup>284</sup> Born about the year 834, Eric finished this work, after the middle of that century, and he died about the year 881.<sup>285</sup> St. Rabanus Maurus,<sup>286</sup> St. Ado,<sup>287</sup> and Usuard,<sup>288</sup> who flourished in the ninth century,<sup>289</sup> in their respective Martyrologies, as also Notker or Notger,<sup>290</sup> the monk of St. Gall, in the ninth and tenth centuries, record St. Patrick. In the learned Chronicle<sup>291</sup> of St. Marianus Scottus,<sup>292</sup> who lived in the eleventh century, an account of St. Patrick is to be found, at A.D. 372, 388, 394, 402, 431, and 491.<sup>293</sup> Again, Ricemarc, who flourished in the eleventh century,<sup>294</sup> mentions our Apostle. Sigibert was born about the year 1030, and he became a monk at Gemblours, in Flanders. He was esteemed the best poet, and the most universal scholar, of the eleventh century. He makes honourable mention of our saint, in his Chronicle. This work is held in high estimation, for its accuracy. Sigibert died at Gembloux, on the 5th of October, A.D. 1112.<sup>295</sup> Towards the end of the eleventh century, William of Malmesbury was born.<sup>296</sup> He wrote the Lives of St. Patrick<sup>297</sup> and of St.

paper, folio., xvi. cent. Marked E, in Petrie's list. Nennii Historia de Britonibus, a vetustissimo ejusdem Historiæ exemplari, in publica Academiæ Cantabrigiensi Bibliotheca reposito, descripta. MS. Harl., 624. f. 35., paper, folio, xvii. cent. Nennii Historia Britonum. MS. Hunter, Glasgow, 329 (469), 4to. Nennii, Britonum Historiographi, Eulogium Britanniae, sub. Gildæ Sapiientis larva diu exceptum. MS. Trin. Coll., Dublin, 329 (469), 4to. Nennii, Britonum Historiographi, Eulogium Britanniae, sub. Gildæ Sapiientis larva diu exceptum. MS. Trin. Coll., Dublin, 460 (600). Gesta Britonum, codex a Gilda compositus. MS. olim More Ep. Norwic. 91 (927?), vell. folio. Liber S. Gildæ Abbatis de Gestis Anglorum. MS. olim More. Ep. Norwic. 289 (9475). vell. Gildas Sapiens, qualiter Angli inhabitant, sive de Gestis Britonum. MS. olim More. Ep. Norwic. (p. 390 a.) among the "omissa." Gildæ Sapiientis, aut potius Nennii, Historia. A.D. 687. Britonum. MS. Trin. Coll., Dublin, 284 (424). f. 524. Gildas de primis Habitatoribus Britanniae, MS. Bibl. Publ., Bale. Nennii Historia Britonum, ex Libro de Ballimote. MS. Phillippis, 10272, paper, 4to, xix. cent. See "Descriptive Catalogue of Materials, relating to the History of Great Britain and Ireland," vol. i., part i., pp. 318 to 337.

<sup>283</sup> His festival is assigned, to the 24th of June, when the Bollandists have an account of him.

<sup>284</sup> This is comprised, in Six Books. St. Germanus was born, about the year 380, and, after rendering great services to Religion, he died, on the 31st of July, A.D. 448. See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. vii., xxvi. July.

<sup>285</sup> See an admirable account of his Life and works, in the "Histoire Littéraire de la France," tome v., sect. i., ii., pp. 535 to 543.

<sup>286</sup> His festival occurs, at the 4th of February, on which day he died, about A.D. 856.

<sup>287</sup> He died in the year 875. See an account of him, in Moreri's "Grand Dictionnaire Historique," tome i., pp. 148, 149. A Paris, 1759, fol.

<sup>288</sup> He died, on the 8th of January, A.D. 876 or 877.

<sup>289</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 427.

<sup>290</sup> He was born, about the year 830, and he died on the 16th of April, A.D. 912. See M. le Dr. Hoefer's "Nouvelle Biographie Générale, depuis les Temps les plus reculés jusqu'à nos Jours," tome xxxviii., col. 300.

<sup>291</sup> See the valuable edition of G. Waitz, in Georgius Henricus Pertz's "Monumenta Germaniæ Historica," tomus v., pp. 481 to 564.

<sup>292</sup> His festival is kept, on the 30th of January.

<sup>293</sup> It must be observed, however, that the editor deems these notices to be insertions, by some writer unknown; and, as such, they are placed, within brackets, in his edition.

<sup>294</sup> He became Bishop of St. David's, A.D. 1088. He wrote, "Vita S. Davidis," some MS. copies of which are extant. See Bishop Tanner's "Bibliotheca Britannico-Hibernica," pp. 623, 624.

<sup>295</sup> See M. le Dr. Hoefer's "Nouvelle Biographie Générale, depuis les Temps les plus reculés jusqu'à nos Jours," tome lxiii., cols. 969, 970.

<sup>296</sup> See an account of him, and of his literary productions, in Henry Morley's "English Writers," vol. i., book i., chap. xiv., pp. 491 to 495.

<sup>297</sup> There is no known Manuscript of this Life, nor of the miracles of St. Benignus, by William of Malmesbury. However, there are extracts from his Life of St. Patrick, in Leland's "Collectanea."

Dunstan,<sup>298</sup> the Martyrdom of St. Indract,<sup>299</sup> and the Miracles of St. Benignus. Besides the foregoing, he compiled many valuable historical works, and he died, about A.D. 1142. Again, Giraldo Cambrensis,<sup>300</sup> who lived in the twelfth and thirteenth centuries,<sup>301</sup> alludes to St. Patrick. Also, a Life of St. Patrick, in verse, was written by Robert of Gloucester,<sup>302</sup> an English poet and historian.<sup>303</sup> It begins with these words: "Seyn Patric com thorn Godes grace to preci in Irlonde." Of him, Fuller says very quaintly, "They speake *truly*, who term him a *Rhimer*; whilst such speake *courteously*, who call him a *Poet*. Indeed, such his *language*, that he is *dumb* in effect to the Readers of our age, without an Interpreter, and such a one will hardly be procured." He lived under King Henry II., and he may be presumed to have continued until 1200.<sup>304</sup> In addition to the foregoing, Mathæus Florilegus, who is also known, as Matthew of Westminster, was a Benedictine monk, and he flourished in the fourteenth century.<sup>305</sup> In his Chronicle, we find an interesting account of St. Patrick, where his death is recorded, at A.D. 491.<sup>306</sup> Many other mediæval writers might be quoted, in whose works, allusion has been made to the great Patron of Ireland. We do not pretend, to make a perfect enumeration of such authors here; but, it may be desirable to notice some of those, who have treated on his history.

Among the special writers of St. Patrick's Acts, in various languages, may be mentioned, Jacobus De Voragine, who lived in the thirteenth century, and who died towards its close. He left a Life of St. Patrick,<sup>307</sup> in the *Legenda Aurea*.<sup>308</sup> John of Teignmouth,<sup>309</sup> or Tinnmouth, a Benedictine monk, left a Manuscript collection, known as the "Sanctilogium, sive de Vitis et Miraculis Sanctorum Angliæ, Walliæ, Scotiæ et Hybernæ,"<sup>310</sup> in which several Saints' Acts are found,<sup>311</sup> arranged in Calendar order.<sup>312</sup> One of these Lives

<sup>298</sup> In the Bodleian Manuscript, Rawlinson, 263.

<sup>299</sup> This was abridged, from the Anglo-Saxon, in the Bodleian Manuscript, Digby, 112.

<sup>300</sup> In "Vita S. Davidis."

<sup>301</sup> See the account of him, in the Preface to the latest edition, "Giraldi Cambrensis Opera," edited by J. S. Brewer, vol. i., pp. ix. to xcv.

<sup>302</sup> These are copies of it: MS. Bodl. Tanner, 17. ff. 31—39 vell. 4to, xv. cent. This MS. has a full length painting of St. Patrick, fairly executed. MS. Ashmole, 43. ff. 34—41 b. vell. 4to, A.D. 1300. MS. Bodl. 779. ff. 10—17. paper 4to, xv. cent. MS. Bodl. Laud. Misc. 315 (1055.) ff. 100 b.—103, vell. 4to, xiii. cent.

<sup>303</sup> See Bishop Tanner's "Bibliotheca Britannico-Hibernica," p. 636.

<sup>304</sup> See Thomas Fuller's "History of the Worthies of England," vol. i., Gloucestershire, p. 383. This work was first printed, in 1662. A new edition appeared, with a few explanatory notes, by John Nichols, F.S.A., at London, Edinburgh and Perth, A.D. 1811. 4to.

<sup>305</sup> See Henry Morley's "English Writers," vol. i., book i., chap. xxii., p. 711. Also, S. Austin Allibone's "Critical Dictionary of English Literature, and British and American Authors," vol. ii., pp. 1245, 1246.

<sup>306</sup> See "Flores Historiarum," pp. 176 to 178.

<sup>307</sup> See, De Sancto Patricio et de Purgatorio Suo, where a rude woodcut illustrates the text, at p. 114. Milan, A.D. 1519. In the edition of this work, printed A.D. 1505, we have also a Vita S. Patricii, at fol. xlix.

<sup>308</sup> At present, among the Stowe Manuscripts, there is a fine folio parchment copy of this work, in 484 pages. It is a Manuscript of the xiv. cent. The Life of St. Patrick commences, at fol. 57. For a further description, the reader is referred to Rev. Dr. Charles O'Connor's "Bibliotheca MS. Stowensis," vol. ii. No. xxxiv., pp. 44 to 46.

<sup>309</sup> He flourished, about the year 1366. See an interesting account of himself and of his works, in Bishop Tanner's "Bibliotheca Britannico-Hibernica," pp. 439, 440.

<sup>310</sup> Lib. ii.

<sup>311</sup> Each of these Lives is generally followed by a collect, styled "Narratio," but which has scarcely any connexion with the preceding subject.

<sup>312</sup> He begins with Edward the Confessor, at the 5th of January, and he ends apparently with Egwin, at the 30th of December. After this follow five more Lives, apparently omitted from their proper places, or else added as surplage.

<sup>313</sup> There is a MS. Life of St. Patrick, thus described: "De Sancto Patricio Episcopo et Confessore, MS. Cott. Tiber. E. i. ff. 61—65 b." In his Sanctilogium, No. 35, it is printed, as likewise in Capgrave's "Nova Legenda," ff. 259. b.—264 b. See



has St. Patrick as the subject.<sup>313</sup> Omitting many of the collects, John Capgrave<sup>314</sup> seems only to have arranged alphabetically those Lives, although, indeed, his celebrity as a writer has eclipsed that of the original author. We find an account of St. Patrick, by Petrus de Natalibus,<sup>315</sup> by John Bale, Protestant Bishop of Ossory,<sup>316</sup> by the Centuriators of Magdeburgh,<sup>317</sup> by Edmund Campion,<sup>318</sup> by Pietro Galesini,<sup>319</sup> by Richard Stanihurst,<sup>320</sup> by Cardinal Baronius,<sup>321</sup> by Dr. Meredith Hanmer,<sup>322</sup> who died in Dublin, 1604,<sup>323</sup> by the Dominican Father, Alphonsus Ciaconius,<sup>324</sup> by Zacharias Lippeloo,<sup>325</sup> by William Thyer,<sup>326</sup> by Thomas Messingham,<sup>327</sup> who also compiled St. Patrick's Office,<sup>328</sup> by Thomas Dempster, who published his *Menologium Scotorum*,<sup>329</sup> and a History of the Scottish Church,<sup>330</sup> by Camerarius,<sup>331</sup> by Rev. Dr. Geoffry Keating,<sup>332</sup> in the early part of the seventeenth century,<sup>333</sup> and when the

Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., pp. 20, note, 68, 69.

<sup>314</sup> His "Nova Legenda Angliæ" contains a Life of St. Patrick, Bishop and Confessor, at sexto decimo Kalendis Aprilis. See fol. cclx., cclxi., cclxii., cclxiii., cclxiiii., cclxv.

<sup>315</sup> See "Catalogus Sanctorum," fol. lxxiiii. Lugduni, 1514, small fol.

<sup>316</sup> See his "Scriptorum Illustrium Majoris Britanniae, quam nunc Angliam et Scotiam vocant, Catalogus," &c. Cent. i., No. xliiii., p. 43. Basileæ, 1557, folio.

<sup>317</sup> See "Quinta Centuria Ecclesiasticæ Historiæ," tomus ii., cent. v., cap. ii., col. 18, cap. v., cols. 641, 642, cap. vi., col. 682, cap. x., cols. 1427 to 1429. Basileæ, 1559 et seq. fol.

<sup>318</sup> See "A Historie of Ireland, written in the yeare 1571," cap. xii., xiii., pp. 51 to 61. Dublin, Reprint 1809. Royal 8vo.

<sup>319</sup> In his notes, to the Roman Martyrology, printed at Milan, in 1577.

<sup>320</sup> See "De Vita S. Patricii, Hiberniæ Apostoli," Libri ii. nunc primum in lucem editi, Auctore Richardo Stanihvrsto Dubliniensi, Antverpiæ, A.D. 1587, 12mo, a small work of only 86 pages, including a Dedication to Alexander Farnese, Duke of Parma and of Placentia, with a Preface, addressed to the reader.

<sup>321</sup> In "Annales Ecclesiastici," tomus v., sect. clxxxviii., p. 518, et seq., tomus vi., sect. xx., p. 399, Venetiis, 1705 et seq. The first edition of this celebrated work appeared, in twelve folio volumes, at Rome, A.D. 1588 to 1593. It brings the Annals of the Church down to the year 1198.

<sup>322</sup> See "Chronicle of Ireland," pp. 76 to 89, Dublin, Reprint 1809, Royal 8vo.

<sup>323</sup> See Harris' Ware, vol. iii., "Writers of Ireland," book ii., chap. v., p. 328. Hanmer wrote an "Ephemeris of the Saints of Ireland," as we learn from the same authority.

<sup>324</sup> See "Vitæ et Gesta Summorum Pontificum a Christo Domino usque ad Clementem VII., pp. 118, 119, Romæ, 1601, fol.

<sup>325</sup> The First Volume of Lippeloo's "Vitæ

Sanctorum" records St. Patrick, Confessor, at the 17th of March. See pp. 981 to 984, Cologne, 1602, 12mo.

<sup>326</sup> See "Discursus Panegyrici de Nominibus Tribulationibus et Miraculis S. Patricii Ibernorum Apostoli," cum exhortatione ad Persecutiones pro fide patienter ferendas, et Apostrophe ad Iberniam, qui auctore eximio Domino ac Magistro Guilielmo Thyræo Ibero Corcagiensi Sacre Theologiæ Doctore, habiti sunt in Collegio Ibernorum Duaci, anno 1616. Duaci, 1617, 18mo.

<sup>327</sup> He published a Prologue, with Jocelyn's Life of St. Patrick, in 196 chapters. See "Florilegium Insulæ Sanctorum," pp. 1 to 85. Then follows, with Preface, Tractatus de Purgatorio Sancti Patricii Ibernorum Apostoli, by Henricus Salteriensis, xiii. chapters, pp. 86 to 109. Then follow, Elucidationes in Jocelinum, by David Roth, Bishop of Ossory, pp. 110 to 140. Parisiis, 1624, 4to.

<sup>328</sup> It was printed, in a work, "Officia SS. Patricii, Columbæ, Brigidæ, et aliorum quorundam Hiberniæ Sanctorum," Parisiis, 1620.

<sup>329</sup> It appeared, at Bologna, A.D. 1622, 4to: Bishop Forbes has republished it, in his "Kalendars of Scottish Saints."

<sup>330</sup> It first was issued at Bologna, A.D. 1627, 4to. A later edition has appeared, at Edinburgh, in 1829, 4to. We refer to the latter. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xv., num. 1001. S. Patricius, pp. 520 to 528.

<sup>331</sup> See "De Statu Hominis, Veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars. ii., cap. iii., sect. 2, pp. 166, 167. Catalavni, 1627, 4to.

<sup>332</sup> See "General History of Ireland," book ii. Duffy's edition, 1854, 8vo.

<sup>333</sup> We are told, he finished his History, in the Irish language, shortly after King Charles I. became king, which was in the year 1625. This History was multiplied, in Irish Manuscripts, by copyists. At last, one Dermot O'Connor translated it into English, and published it, in London, A.D. 1723, folio. The same year, it was printed in Dublin. Numerous editions of it have since appeared.

author was considerably advanced in years,<sup>334</sup> by Philip O'Sullivan Beare,<sup>335</sup> by Archbishop Ussher,<sup>336</sup> and by Juan Perez de Montalvan.<sup>337</sup> An anonymous Life of St. Patrick was published, at St. Omers, A.D. 1625.<sup>338</sup> This seems to have been re-issued, under the title, "Life of S. Patricke, Apostle and Primate of Ireland; together with the Lives of the Holy Virgin S. Bridget, and of the glorious Abbot S. Columbe, Patrons of Ireland."<sup>339</sup> St. Patrick's Purgatory,<sup>340</sup> and St. Patrick, his Purgatory,<sup>341</sup> were published in the seventeenth century, as also Colgan's celebrated Acts and Dissertations on our saint. Besides these are to be met with, Von der Fegfeuer Patricy in Ybernia,<sup>342</sup> and again, there is a folio of two leaves, De Purgatorio S. Patricii in Ybernia.<sup>343</sup> Again, François Bouillon,<sup>344</sup> published a "Histoire de la Vie et du Purgatoire de S. Patrice, archevesque et primat d'Hibernie;"<sup>345</sup> and, in the Italian language, Celso Falconi<sup>346</sup> produced another Tract, relating to St. Patrick. Various allusions to him are contained, in the works of Sir James Ware.<sup>347</sup> In the Anglo-Saxon Ecclesiastical History of Michael Alford,<sup>348</sup> he has noticed chronologically the incidents of St. Patrick's life. The great Bollandist collection,<sup>349</sup> as we may well suppose, contains a

<sup>334</sup> See Harris' Ware, vol. iii., "Writers of Ireland," book i., chap. xiv., pp. 105, 106.

<sup>335</sup> Among other valuable Irish works, he wrote, "Patriciana Decas, sive Libri Decem, quibus de Divi Patricii Vita, Purgatorio, Miraculis, rebusque gestis, de Religionis Ibernicæ Casibus, Constantia, Martyribus, Divis: De Anglorum lubrica fide; De Anglo-Hæreticæ Ecclesiæ sectis, Cacopresulibus, Jubileis plenissimis, liturgia, Sacra Pagina, Cæremoniis, et institutis accurate agitur," Matriti, 1629, 4to.

<sup>336</sup> See especially his "Britannicarum Ecclesiarum Antiquitates," cap. xvii. The first edition of this work was issued, in Dublin, A.D. 1639, 4to, and the second, in London, A.D. 1687, fol.

<sup>337</sup> See "Patricio Vida y Purgatorio," por. Juan Perez de Montalvan. The first edition of this work appeared, A.D. 1627, the second, at Madrid, 1636, 8vo. Another edition was issued, at Seville, A.D. 1695, 12mo., and one at Segovia, A.D. 1780, 12mo. See also, "Le Vie admirable du grand S. Patrice Patriarche d'Hibernie," avec l'Histoire de son fameux, et tant renommé Purgatoire. Par Perez de Montalvan. Traduit en François, par F. A. S. Chartreux a Bruxelles, 1638. Bruxelles, A.D. 1640, 12mo. Another version of this work is to be met with: "Vita e Purgatorio de S. Patricio, Arcebispo, e Primaz de Hibernia," Escrita no idioma Castelhana pelo doutor Joam Perez de Montalvan, Natural da Villa de Madrid, e Notario da Santa Inquiçãõ de Castella: Exposta no Portuguez pelo Padre Manoel Caldeira a Offerecida a Gloriosissima S. Brisida, Princeza de Nericia, Viuva de Ulfo, Principe de Nericia por bento soares. Lisboa Occidental na Officina de Antonio Pedrozo Galraõ, M.DCC.XXXVII. Com todas as licenças necessarias, 18mo. Besides the Dedication and Preface, with an Index, this little work has Nine Chapters, in 137 pages.

<sup>338</sup> It bears for title, "Life of the Glorivous Bishop S. Patricke, Apostle and Primate of Ireland, together with the Lives of the Holy Virgin S. Bridgit and of the Glorivous Abbot Saint Colmbe, Patrons of Ireland," in 4to.

<sup>339</sup> At the end of Villegas' "Lives of the Saints," A.D. 1628, 4to.

<sup>340</sup> By Henry Jones, Bishop of Clogher, A.D. 1647, 4to.

<sup>341</sup> This has neither date, nor paging. It is a 4to, and a copy is to be found, in the British Museum.

<sup>342</sup> This is a folio of three leaves only, with a woodcut of Purgatory.

<sup>343</sup> It includes a woodcut. But neither of these Tracts has a date.

<sup>344</sup> This was published, at Paris, A.D. 1651, 12mo.

<sup>345</sup> See "Histoire de la Vie et du Purgatoire de S. Patrice, mise en François," par F. Bouillon, Troyes, 12mo, no date. It was published at Avignon, A.D. 1642, at Rouen, A.D. 1701, in 8vo, and at Rouen, without a date, in 8vo.

<sup>346</sup> See "Teatro delle glorie e Purgatorio de viventi del gran Patriarca ed Apostolo dell' Ibernica S. Patricio," Bologna, 1660, 4to sm.

<sup>347</sup> See his "Opuscula adscripta S. Patricio," already referred to. Londini, 1656, 12mo. Also, in "De Præsulibus Hiberniæ Commentarius, a prima Gentis Hibernicæ ad Fidem Christianam Conversione, ad nostra usque Tempora," pp. 1, 2, Dublinii, 1665, fol.

<sup>348</sup> See "Annales Ecclesiæ Anglo-Saxonicæ," Leodii, A.D. 1663, fol.

<sup>349</sup> See "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Episcopo Apostolo et Primate Hiberniæ, A.D. 1668, pp. 517 to 592.

<sup>350</sup> There is a previous commentary, in 11 sections, and 84 paragraphs; the Confessions of St. Patrick, in 5 chapters, and in 24 paragraphs; an epistle of the Saint to

series of dissertations<sup>350</sup> and documents,<sup>351</sup> serving to set forth the chief known incidents of St. Patrick's history. Accounts of our Apostle have been published, likewise, by Richard Archdekin,<sup>352</sup> in Latin, and by Levin,<sup>353</sup> in Low Dutch, by the Benedictine Father S. Cressy,<sup>354</sup> and by the learned Dr. William Cave.<sup>355</sup> Abbate D. Giacomo Certani has written and published a large Italian Life of our saint.<sup>356</sup> It abounds very much, in an account of his miracles, from which the writer draws devout and mystic reflections. The first edition of Louis Moreri's<sup>357</sup> great Historical Dictionary<sup>358</sup> appeared, at Lyons, A.D. 1674, in folio, and it contains an account of St. Patrick.<sup>359</sup> We find, also, "The delightful History of the Life and Death of St. Patrick, Champion of Ireland."<sup>360</sup> This is a book we have not seen, nor can we believe, from the strange title, that it has any historic value. The Abbé Claude Fleury<sup>361</sup> has only a few general remarks, about St. Patrick and his Irish mission,<sup>362</sup> in his General History of the Church.<sup>363</sup> In addition, Adrien Baillet,<sup>364</sup> has a special Life of our saint. "Ristretto breve della vita, morte, e miracoli del S. vescovo et apost. dell' Ibernia \* \* \* S. Patricio,"<sup>365</sup> appeared in the Italian language. Likewise, the learned Breton Benedictine, Dom Guy Alexis Lobineau,<sup>366</sup> in his hagiographical work,<sup>367</sup>

Carotic, with an introduction; the Life of the Saint, by Jocelyn, in 19 chapters, and 171 paragraphs, with an Appendix, in 6 sections, and 51 paragraphs.

<sup>351</sup> The Bollandists seem to have preferred the Life of St. Patrick, by Jocelyn, the monk of Furness; but, why they have selected this, as their Acts for St. Patrick, it is difficult to understand.

<sup>352</sup> See "Vitæ et Miraculorum Sancti Patricii Hiberniæ Apostoli, Epitome. Cum brevi notitia Hiberniæ, et prophetia S. Malachie," Louvain, 1671, 8vo.

<sup>353</sup> See "Het Wonderlyck, van der grootten H. Patricius, Patriarch van Irlandt: met de \* \* \* historie van het Vaghevier van den Selven Heylighen." Brussel, 1672, 8vo.

<sup>354</sup> See "The Church History of Britanny," &c., book ii., chap. v., pp. 24, 25, book viii., chap. ix., pp. 150, 151, chap. xiv., pp. 155, 156, book ix., chap. vi., vii., viii., ix., pp. 178 to 182, chap. xv., xvi., xviii., pp. 190 to 194, book x., chap. viii., x., pp. 210 to 213, London, 1688, fol.

<sup>355</sup> See "Scriptorum Ecclesiasticorum Historia Literaria, Christo Nato usque ad Sæculum xiv. facile Methodo digesta," &c., vol. i., pp. 331, 332, Londini, 1688 and 1698, fol.

<sup>356</sup> It bears for title: "Il Mose dell' Ibernia, Vita del glorioso S. Patrizio Canonico Regolare Lateranense, Apostolo, e primate dell' Ibernia," descritta dall' Abb. : D. Giacomo Certani Can. Reg. Lat. Dottore Filosofo, e Teologo Collegiato, e nell' Vniuersità di Bologna Pubblico Professore di Filosofia Morale. It is dedicated, in some few introductory pages, to Illustrissimo Sig. Conte Rainiero Marescotti, Senatore di Bologna. It is a 4to vol. of 519 pp., excluding the Dedication, an address Diuoto Curioso Lettore, and a concluding Indice, with Errori più notabili scorsi nell' Opera.

His authorities are all to be found, in Colgan's "Trias Thaumaturga." The work is contained, in Fourteen Books, and it was published, at Bologna, A.D. 1686.

<sup>357</sup> He was born in 1643, and he died at Paris, in 1680.

<sup>358</sup> Several other editions were issued, afterwards, and this work was translated into German, Italian, English and Spanish.

<sup>359</sup> See "Le Grand Dictionnaire Historique, ou le Mélange Curieux de l'Histoire Sacrée et Profane," tome viii., p. 123. A Paris, 1758 et seq. This is considered to be the best edition of Moreri's celebrated work.

<sup>360</sup> Printed at London, 1685, 12mo, black letter, with woodcuts.

<sup>361</sup> He was born at Paris in 1640, and he died on the 14th of July, 1723.

<sup>362</sup> See "Histoire Ecclesiastique," tome vi., liv. xxvi., pp. 151, 152. Nouvelle edition. A Paris, 1758 et seq. 12mo.

<sup>363</sup> The first volume of this work, published in twenty 4to volumes, appeared toward the close of the seventeenth century, and the other tomes followed in gradual succession, to the time of the writer's death. The last volume ends, with the year 1414.

<sup>364</sup> See "Le Vies des Saints," tome iii., Mars xvii. S. Patrice, sect. i. Sa Vie, sect. 2. Son Culte, pp. 429 to 441, Paris edition, 1701, 8vo. And, again, at March 17th, the Life of St. Patrick, Bishop and Apostle of Ireland, is in tome i., pp. 215 to 221, of the Paris edition of 1739, 4to.

<sup>365</sup> Estratto del Viaggio di B. di Burgo. Bergamo, 1717, 12mo.

<sup>366</sup> He was born, at Rennes, A.D. 1666, and, he died, A.D. 1727.

<sup>367</sup> His "Histoire des Saints de la Province de Bretagne, et des Personnes qui s'y sont distinguées par une éminente piété," first appeared, in two folio volumes, A.D. 1723, 1724, Paris (Rennes).

<sup>368</sup> In the late edition of Lobineau's "Les



classes our Apostle, among the saints of his province.<sup>368</sup> At Prague, in 1737, appeared a small work, "*Sacer Ignis Flammante zelo D. Patricii Gloriosissimi Hiberniæ Apostoli orbi Hiberno,*" etc., per P. Germanum, A. S. Adalberto. This assumes the class of a Panegyric.<sup>369</sup> A "*Life of St. Patrick*" was published, in Dublin, A.D. 1743.<sup>370</sup> Again, Walter Harris,<sup>371</sup> Bishop Challoner,<sup>372</sup> and Bishop Tanner,<sup>373</sup> relate various particulars, regarding St. Patrick's Acts. Much about the same time was published a "*Chronology of some memorable Incidents from the Creation of the World, to the year 1742, containing much curious and interesting Information, relative to St. Patrick's arrival in Ireland.*"<sup>374</sup> Also, there appeared, in Italian, "*Vita del Prodigioso, S. Patricio, Primate dell' Ibernica, divisa in xiv. libri con la relazione del rinomata sua Purgatorio,*" Scritta da Marco Parisiense e la Veridica Storia di Luigi Ennio.<sup>375</sup> In French, the Abbé Ma-Geoghegan<sup>376</sup> notices our saint; and, soon after, we find issued, in Ireland, "*An Essay on the Ancient and Modern State of Ireland, including a particular Account of the Great and Glorious St. Patrick.*"<sup>377</sup> In London appeared a small tract, "*The Memorial of Ancient British Piety,*"<sup>378</sup> having reference to our Apostle. In the English translation of Father Peter Ribadeneira's work on the saints, we find a *Life of St. Patrick*,<sup>379</sup> but with many inaccuracies of statement and of chronology, at the 17th of March. The learned Rev. Alban Butler,<sup>380</sup> as also, Antoine Henry Bérault-Bercastel, who was successively Jesuit, Curé of Omer-ville, and Canon of Noyon,<sup>381</sup> have treated on the events of St. Patrick's mission.<sup>382</sup> Among other Irish historians, Dr. Sylvester O'Halloran<sup>383</sup> relates his Acts. A "*Panégérique de St. Patrice, Apôtre de l'Irlande, prononcé le Jour de sa Fête,*"<sup>384</sup> par M. Siret, Vicaire de Saint-Méry,<sup>385</sup> contains an interesting history of our Irish Apostle, with illustrative notes appended. Besides, Edmund L. Swift<sup>386</sup> has published a *Life of our saint*. But, in the

*Vies des Saints de Bretagne,*" tome i., we find the Acts of St. Patrick, Archbishop of Armagh, and Apostle of Ireland, at March 17th, A.D. 464. See pp. 39 to 51.

<sup>369</sup> It is in 4to, about 20 pages.

<sup>370</sup> It appeared, as a 12mo volume.

<sup>371</sup> See Harris' *Ware*, vol. i., "*Archbishops of Armagh,*" pp. 1 to 34. Dublin, 1745, fol.

<sup>372</sup> See "*Britannia Sancta,*" part i., pp. 175 to 181. London, A.D. 1745, 4to.

<sup>373</sup> See "*Bibliotheca Britannica Hibernica; sive de Scriptoribus, qui in Anglia, Scotia, et Hibernia ad Sæculi xvii. initium floruerunt,*" &c., pp. 578 to 580. London, 1748, fol.

<sup>374</sup> It was published, at Dublin, A.D. 1745, 12mo.

<sup>375</sup> Published at Venezia, A.D. 1757, 8vo.

<sup>376</sup> See "*Histoire de l'Irlande,*" tome i., *Seconde Partie*, chap. i., ii., pp. 227 to 271. A Paris, 1758. 4to.

<sup>377</sup> This work was published, A.D. 1760, in 8vo, and, it was dedicated to Matthew M'Namara, of Limerick, Counsellor-at-Law.

<sup>378</sup> Published, in 1761, 12mo.

<sup>379</sup> See "*The Lives of Saints, with other Feasts of the year, according to the Roman Calendar.*" Written in Spanish, by the Rev. Father Peter Ribadeneira, Priest of the Society of Jesus. Translated into English, by W. P., Esq. The third edition,

corrected and amended, part i., pp. 156 to 160. Dublin, 1763, folio.

<sup>380</sup> See "*Lives of the Fathers, Martyrs, and other principal Saints,*" vol. iii., March xvii. The first edition of this work, without notes, was issued at London, A.D. 1745, in five 4to volumes. A great number of editions have since appeared, in England, Ireland, Scotland, and America. It has been translated into French; and, we believe, into other European languages. See Robert Watt's "*Bibliotheca Britannica,*" vol. i., col. 177 k.

<sup>381</sup> Besides some Poems, this writer produced a "*Histoire de l'Eglise,*" at Paris, A.D. 1778 to 1790, vols. 24, in 12mo. Several editions of it have since appeared.

<sup>382</sup> See "*Histoire de l'Eglise,*" tome iii., liv. xv., p. 108. Nouvelle Edition, par M. Pélier de Lacroix, Paris, 1829 and 1830, 8vo.

<sup>383</sup> See his "*General History of Ireland, from the earliest Accounts to the close of the Twelfth Century,*" vol. ii., book vii., chaps. i., ii., iii., iv., v., vi., pp. 1 to 46. London, 1778, two volumes, 4to.

<sup>384</sup> The 16th of April, 1806. The feast of St. Patrick is movable, in the Diocese of Paris, where by ecclesiastical Decree it falls on the Wednesday of Quasimodo Week.

<sup>385</sup> Published in Paris, A.D. 1806. 8vo.

<sup>386</sup> See "*The Life and Acts of St. Patrick, the Archbishop, Primate and*

year 1810, there appeared a volume, from the pen of Patrick Lynch, the Secretary of the Gaelic Society, which was a decided advance upon its predecessors. This soon became a popular work.<sup>387</sup> It was in the right direction, for the author drew his materials, from some of the Latin Lives, published by Colgan. It has been frequently reprinted, at home, in various forms, and in America. It was wanting, however, in critical elucidation, and the rare power of distinguishing legend from true history; but, it must be acknowledged, likewise, that when he wrote, Lynch laboured under a want, since, in a great measure, supplied, by the works of more historically learned archæologists and topographers. James Stuart, A.B.,<sup>388</sup> gives a very interesting account of the Irish Apostle, in his local history. "St. Patrick; a National Tale of the Fifth Century,"<sup>389</sup> appeared, much about the same time. Probably, the most valuable of all researches are those, by the Rev. John Lanigan,<sup>390</sup> in his work, denoting such rare erudition. "The Catholic Religion of St. Patrick and St. Columb-Kill,"<sup>391</sup> is the title of a small work, which also appeared. Again, Sir William Betham, F.S.A., and Ulster King-at-Arms, produced an important contribution, towards the illustration of our saint's biography.<sup>392</sup> Besides this, "The Life of St. Patrick, Patron, Primate and Apostle of Ireland, with a Catalogue of all the Popes of Rome,"<sup>393</sup> was issued. In like manner, the Rev. P. J. Carew,<sup>394</sup> our national poet, Thomas Moore,<sup>395</sup> our accomplished antiquary, George Petrie,<sup>396</sup> the Rev. James Wills, A.M.,<sup>397</sup> and T. Wright,<sup>398</sup> have severally some notices of St. Patrick. It is a singular circumstance, likewise, that in the Danish language, several Legends, relating to our Patron Saint, are to be found.<sup>399</sup> Some of these have been privately printed,<sup>400</sup> by George Stephens, Esq., in Stockholm, A.D. 1844. They are dedicated to Sir William Betham,

Apostle of Ireland," translated from the Latin of Jocelin, Dublin, 1809, 8vo.

<sup>387</sup> It is intitled, "The Life of St. Patrick, Apostle of Ireland, To which is added, St. Fiech's Irish Hymn: also a copious Appendix of the various ecclesiastical institutions, &c., in Ireland. The Life proper is comprised in Fifteen Chapters. It was also published, at Dublin, 1828, 12mo. This latter is the edition we have most generally used.

<sup>388</sup> See "Historical Memoirs of the City of Armagh, for a Period of 1373 years," &c. Introduction, pp. v. to lxx., and chap. i., pp. 75 to 90. Newry, 1819. 8vo.

<sup>389</sup> By an Antiquary. This work was published, A.D. 1819, in three volumes, 8vo.

<sup>390</sup> See "Ecclesiastical History of Ireland," vol. i. *passim*. Dublin, 1822 and 1829, 8vo.

<sup>391</sup> Published at Dublin, A.D. 1822, 8vo.

<sup>392</sup> See "Irish Antiquarian Researches," part ii., pp. 243 to 442. Also, Appendix, pp. i. to lv. Dublin, 1827. 8vo.

<sup>393</sup> Published at Dublin, A.D. 1827, 8vo.

<sup>394</sup> See "Ecclesiastical History of Ireland," chap. i., ii., iii., iv., pp. 13 to 146. Dublin, 1835, 8vo.

<sup>395</sup> See his "History of Ireland," vol. i., chap. x., pp. 202 to 226. London, 1835 et seq. 8vo.

<sup>396</sup> See his Essay "On the History and Antiquities of Tara Hill," pp. 27 to 94.

Dublin, 1839, 4to. The copy I have chiefly used is that belonging to the Franciscan Library, Dublin, and the presentation one to John O'Donovan, with inserted note of the author, and also annotations in manuscript, in Dr. O'Donovan's handwriting.

<sup>397</sup> See "Lives of Illustrious and Distinguished Irishmen, from the earliest Times to the present Period, arranged in Chronological Order, and embodying a history of Ireland in the Lives of Irishmen," vol. i., part i. First Period, St. Patrick, pp. 84 to 98. Dublin, 1839 et seq. 8vo.

<sup>398</sup> See "St. Patrick's Purgatory; an Essay on the Legends of Purgatory," London, 1844, 8vo.

<sup>399</sup> These are under the generic title, "S. Patriks-Sagan."

<sup>400</sup> Under the headings: *Företal*. I. Om Helgona-Sagor i Allmänhet. II. Om S. Patriks-Saga och Bihängen Dertill. III. Beskrifning öfver de Begagnade Handskrifterna, pp. i. to xxiv. Also, A. Skärselds-Sagan inom Norden. B. Tungulus-Sagens Litteratur. These latter articles have appended the name J. A. Ahlstrand, pp. xxv. to li. Then follows: *Samlingar utgifna af svenska Fornskrift-Sällskapet*. I. S. Patrik och hans Järtecken. II. Nicolaus i S. Patriks skärs-eld. III. Tungulus. Some illustrative pieces and an Appendix succeed, pp. i. to 89.

<sup>401</sup> In his work, "Did the Early Church of Ireland acknowledge the Pope's Supre-

M.R.I.A. The Rev. Daniel Rock, D.D.,<sup>401</sup> and Rev. William Gowan Todd, D.D.,<sup>402</sup> before his conversion to the Catholic Church,<sup>403</sup> have published very opposite views, in reference to St. Patrick's mission. In French, Elias Regnault has a notice,<sup>404</sup> while H. Leo,<sup>405</sup> the Rev. M. J. Brennan, O.S.F.,<sup>406</sup> the Rev. Matthew Kelly, D.D.,<sup>407</sup> Henry J. Monck Mason, LL.D.,<sup>408</sup> the Very Rev. William Reeves,<sup>409</sup> and Mrs. Anastasia O'Byrne,<sup>410</sup> have various historic illustrations of the saint's Acts. C. G. Schoell<sup>411</sup> has allusions to him, but in a manner to exhibit doubt, respecting the authenticity of his writings, and the incidents of his life. An anonymous "Life of St. Patrick, Apostle of Ireland, with those of St. Bridget, Virgin and Abbess, and of St. Columba, Abbot, and Apostle of the Northern Picts,"<sup>412</sup> appeared in London, but having no date affixed. The ecclesiastical historian, M. l'Abbé Rohrbacher,<sup>413</sup> treats about our Apostle. There is a Life of St. Patrick, in the Young Christian's Library,<sup>414</sup> published by James Duffy. In the works of the Rev. Robert King,<sup>415</sup> of L. Tachet de Barneval,<sup>416</sup> of Le Comte de Montalembert,<sup>417</sup> of Martin Haverty,<sup>418</sup> of Le Vicomte Hersart de la Villemarqué,<sup>419</sup> of M. le Dr. Hoefler,<sup>420</sup> and of Thomas D'Arcy M'Gee,<sup>421</sup> we find different

macy? answered in a Letter to Lord John Manners," London, A.D. 1844.

<sup>402</sup> See "The Church of St. Patrick, an Historical Inquiry into the Independence of the Ancient Church of Ireland," London, A.D. 1844, 12mo.

<sup>403</sup> See especially chap. i., ii., pp. 1 to 51.

<sup>404</sup> See "Histoire de l'Irlande," liv. i., chap. iv., pp. 42 to 51. Paris, 1845, 18mo.

<sup>405</sup> See "De Carmine Vetusto Hibernico in Laudem St. Patricii. Dissert.," Halæ, 1845, small 4to. This is simply a translation of St. Fiach's Hymn.

<sup>406</sup> See "An Ecclesiastical History of Ireland, from the Introduction of Christianity into that Country to the Year 1829." The first edition, in two volumes, was published in Dublin, A.D. 1840. 8vo. A new edition, revised, with notes, chap. i., pp. 7 to 25. Dublin, 1864. Duffy, 8vo.

<sup>407</sup> See an able refutation of the former writer's book, in an article contributed to the *Dublin Review*, in 1846, "The Church of St. Patrick." Since the writer's death, it has been republished in Rev. Matthew Kelly's "Dissertations chiefly on Irish Church History," edited by the present learned Bishop of Kerry, Rt. Rev. Daniel M'Carthy, D.D. See pp. 220 to 271. Dublin, 1864. Duffy, 8vo. See also Rev. Matthew Kelly's "Kalendar of Irish Saints," pp. 96 to 98.

<sup>408</sup> See "The Testimony of St. Patrick against the false Pretensions of Rome to primitive Antiquity in Ireland," Dublin, 1846, 8vo.

<sup>409</sup> See "Ecclesiastical Antiquities of Down, Connor and Dromore," &c., with notes and illustrations, *passim*. Dublin, 1847. 4to.

<sup>410</sup> See "The Saints of Ireland," March xvii., pp. 36 to 50. Dublin, 1849. 12mo.

<sup>411</sup> See "De Ecclesiasticæ Britonum Scottorumque Historiæ Fontibus," pp. 61 to 77, Berolini, 1851.

<sup>412</sup> This small work is denominated, "A Triple Leaf, just collected from the purest sources," in 18mo.

<sup>413</sup> See "Histoire Universelle de l'Eglise Catholique," tome viii., liv. xxxix., pp. 19, 20. Troisième Edition, Paris, 1857, et seq. 8vo. Also, "Vies des Saints tous les Jours de l'Année," tome ii., pp. 174, 175, Paris, 1853, 1854, 8vo.

<sup>414</sup> Or otherwise called "Lives of eminent Saints and Servants of God." In it, there is a Life of St. Patrick, No. 19. This series was written by Rev. Charles P. Meehan, Dublin, 1853, 18mo.

<sup>415</sup> See "A Primer of the History of the Holy Catholic Church in Ireland," &c., vol. i., book i., chap. i., ii., iii., iv., v., vi., vii., pp. 1 to 63. Third edition. Dublin, 1858, small 4to. See, also, "Mémorial introductoire to the Early History of the Primacy of Armagh," &c., *passim*, Armagh, 1854, folio.

<sup>416</sup> See "Histoire Légendaire de l'Irlande," chap. iv., v., pp. 26 to 47, Paris, 1856, 8vo.

<sup>417</sup> See "Les Moines d'Occident depuis Saint Benoît jusqu'à Saint Bernard," tome ii., liv. ix., chap. i., pp. 454 to 461. Deuxième Edition. Paris, 1863, et seq. 8vo.

<sup>418</sup> See "The History of Ireland, Ancient and Modern," chap. viii., pp. 60 to 72. Dublin, 1860, 8vo.

<sup>419</sup> See "La Légende Celtique de la Poesie des Cloîtres en Irlande, en Cambrie, et en Bretagne," Première Partie. La Légende de Saint Patrice, Apôtre et Patron de l'Irlande. Nineteen sections, pp. 3 to 123. Nouvelle édition. Paris, 1864, 8vo.

<sup>420</sup> See "Nouvelle Biographie Générale," &c., tome xxxix., cols. 338, 339. Paris, 8vo.

<sup>421</sup> See "A Popular History of Ireland: from the earliest Period to the Emancipation of the Catholics," vol. i., book i., chap. iii.,



accounts of this holy man. The Rev. Michael J. O'Farrell, Pastor of St. Peter's Church, New York, has written a very interesting and learned Life of our Saint.<sup>422</sup>

With admitted great learning and a profound knowledge, especially of Irish ecclesiastical history and its best sources, the Rev. Dr. James Henthorn Todd entered on the composition of St. Patrick's Life and Acts.<sup>423</sup> When it was announced, that Dr. Todd had been engaged on this important work, the most hopeful anticipations were universally entertained. It appeared in 1864, but public expectation was doomed to be disappointed, in many respects, and to be satisfied in others, with the labours of that great scholar. The work, though highly valuable in some portions, in others is blotted with mistakes, and with singularly misplaced theories. His extraordinary attempts, at originating a new chronology, disproved from the very evidence, by which it was attempted to be supported, and the theory, that we had no regular system of diocesan episcopacy, in Ireland, till after the Synod of Rathbresail, are statements, at complete variance with entries and successive returns, in Irish Annalistic accounts. However, great critical acumen and research are conspicuous, throughout this biography, which is treated in a scholarlike and well-ordered style. A very able and critical examination of his misstatements will be found, in a work, which soon afterwards appeared. It was written, by Rev. Denis Gargan, D.D., Professor of Ecclesiastical History, in the College of St. Patrick, Maynooth.<sup>424</sup> The Rt. Rev. Patrick F. Moran has, in more than one of his literary works, ably illustrated the Acts of Ireland's national Apostle.<sup>425</sup> In addition, the following writers have, in various ways, given us expositions of St. Patrick's biography, in a historical, controversial, literary, or legendary manner, viz.: Robert Steele Nicholson,<sup>426</sup> Mrs. M. C. Ferguson,<sup>427</sup> A. G. Richey,<sup>428</sup> Arthur West Hadden, B.D., and William Stubbs, M.A.,<sup>429</sup> Trinity College, Dublin, William Waterworth,<sup>430</sup> Sister Mary Francis Clare Cusack,<sup>431</sup> the Rev. John Lynch,<sup>432</sup> and D. P. Conyngham.<sup>433</sup>

But, the most complete and elegant biography of St. Patrick, that has yet appeared, in an English form, is that issued by a *Religieuse* of Kenmare

pp. 10 to 17. New York, 1863, two vols., 8vo.

<sup>422</sup> It is intitled, "A Popular Life of St. Patrick, Apostle and Patron of Ireland," New York, 1863, 12mo.

<sup>423</sup> It is intitled, "St. Patrick, Apostle of Ireland, A Memoir of his Life and Mission, with an introductory Dissertation on some early Usages of the Church in Ireland, and its historical position from the establishment of the English Colony to the present Day." Dublin, 1864, 8vo.

<sup>424</sup> It is intitled: "The Ancient Church of Ireland: a few Remarks on Dr. Todd's 'Memoir of the Life and Mission of St. Patrick, Apostle of Ireland.'" Dublin, 1864, Duffy, 8vo.

<sup>425</sup> See especially "Essays on the Origin, Doctrines and Discipline of the early Irish Church," part i., chap. ii., part ii., chap. i., ii., iii., iv., v., vi., vii., pp. 8 to 79. Dublin, 1864, 8vo. Also, Articles in the "Irish Ecclesiastical Record," vol. iii., pp. 7 to 18, and 191 to 197. Notes on the Life of St. Patrick.

<sup>426</sup> See "St. Patrick, Apostle of Ireland,

in the Third Century," Belfast, A.D. 1868, 8vo.

<sup>427</sup> See "Story of the Irish before the Conquest," London, 1868, 12mo.

<sup>428</sup> See "Lectures on the History of Ireland, down to A.D. 1534," vol. i., lect. ii., pp. 25 to 40, Dublin, 1869, 8vo.

<sup>429</sup> See "Councils and Ecclesiastical Documents, relating to Great Britain and Ireland," vol. ii., part ii., pp. 289 to 361, Oxford, 1869, et seq., 8vo.

<sup>430</sup> See "The Church of St. Patrick; or, a History of the Origin, Doctrines, &c., of the Ancient Church of Ireland," London, A.D. 1869, 12mo.

<sup>431</sup> See "The Illustrated History of Ireland," chap. viii., ix., pp. 108 to 136. Kenmare, A.D. 1868, 8vo.

<sup>432</sup> See "The Life of St. Patrick, from Walter Harris's Translation of Sir James Ware's Works, together with the 'Confessio S. Patricii,' and the 'Epistola ad Christianos Tyranni Corotici Subditos Sti. Patricii,'" Dublin, 1870, 8vo.

<sup>433</sup> See "Lives of the Irish Saints: from St. Patrick down to St. Laurence O'Toole."

Convent, in 1870.<sup>434</sup> The authoress, Sister Mary Francis Clare Cusack, principally bases this Life, on those tracts, published in the names of Fiech and of Probus, as given by Colgan—collated with early copies in Rome—on that of Muirchu Maccu Machteni, and on Tirechan's Annotations, in the Book of Armagh. The Irish Tripartite Life,<sup>435</sup> translated by William M. Hennessy, Esq., M.R.I.A., and the "Confession," with other assumed productions of the saint himself, have been used.<sup>436</sup> This publication leaves little to be desired, so far as narrating the recorded Acts of our great Apostle is concerned; its critical investigations, and the identifications of localities, in it, likewise, are very satisfactory. Need we say, great use of this valuable work has been made, by the present writer. Especially must he observe, how indispensable for reference has been the Tripartite Life of St. Patrick, which is there included. The authoress deserves, and ought to obtain, moreover, marked respect and admiration from Irish Catholics, on account of her indefatigable literary labours, for Faith and Fatherland.<sup>437</sup> Aubrey de Vere<sup>438</sup> has celebrated, in verse, the praises of St. Patrick. In continuation, we may observe, that the Rev. S. Baring-Gould,<sup>439</sup> Bishop Forbes,<sup>440</sup> the Rev. Hubert M'Laughlin, M.A.,<sup>441</sup> the Rev. John Francis Shearman,<sup>442</sup> James Walsh,<sup>443</sup> the Rev. Thomas Walsh,<sup>444</sup> Whitley Stokes,<sup>445</sup> the Rev. W. D. Killen, D.D.,<sup>446</sup> Alfred Webb,<sup>447</sup> and the Rev. William Bullen Morris, Priest of the Oratory,<sup>448</sup> have severally contributed important biographies, and notices, to illustrate our Irish Apostle's mission and Acts.

The foregoing productions have not equal degrees of merit to recommend

St. Patrick, pp. 25 to 108. In Four Sections. New York. 8vo, A.D. 1870.

<sup>434</sup> This work is intitled, "The Life of St. Patrick, Apostle of Ireland," By M. F. Cusack, Kenmare, 1869, 4to.

<sup>435</sup> This was the one, discovered by Professor O'Curry, in the British Museum.

<sup>436</sup> Several valuable Essays, on the early Hymns of the Irish Church, on the Chorepiscopi, on the relics of St. Patrick, independently of those, on special subjects, are found in the body of the work. Among the documents given are the Hymn of St. Patrick, at Tara, that of St. Fiech, from the O'Curry Manuscripts, and that of St. Sechnall, with a metrical translation, from the pen of the gifted writer. There is also an annotated list of St. Patrick's successors, in the See of Armagh.

<sup>437</sup> Another and a more compendious work, "The Life of St. Patrick, Apostle of Ireland," by M. F. Cusack, has more lately appeared, London, 1877, 8vo.

<sup>438</sup> See "The Legends of St. Patrick," London, 1872, crown 8vo.

<sup>439</sup> See "Lives of the Saints," vol. iii., March xvii. St. Patrick, Apostle of Ireland, pp. 285 to 306. London, 1872, et seq. 8vo.

<sup>440</sup> See "Kalendars of Scottish Saints," pp. 431 to 434. Edinburgh, 1872, 4to.

<sup>441</sup> See "Biographical Sketches of Ancient Irish Saints," sect. i. St. Patrick, pp. 1 to 13. London, 1874, 8vo.

<sup>442</sup> See a series of papers in "Loca Patriciana," published in successive Parts of "The Journal of the Royal Historical and Archæological Association of Ireland :

originally founded as the Kilkenny Archæological Society in the Year M.DCCC.XLIX," commencing in vol. ii., p. 339, et seq., in Fourth Series, A.D. 1873.

<sup>443</sup> See "History of the Catholic Church in Scotland, from the Introduction of Christianity, to the present Time," chap. iii., p. 41. Glasgow, 1874, 8vo.

<sup>444</sup> See "History of the Irish Church, with the Monasteries of each County, Biographical Notices of the Irish Saints, Prelates and Religious, compiled from the most authentic Records, Foreign and Domestic," chap. ii., iii., iv., v., vi., pp. 6 to 29, chap. xvi., pp. 99, 100, chap. xx., pp. 188 to 191, chap. xxvii., pp. 253 to 258. New York, 1876, 8vo.

<sup>445</sup> He published, at Calcutta, in 1877, Roy. 8vo, with Irish text, from the Leabhar Breac, and with an English Translation, The Lives of St. Patrick, St. Columba, and St. Brigid.

<sup>446</sup> See "The Ecclesiastical History of Ireland, from the earliest Period to the present Times," vol. i., book i., chap. i., pp. 1 to 24. London, two volumes, 1875, 8vo.

<sup>447</sup> See his most admirable work, lately issued, "A Compendium of Irish Biography, comprising Sketches of Distinguished Irishmen, and of eminent Persons, connected with Ireland, by Office or by their Writings," pp. 430 to 432. Dublin, 1878, 8vo.

<sup>448</sup> See "The Life of Saint Patrick, Apostle of Ireland, with a preliminary Enquiry into the Authority of the traditional History of the Saint," London, 1878, 8vo.

them, for purposes of elucidating the saint's history, or that of the times, in which he lived. But, it must always be borne in mind, that the more ancient documents, especially those more nearly approaching his own period, and written by persons, supposed to have some immediate connexion with it, and with the subject of their compositions, ought naturally possess most interest and value, for all future investigators. On those documents, deemed to be of best authority, and most accessible, we shall endeavour to rest our statements, in succeeding chapters. We must try, likewise, to preserve unity of narrative, by compressing or intertwining facts recorded, or traditional circumstances set forth, into that especial place and sequence, they seem most naturally to occupy.

## CHAPTER II.

VARIOUS CONJECTURES AS TO THE COUNTRY OF ST. PATRICK'S BIRTH—THE ANCIENT EXTENT OF BRITAIN—DIFFERENT LOCALITIES ASSIGNED FOR THE IRISH APOSTLE'S BIRTHPLACE—FRANCE, SCOTLAND, WALES AND ENGLAND CONTEND FOR THIS HONOUR—EXAMINATION OF THE QUESTION.

THE circumstance, where St. Patrick was born, has been a subject of difference and of doubt, among historians and biographers; but, it cannot lead the judicious reader to such an absurd conclusion, as that the great Irish Apostle never existed.<sup>1</sup> Yet, we find so-called antiquaries, who arrived at such an extravagant inference. The total silence of Platina, who wrote the Life of Celestine, regarding St. Patrick's Irish mission, while giving an account of Palladius and of Germanus, having been sent respectively to Scotland, and to England, has furnished the negative argument,<sup>2</sup> in one case; while, the silence of early writers, and the incredible number of miracles ascribed to our saint,<sup>3</sup> are alleged as very silly reasons for the Irish Apostle's non-existence. However, the negative and positive objections, here advanced, are most easily disposed of, when we consider the early evidences yet extant, in reference to St. Patrick's career.

The question of St. Patrick's native country and birthplace has an interest, for all candid investigators, far beyond the claims of rival nations, for the honour it should confer. It has been debated, indeed, with considerable learning and earnestness, both by Irish, and by foreign writers; yet, as Ireland does not prefer any serious claim to a distinction, of which she might well feel proud, so can an Irishman afford to be impartial, in prosecuting such an enquiry. It is interesting, not merely because, in reality, it offers a curious archæological problem; but, also, because, in some measure, it may afford illustrations, regarding the character of one, among the greatest saints and men, produced by his own, or by any other, age. Without sufficient grounds to establish their position, some writers have considered St. Patrick, as a native of Ireland; however, most biographers, historians, and antiquaries, treating about him, incline to the belief, that he was by birth a Briton. This generic title, notwithstanding, will not determine the particular country, to which we should turn, in order to find the origin of his family and race.

Ere the dawn of historic light, an ancient people<sup>4</sup> seems to have inhabited

CHAPTER II.—<sup>1</sup> Such hypothesis has been advanced by one Maurice, in his "Defence of Episcopacy," published about 1700, by Ryves. Dr. Ledwich, and, some few other writers of little judgment, or authority, prefer to adopt this opinion.

<sup>2</sup> For Ryves.

<sup>3</sup> Such are Ledwich's chief motives, for denying St. Patrick's existence.

<sup>4</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. i., book i., chap. iv., pp. 164, 165.



insular Britain, even before the Picts,<sup>5</sup> Caledonians,<sup>6</sup> Britons,<sup>7</sup> Albainns,<sup>8</sup> Cymri,<sup>9</sup> Scots,<sup>10</sup> and Saxons,<sup>11</sup> appear on the theatre of action.<sup>12</sup> In the heroic period, many nations have derived name, from some distinguished leader; and, if we seek for the oldest forms of British and Irish traditions, it will be found, that Briotan Maol—an Irishman of Scythian descent—or Britinia,<sup>13</sup> or Britan,<sup>14</sup> gave denomination to his followers, and to that country, where they dwelt. Another account has it, that one Brutus,<sup>15</sup> the younger son of Æneas—the celebrated Trojan leader and founder of the Roman Empire<sup>16</sup>—came with his followers, from Bretagne,<sup>17</sup> into the island, afterwards named Britannia, from him. However, there are writers, who question the foregoing accounts,<sup>18</sup> as deeming them inconsistent, with genealogical and chronological calculations.<sup>19</sup> Iberians or Basques<sup>20</sup> are supposed to have preceded the historic people, in Britain; but, from Ireland, our old records relate, that the early waves of population first spread over to the neighbouring island. Perhaps, too, other colonists reached it, from the European Continent. Through

<sup>5</sup> These are also called Cruithnigh.

<sup>6</sup> A very learned Dissertation, on the Caledonian tribes and their Antiquities, will be found, in George Chalmers' "Caledonia, or an Account, Historical and Topographic of North Britain," vol. i., book i., chap. ii., pp. 57 to 102.

<sup>7</sup> Regarding the insular Britons, the reader may consult, what is stated, in Sir Winston Churchill's "Divi Britannici." Britains, pp. 41 to 68.

<sup>8</sup> Or Albannaich. We are told, by Lieutenant-Colonel Forbes Leslie, that Albion was the name first applied to Britain—"evidently the same as Albainn, by which name Caledonia was known to the Gaels of Ireland."—"The Early Races of Scotland, and their Monuments," vol. i., chap. ii., p. 25.

<sup>9</sup> By Sir William Betham, this race is derived from the Cimric Chersonesus, or Jutland, in the north of Europe. See "The Gael and the Cymbri, or an Inquiry into the Origin and History of the Irish Scoti, Britons, and Gauls, and of the Caledonians, Picts, Welsh, Cornish and Bretons." The Cymbri, chap. xi., pp. 379 to 418.

<sup>10</sup> "The proper Scots, as no one denies, were a Gaelic colony from Ireland, the original Scotia."—Edward A. Freeman's "History of the Norman Conquest of England, its causes and its results," vol. i., chap. ii., p. 14, n.

<sup>11</sup> See Sharon Turner's learned "History of the Anglo-Saxons: comprising the History of England from the Earliest Period to the Norman Conquest," in three volumes, 8vo., 4th edition. See regarding them, also, that admirable work of John Mitchell Kemble "The Saxons in England, a History of the English Commonwealth till the Period of the Norman Conquest," in two volumes, 8vo.

<sup>12</sup> In reference to the subject of this insular ethnological enquiry, the reader should consult "Britannia: or a Chorographical Description of the flourishing Kingdoms of England, Scotland and Ireland, and the

Islands adjacent, from the earliest Antiquity." By William Camden. Translated from the edition, published by the Author in MDCVII., Enlarged by the latest discoveries, by Richard Gough, F.A. and R.S.S., in three folio volumes, Illustrated with Maps and other copperplates.

<sup>13</sup> He is called, "the son of Isocon," in one account.

<sup>14</sup> See "The Irish Version of the Historia Britonum of Nennius," edited by Dr. Todd and by the Hon. Algernon Herbert, pp. 26, 27. See, also, Dr. Geoffrey Keating's "General History of Ireland," part i.

<sup>15</sup> According to some accounts, he was the son of Sylvius, the son of Ascanius, son to Æneas. He is said, to have been driven out of Italy, to the Islands of the Torrian or Tyrrhene (Mediterranean) sea. Thence, he was expelled, by the Greeks; and, afterwards, he went to France, where he founded Torinis, or Tours. At length, it is stated, he passed to the northern Island, and when himself, his followers, and his descendants, had filled it with inhabitants, the country received the name of Britannia.

<sup>16</sup> This account is said to depend on the statements of one Guanach—probably an unknown Irish historiographer—as also on the Chronicles of the Romans.

<sup>17</sup> Some writers state, that Brutus first conquered this part of Gaul, and called it Bretagne. See that early black-letter book, "Le Grandes Croniques de Bretagne," printed at Paris, in the seventeenth year of Louis XII.'s reign, in the year 1514. Livre Premier, fol. iiii.

<sup>18</sup> Amongst these is William Camden, who concludes, "Et facilius sane est in hisce et hujusmodi falsa arguere, quam verum adstruere."—"Britannia," p. 2. Edition, Amstelodami, apud Joannem Janssonium, Anno CLD. LXXIX.

<sup>19</sup> See John Speed's "History of Great Britaine," book v., chap. iii., pp. 161 to 166. London edition, 1659, fol.

<sup>20</sup> See W. Boyd Dawkins' "Cave Hunting," p. 214.

the Phœnicians, and their Carthaginian colonists, the Greeks had obtained some indistinct knowledge of the Iernian—rather than the British—Islands, so early as the sixth century before the Christian era. They were then called the Iernian—corresponding with the idea Irish—Isles;<sup>21</sup> and, in the subsequent century, they were very imperfectly known to Herodotus,<sup>22</sup> as the Cassiterides, or Tin Islands. In the fourth century before Christ, the two chief islands of the Britanic group are called Albion and Ierne, by Aristotle;<sup>23</sup> while, the Greek Polybius,<sup>24</sup> who lived in the second century before Christ, has allusion to them. But, until the year 55, before the Christian era, little had been known, to the Greeks and Romans, regarding the manners, usages and tribal divisions of the Britons. Then the invasion of Julius Cæsar,<sup>25</sup> and the subsequent writing of his celebrated Commentaries,<sup>26</sup> add much to our information, on this subject. Tacitus,<sup>27</sup> with several other Greek and Latin historians, has increased our early knowledge of the Britanic Islands, and to such accounts, the student of their history must direct attention. From the Albiones,<sup>28</sup> the most ancient inhabitants of classically known Britain, the Picts and Caledonians<sup>29</sup> were the sole remaining descendants, in Scotland.<sup>30</sup> Before the birth of Christ, we have few authentic records of their social state, and still less of their historic life; however, an Irish or a Scots' migration introduced the people of our island, as very early colonizers of the southern and western parts of Scotland.<sup>31</sup> The Britons extended their inroads, in a corresponding measure, so that a varied population must have been in possession of Caledonia, before the Romans began to establish settlements within it.<sup>32</sup> Few and very doubtful are the accounts of Diodorus Siculus<sup>33</sup> and of Strabo,<sup>34</sup> in reference to those distant islands. After the birth of Christ, our information becomes more ex-

<sup>21</sup> A Greek poet, supposed to have been Orpheus—but, in reality, his name was Onomacritus—about this period, alludes to them:—

“ἦν νήσους Ἰερνίων ὄσσον ἔκωμαι.”

—Argonaut. v. 1171. Leipzig edition, 1764, 8vo. This proves, that then Ireland was the chief, most distinctive, and, perhaps, most populous island of the entire group.

<sup>22</sup> He flourished 445 years before Christ. See Liber, “Historiarum,” iii., sect. 115. Ed. Schweighæus, Argentorati, A.D. 1796.

<sup>23</sup> He flourished 345 years, A.C. See “De Mundo,” lib. iii., Ed. Kappii, Altenb. 1792.

<sup>24</sup> In his celebrated History, written in Forty Books, of which only five are preserved, with some fragments of others. See lib. iii., cap. 57. Ed. Schweighæus, Lipsiæ, 1828.

<sup>25</sup> This remarkable man was born, at Rome, the 12th of the month, Quintilis, A.U.C. 653, and after becoming the first Roman Emperor, he was assassinated, in the fifty-sixth year of his age, 43 years before the Christian era. The late Emperor of the French, Napoleon III., has produced a most interesting and learned “Histoire de Jules Cæsar,” in two large 8vo volumes, but this work only brings his life events to the passage of the Rubicon. A large 4to Atlas of Maps and of Plates serves to illustrate the ancient Topography of places mentioned, in reference to his expeditions. Paris, 1865.

<sup>26</sup> See “De Bello Gallico,” lib. iv., v.

<sup>27</sup> See “Annalium,” lib. xii., cap. xxxi., xxxii., xxxiii., xxxiv., xxxv., xxxvi., xxxvii., xxxviii., xxxix., xl.; “Historiarum,” lib. iii., cap. xlv., xlv.; also “Vita Agricolæ.”

<sup>28</sup> This seems to have been the classic term for Albanach.

<sup>29</sup> These names were not acknowledged by themselves, but they were imposed on them by the Romans and Britons.

<sup>30</sup> See William F. Skene's “Highlanders of Scotland, their Origin, History and Antiquities; with a Sketch of their Manners and Customs,” vol. i., part i., chap. i., p. 14.

<sup>31</sup> A legendary account of this migration—and probably in the main well based on history or tradition—will be met with, in the Irish Version of the “Historia Britonum” of Nennius. Edited, with a translation and notes, by Dr. James Henthorn Todd, and by the Hon. Algernon Herbert, pp. 120 to 167. Also, see Appendix.

<sup>32</sup> For the most satisfactory accounts and illustrations of this matter, we refer to William F. Skene's “Chronicles of the Picts, Chronicles of the Scots, and other Early Memorials of Scottish History.” Also to his admirable work, “Celtic Scotland: a History of Ancient Alban,” vol. i., book i., chap. iv., v., pp. 164 to 274, with accompanying Map.

<sup>33</sup> He lived about the year 44, before Christ. See “Bibliothecæ Historice,” lib. i., cap. 4., lib. iii., cap. 38, and lib. v., cap. 21, 22. Ed. Dindorfii, Lipsiæ, 1828.

<sup>34</sup> He flourished in the year 30, A.C. See

tended, through allusions made thereto, by Pomponius Mela,<sup>35</sup> and by the second Pliny.<sup>36</sup> Caius Julius Solinus<sup>37</sup> not only presents an account of Britain, but also of Hibernia, of Caledonia, of the Hebudan and Orcaden Islands, and of the distant Thyle or Thylen. Geographically speaking, the whole statement abounds with inaccuracies; but, the writer details many curious rumours, especially in reference to Hibernia.<sup>38</sup> However, the Geographer Claudius Ptolemy,<sup>39</sup> quoting more ancient authorities, was one of the earliest Continental writers known, who gave a detailed, but still inaccurate, description of the two Britannic Islands, Ibernica and Albion.<sup>40</sup> Again, the Greek Poet, Dionysius Periegetes,<sup>41</sup> places these two Britannic Islands opposite the mouths of the Rhine;<sup>42</sup> while the Greeks, Marcianus Heracleota,<sup>43</sup> and Agathemer,<sup>44</sup> with a Latin "Cosmographia," composed about the end of the fourth century, relate many curious particulars of both those islands.<sup>45</sup> Again, Festus Rufus Avienus,<sup>46</sup> a Latin poet,<sup>47</sup> from the account of Hamilcar,<sup>48</sup> the Carthaginian, alludes to the plains of the Britons, and to the distant Thule—he even writes, concerning the sacred isle,<sup>49</sup> inhabited by Hiberni, and the adjacent island of Albion. But, perhaps, the most valuable of all the early topographical descriptions of Britain is that, called the "Itinerarium Antonini Augusti,"<sup>50</sup> by an anonymous writer;<sup>51</sup> also, the fragment of Peutinger's Map,<sup>52</sup> relative to Britain, and the "Notitia Utriusque Imperii."<sup>53</sup> Besides these, we have, at a later period, an interesting account of

his "Geographiæ," lib. i., p. 92, lib. ii., pp. 107, 110, 130, 142, 153, 156, 159, 167, 168, lib. iii., pp. 197, 239, lib. iv., pp. 261, 263, 268, 269, 271, 277, 278. Ed. Oxford, 1807, tomus i.

<sup>35</sup> He flourished A.D. 45. See "De Situ Orbis," lib. i., cap. 3, lib. ii., cap. 6, lib. iii., cap. 6. Ed. Gronovii, Lugd. Batav. 1748.

<sup>36</sup> He lost his life A.D. 79. See his "Historia Naturalis," lib. ii., sect. 77, 99, lib. iii., sect. 20, lib. iv., sect. 30, 33, 36, lib. vii., sect. 57, lib. ix., sect. 57, 79, lib. x., sect. 29, lib. xv., sect. 30, lib. xvi., sect. 76, lib. xvii., sect. 4, lib. xxii., sect. 2, lib. xxv., sect. 6, lib. xxvii., sect. 1, lib. xxx., sect. 3, 4, lib. xxxii., sect. 21, lib. xxxiii., sect. 6, 16, lib. xxxiv., sect. 49, lib. xxxvii., sect. 11. Ed. Harduini, Paris, 1723.

<sup>37</sup> He flourished about A.D. 80, as generally believed.

<sup>38</sup> See "Polyhistoriæ," cap. xxii., xxiii., llii. Ed. Salmassii, Traject. ad Rhenum, A.D. 1689.

<sup>39</sup> He flourished A.D. 120.

<sup>40</sup> See "Geographiæ," lib. i., cap. 7, 11, 15, lib. ii., cap. 1, 2, 3, lib. vii., cap. 5, pp. 214, 215, lib. viii., cap. 2, pp. 223, 224. Apud Bertium, Lugd. Batav. 1618. Also, the "Syntaxis Mathematicæ," tom. i., lib. ii., p. 85. Apud Halma, Paris, 1813.

<sup>41</sup> He flourished, as is generally supposed, towards the close of the second century of the Christian era.

<sup>42</sup> See "Orbis Periegesis," versibus 283 et seq., 561 et seq. Apud Hudson, "Geographi Minores," tomus iv., p. 50, Oxonii, 1712.

<sup>43</sup> He is thought to have lived, in the third century. See his "Peripli," lib. i., pp.

9, 35, 48, 49, 57. Apud Hudson, "Geographi Minores," tomus i. *Ibid.*

<sup>44</sup> He is supposed to have written, in the third century. See "Geographiæ," lib. ii., cap. 4, 8, 14. *Ibid.*

<sup>45</sup> An edition of this work has been issued by Gronovius, Lugd. Batav. 1722, pp. 711, 728, 729. This work is composed, with excerpts, from Julius Honorius and from Orosius.

<sup>46</sup> Only fragments of his Geographical Poem "Descriptio Orbis Terræ" have been preserved. They were first published, A.D. 1634. These were included in Wernsdorf's "Poetæ Latini Minores." Helmstadie, 1791, tome v.

<sup>47</sup> He flourished, about the latter end of the fourth century after Christ.

<sup>48</sup> He flourished, in the sixth century, B.C.

<sup>49</sup> "Hæc inter undas multa cespitem jacet,  
Eamque late gens Hibernorum colit.  
Propinqua rursus insula Albionum patet."

— "Oræ Maritimæ."

<sup>50</sup> It is otherwise known as the "Iter Britannicarum." See the Editio Wesselingii, Amstetæd, 1735, p. 463.

<sup>51</sup> Some think he composed it, in the second, and others, in the beginning of the fourth, century.

<sup>52</sup> This is thought to have been traced, about the close of the fourth century. See Editio Mannerti, Lipsiæ, 1824.

<sup>53</sup> It is supposed, that this account had been drawn up, in the beginning of the fifth century. See it in Jean-Georges Grævius "Thesaurus Antiquitatum Romanorum," tomus vii. In Partibus Orientis, cap. lv., cxliv. In Partibus Occidentis, cap. i., ii.,



it, in the anonymous Geographer of Ravenna,<sup>54</sup> who is presumed to have flourished, in the seventh century.<sup>55</sup> But, it is probable, that the native writers, Gildas,<sup>56</sup> the Wise, who lived and wrote in the sixth century,<sup>57</sup> and the authors of the Anglo-Saxon Chronicle<sup>58</sup>—of uncertain date—give us the most reliable ancient accounts, regarding the Britons and their history.<sup>59</sup> Venerable Bede gives us an account of divers nations, who came from other countries, and who occupied, by degrees, the whole British island.<sup>60</sup> The first settlers were Britons, as he informs us; and, from these, the island is said to have derived its name of Britain. Then, he adds, the Pictish nation migrated from Scythia; and, according to him, they had been called Picts, even before they arrived in Great Britain.<sup>61</sup> After these colonists came the Scots, already known by that name, in Ireland. But, the father of English history relates, that the Albion Britons were said to have derived their descent from Gaulish Britons, who migrated from Armorica.<sup>62</sup> Yet, certain writers, who treated the much-disputed subject, regarding the first settlement of the Britons in the country, now called Britany,<sup>63</sup> would have us believe, Bede did not mean to say, that the island of Britain derived its name from those colonists.<sup>64</sup> Speaking of people, dwelling on the south-eastern and maritime parts of

xix., xxvii., xxxiv., xli., lxviii., lxxi., lxxii., lxxxvii. In twelve folio volumes. Utrecht, 1694 to 1699.

<sup>54</sup> See the Editio Gronovius Lugd. Batav. 1696. The London edition of T. Gale, 1709, has various readings of places named. See lib. i., cap. 3, lib. v., cap. 31, 32.

<sup>55</sup> For further particulars, in reference to the foregoing authorities, the reader is referred to that valuable work, "Monumenta Historica Britannica, or Materials for the History of Britain, from the earliest Period." vol. i. Edited by Henry Petrie, Esq., F.S.A., and Rev. John Sharpe, B.A. London, 1848, fol. See the introductory Part, "ex Scriptoribus Græcis atque Latinis Excerpta de Britannia," with notes, pp. i. to cxx. Very admirable and learned illustrations of Ptolemy, and of those works, just mentioned in the text, as having reference to Britain, will be found in "Britannia Romana: or the Roman Antiquities of Britain." By John Horsley, M.A. and F.R.S. London, 1732, fol. See book iii., 353 to 520.

<sup>56</sup> He is venerated as a saint, at the 29th day of January, and he died about A.D. 570.

<sup>57</sup> In his "Liber Querulus," or "De Excidio Britanniae," and in his "Epistola."

Mon. Hist. Brit., pp. i to 46.

<sup>58</sup> See *ibid.*, pp. 291 to 466.

<sup>59</sup> A very interesting work, to elucidate this subject, is "Britannia Antiqua Illustrata: or, the Antiquities of Ancient Britain, derived from the Phœnicians: wherein the Original Trade of the Island is discovered, the Names of Places, Offices, Dignities, as likewise the Idolatry, Language and Customs of the Primitive Inhabitants are clearly demonstrated from that Nation, many old Monuments illustrated, and the Commerce with that People, as well as the Greeks, plainly set forth and collected out of approved Greek and Latin Authors. Together with a Chronological History of

this Kingdom, from the First Traditional Beginning, until the year of our Lord 800, when the name of Britain was changed into England; faithfully collected out of the best Authors, and disposed in a better Method than hitherto hath been done; with the Antiquities of the Saxons, as well as Phœnicians, Greeks and Romans." By Aylett Sammes, of Christ's College in Cambridge. Since, of the Inner-Temple. London, 1676, fol.

<sup>60</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i., pp. 21 to 24. Editio Cantabrigiæ, 1644, fol.

<sup>61</sup> See Camden's "Britannia," col. xvi., xvii., and following passages. A. Du Chesne has also treated the same subject, at great length. See "Histoire d'Angleterre," liv. i. Yet, he has given us scarcely any original observation, having followed Camden, almost to the letter.

<sup>62</sup> Bede says: "In primis hæc insula Britones solum, a quibus nomen accepit, incolas habuit, qui de tractu Armoricano (ut fertur) Britanniam advecti, australes sibi partes illius vindicarunt."—"Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i., p. 23.

<sup>63</sup> See Dom. Guy-Alexis Lobineau.

<sup>64</sup> In answer to such remarks, it may be difficult to explain, if that had not been his intention, why he touched upon the name at all. A reason, which induced those writers to resort to such a quibble, was probably, that, in their opinion, no foundation could be discovered, for placing Britons in the province, now called Britany, before the middle of the fifth century. But, it does not thence follow, should we admit this supposition, that there were not Britons, living in some other parts of the Continent. The Armorican tract, mentioned by Bede, was far more extensive, than the province of Britany. See Rev. Dr. Lanigan's "Eccle-

the present England, Cæsar had already derived their descent from the Belgæ.<sup>65</sup> Again, Diodorus Siculus, Tacitus<sup>66</sup> Dion Cassius,<sup>67</sup> and other ancient writers, agree; still, on such a subject, the classic authors are poor authorities.<sup>68</sup>

The first authentic account of a Roman invasion, beyond the northern boundaries of England, must be referred to the expedition of Agricola, about A.D. 80.<sup>69</sup> As a measure of precaution, he established a line of forts, between the Friths of Clyde and of Forth, when those hardy Caledonians, who had dared to oppose his progress, were obliged to retire, as it were, into another island.<sup>70</sup> Those defensive works seem to have been the commencement of that larger fortified rampart, renewed and strengthened, from time to time, and, of which, remnants are yet to be found.<sup>71</sup> Beyond these works, however, the Roman army penetrated, and even their fleet sailed northwards, to the Orkneys, so that Britain was then discovered, by the Romans, to have been an island, if any doubt of that fact had heretofore remained.<sup>72</sup> But, little had been done, towards the annexation of that district of Scotland, south of the Clyde and of the Forth. The Emperor Hadrian<sup>73</sup> raised a barrier, to define the boundaries of his British Empire, about the year 119;<sup>74</sup> but, this defensive work,<sup>75</sup> it is presumed, ran along the line of the famous Roman Wall, from the Tyne to the Solway.<sup>76</sup> The ancient and present state of the Roman wall, in Scotland, with those forts, whereby the position had been secured, have engaged the curiosity and lively interest of antiquaries.<sup>77</sup> Through his Lieutenant, Lollius Urbicus,<sup>78</sup> the Emperor Antoninus Pius<sup>79</sup> is said to have

siastical History of Ireland," vol. i., chap. iii., sect. xii., n. 122, pp. 108, 109.

<sup>65</sup> Speaking of Britain and of its colonization, he observes, "maritima pars ab iis qui, prædæ ac belli inferendi causa, ex Belgis transierant, qui omnes fere iis nominibus civitatum appellantur, quibus orti ex civitatibus eo pervenerunt."—"De Bello Gallico," lib. v., sect. 10. Yet, it seems very strange, that in commenting on a passage of Dionysius Periegetes, Hill could assert, that there were no Britons in his time, except such as lived in the British Islands. He refers on this occasion to Camden's "Britannia." However, this latter writer distinctly admits a Britain, to have been near Boulogne.

<sup>66</sup> See "Vita Agricolaë," sect. xi.

<sup>67</sup> Dion Cassius flourished A.D. 230. See "Historiæ Romanæ," lib. xxxix., sect. 50, 51, 53, lib. xl., sect. 1, 2, 3, 4, lib. xli., sect. 30, 32, 34, lib. xlii., sect. 42, 43, 49, lib. xlix., sect. 38, lib. l., sect. 24, lib. liii., sect. 7, 22, 25, lib. lv., sect. 23, lib. lix., sect. 21, 25, lib. lx., sect. 19, 20, 21, 22, 23, 30. Editio Reimari, Hamburgi, 1750.

<sup>68</sup> See Whitaker's "History of Manchester," vol. i. Corrections, p. 152.

<sup>69</sup> Tacitus has given a most interesting narrative, regarding this remarkable expedition, as also touching on the bravery of the Caledonians, the progress of a partial conquest, and the results of Agricola's military and political arrangements. See "Vita Agricolaë," cap. x. et seq.

<sup>70</sup> An admirable account of Caledonia will be found in Joseph Ritson's "Annals of the Caledonians, Picts and Scots, and of Strathclyde, Cumberland, Galloway, and Murray."

In two volumes.

<sup>71</sup> See Charles Merivale's "History of the Romans under the Empire," vol. vii., chap. lxi., p. 83.

<sup>72</sup> See Le Sieur Le Nain de Tillemont's "Histoire des Empereurs, et des autres Princes qui ont régné durant les six premiers siècles de l'Eglise, de leurs guerres contre les Juifs, des Écrivains profanes, et des personnes les plus illustres de leur temps." Justifiée par les citations des auteurs originaux. Avec des Notes pour éclaircir les principales difficultez de l'Histoire. Tome ii. L'Empereur Domitien. Art. v., p. 32. Ed. Second. A Bruxelles, 1732, et seq. fol.

<sup>73</sup> He ruled, from A.D. 117 to 138.

<sup>74</sup> See Merivale's "History of the Romans under the Empire," vol. vii., chap. lxvi., pp. 434 to 437.

<sup>75</sup> For an account of it, the reader is referred to Ælius Spartianus, and to Julius Capitolinus, in "Monumenta Historica Britannica," pp. lxiv., lxv.

<sup>76</sup> See the laboured and elegant Disquisition, on this subject, in John Hill Burton's valuable "History of Scotland, from Agricola's Invasion to the Revolution of 1688," vol. i., chap. i., pp. 1 to 19.

<sup>77</sup> Their chief features, with highly interesting diagrams, may be traced, in the learned folio volume of John Horsley, M.A. and F.R.S.: "Britannia Romana: or the Roman Antiquities of Britain," in Three Books. See book i., chap. x., pp. 158 to 175.

<sup>78</sup> An inscription, found near the northern wall, commemorates his name; but, little more is known, regarding him.

conquered Britain, and to have built a second wall, in order to restrain the northern natives.<sup>80</sup> The date, most prominently connected with this structure, is 139, as many inscriptions, found near its ramparts, testify. The profile of this fortified line is either of earth, or of stone, in the shape of a ditch, and mound, which had been well garrisoned, at intervals.<sup>81</sup> For a period of about twenty years, during which Lollius Urbicus governed the province, peace appears to have prevailed; and, during his time, within the present bounds of Scotland, municipal or maritime seats may have been established, by the Roman colonists.<sup>82</sup> In the reign of Commodus,<sup>83</sup> when Christianity is supposed to have taken its hold on North Britain, a violent outbreak of the natives happened, A.D. 181. They broke through that rampart, separating them from their more civilized invaders, they killed a Roman commander, with his followers, and they committed other damage.<sup>84</sup> Whether, they carried a portion of the walls, or a Roman Station, at this time, is not easily ascertainable, from the fragment of history left us.<sup>85</sup> These troubles are said to have been suppressed, by a certain legate, named Marcellus Ulpus, probably between the years 193 and 196. This secured a few years of doubtful peace, for the northern province.<sup>86</sup> The Emperor, Severus,<sup>87</sup> is thought to have restored or improved, in detail,<sup>88</sup> the great defensive engineering position of Hadrian.<sup>89</sup> About A.D. 208, he entered Caledonia,<sup>90</sup> at the head of a formidable force, and penetrated, so far as the Moray Firth. But, with numbers greatly reduced, he was obliged to abandon this part of northern Britain.<sup>91</sup> Thenceforth, restless Caledonians and Picts made inroads on the southern province. It has been stated,<sup>92</sup> that although the first introduction of Christianity into Scotland cannot be clearly ascertained; it is possible, the persecution raging against it, in every part of the Roman Empire, urged many Christians to take refuge, among the unconquered people and districts of Ireland and of Scotland. Other writers assert, that nominally Christianity became the religion of the Roman province, in Scotland, during the reign of Constantine the Great.<sup>93</sup> Yet, it seems strange, that among existing Roman relics, great or small, not one can be pronounced

<sup>79</sup> He ruled, from A.D. 138 to 161.

<sup>80</sup> See Julius Capitolinus, in "Vita Antonini Pii," sect. v.

<sup>81</sup> See General Roy's "Military Antiquities," p. 154.

<sup>82</sup> See Daniel Wilson's "Archæology and Prehistoric Annals of Scotland," part iii., chap. ii., p. 365.

<sup>83</sup> This lasted, from A.D. 180 to 192.

<sup>84</sup> See John Speed's "History of Great Britaine," book vi., chap. xxi., p. 224.

<sup>85</sup> This is related, by Xiphilinos, who abridged a work of Dion Cassius. The latter died, some eighty years old, at the conclusion of the third century. He had written eighty books of a Roman History; but, only a small portion of these has been preserved.

<sup>86</sup> See Wilson's "Archæology and Prehistoric Annals of Scotland," part iii., chap. ii., p. 366.

<sup>87</sup> He ruled, from A.D. 193 to 211.

<sup>88</sup> The wall he built is said to have extended, "per centum triginta et duo millia passuum a mari ad mare;" the ditch and rampart were strengthened with numerous turrets. See Paulus Orosius—who flourished

A.D. 417—"Historiæ," lib. vii., cap. 17. Editio Havercampi Lugd. Batav. 1738.

<sup>89</sup> An interesting work, by the Rev. John Collingwood Bruce, published in 1853, and intitled, "The Roman Wall," throws much light on this subject.

<sup>90</sup> See Edward Gibbon's "History of the Rise and Fall of the Roman Empire," vol. i., chap. vi., p. 219. With Notes by the Rev. H. H. Milman, Prebendary of St. Peter's, and Vicar of St. Margaret's, Westminster. London, 1838, 1839, 8vo.

<sup>91</sup> He died at York, A.D. 211, in his fifty-sixth year, and in the eighteenth of his reign. See *ibid.*, p. 222.

<sup>92</sup> By the Rev. W. M. Hetherington, LL.D. See his "History of the Church of Scotland, from the Introduction of Christianity to the Period of the Disruption, May 18, 1843," vol. i., chap. i., p. 67.

<sup>93</sup> He was the first Christian Emperor of Rome, and he ruled with supreme command, from A.D. 312, to the 22nd of May, A.D. 337, when, after a glorious reign, he died, in the sixty-third year of his age.

<sup>94</sup> Wilson acknowledges, that there is a remarkable paucity of Roman remains, in



a recognizable vestige of their Christianity.<sup>94</sup> Indeed, we are told, that Ninian,<sup>95</sup> a Briton, by birth, had been ordained just towards the close of the fourth century; <sup>96</sup> and, that, afterwards, he became the Apostle of Southern Scotland, where he built a church for himself, at the promontory Whithorn, in Galloway. It was called Candida Casa, or the White House, because it had been built of stone.<sup>97</sup> This material is supposed, by some antiquaries, not to have been in common use, for a long time afterwards, not even for the erection of ecclesiastical edifices. Ninian died, at Whithorn, where he was buried, about the year 432.<sup>98</sup> How far he was successful, in extending the Faith among the Britons, Picts and Scots, is at present imperfectly known. In 369,<sup>99</sup> during the reign of the Emperor Valentinian I.,<sup>100</sup> Theodosius and the Roman legions recovered and converted into a Roman province that district, between the walls of Antoninus and of Severus. In honour of the Emperor, this conquered province, was called Valentia. Still the Picts were formidable foes, and they continued to ravage the colonizers' settlements. About the beginning of the fifth century, the Celtic and Britannic races revolted from the Romans, lived independent of them, and refused to obey their laws.<sup>101</sup> In the year 422, it was found impossible to maintain the colony of Valentia. Then, the legionary colonists and the Romanized Britons were advised to abandon it, for that line of defence, which was south of Hadrian's wall.<sup>102</sup> However, the Christianity, which Ninnian represented, together with the Roman civilization, is thought, by some writers, to have been swept away from Scotland, from this time, nearly to the age of the Venerable Bede.<sup>103</sup>

The denomination of Britain embraced a larger extent of territory, in former times, than at present.<sup>104</sup> This extension of British name and race, on the European Continent, seems to have prevailed from a time very remote; although this fact has been overlooked, by several of the French geographers<sup>105</sup> and historians. In the time of Cæsar, Gaul, as known to the Romans, had been distinguished, by its including three principal divisions.<sup>106</sup> These were inhabited by a people, called the Belgæ, the Aquitani, and the Celts or Gauls,<sup>107</sup> speaking different languages, and regulated by differing

Scotland, and that a trifling influence was exercised by Roman civilization, on its ancient arts. Of these, however, illustrations and inscriptions are given; but, none of them seem objects of purely Christian design. See "Archæology and Prehistoric Annals of Scotland," part iii., chap. ii.

<sup>95</sup> His feast occurs, at the 16th of September.

<sup>96</sup> He is said to have been ordained, in Rome, by Pope Siricius, who began his pontificate, A.D. 384. From Ninnian's native Cumberland, he crossed the Solway, and preached the Gospel, in the southern parts of Scotland.

<sup>97</sup> Some two hundred and fifty years subsequently, when Venerable Bede wrote, the ruins of this church were traditionally pointed out.

<sup>98</sup> See Wilson's "Archæology and Prehistoric Annals of Scotland," part iv., chap. i., pp. 480, 481.

<sup>99</sup> See William F. Skene's "Celtic Scotland: A History of Ancient Alban," vol. i., book i., chap. ii., p. 100.

<sup>100</sup> He was a Christian, and he ruled,

from A.D. 364 to 378.

<sup>101</sup> See Zosimus, who flourished about this time. "Historiæ Novæ," lib. vi., cap. v.

<sup>102</sup> See Wilson's "Archæology and Prehistoric Annals of Scotland," part iii., chap. ii., p. 367.

<sup>103</sup> See Rev. W. M. Hetherington's "History of the Church of Scotland, from the introduction of Christianity to the Period of the Disruption, May 18, 1843," vol. i., chap. i., p. 67. This statement, however, is purely conjectural.

<sup>104</sup> See Hadrian Valesius, or Adrien de Valois, "Notitia Galliarum ordine Litterarum Digesta," Paris, 1675, fol., at Aremorica.

<sup>105</sup> In the very exhaustive and researchful work, now in course of publication, by Ernest Desjardins, of the French Institute, we find no account of the Britons, in Gaul, during the times immediately before and immediately after the birth of Jesus Christ. See "Géographie Historique et Administrative de la Gaule Romaine," tome i., ii. Paris, 1876, 1878. 8vo.

<sup>106</sup> See his work, "De Bello Gallico," lib. i., cap. i.

laws and institutes. Their boundaries, also, are tolerably well defined.<sup>108</sup> It has been asserted, that the name of Britain was not given to any part of Gaul, until after St. Patrick's mission to Ireland.<sup>109</sup> However, a people, called Armoricans,<sup>110</sup> lived near the ocean, on the extreme boundaries of Gaul, and these were subdued by Cæsar. In the third century, Christianity seems to have spread among them.<sup>111</sup> Their name seems to be drawn, from a Celtic root; <sup>112</sup> for, Ard Mor means "maritime," in the Gaulish, British,<sup>113</sup> and Irish<sup>114</sup> languages, since, merely the ocean-bound districts of West Gaul had been called Armorica.<sup>115</sup> Even Aquitain went by such a designation.<sup>116</sup> For a long time, such usage continued.<sup>117</sup> Again, in olden times, that people, who inhabited the sea-coast of Gaul, about Boulogne, and lying nearest to Britain, in their own language, were called Morini.<sup>118</sup> They lived, on the northern coast of France, and on the south-western shore of the present Belgium. Their name appears derivable from a root, similar to that of the Armorici.<sup>119</sup> There is allusion to the Brittani,<sup>120</sup> in this part of Gaul, and to the British harbour of the Morini,<sup>121</sup> by Pliny Secundus, or the Elder.<sup>122</sup> This latter port is thought to have been identical with Gessoriacus or Gessoriacum, otherwise known as Portus Iccius,<sup>123</sup> or Ictius, in modern times known as

<sup>107</sup> See on this subject, Henri d'Arbois de Jubainville's "Les Celtes, les Galates, les Gaulois," Paris, 1875, 8vo.

<sup>108</sup> Thus: "Gallos ab Aquitanis Garumna flumen, a Belgis Matrona et Sequana dividit." The Belgæ and Helvetians are lauded for their superior valour. Regarding the Helvetians, he adds: "Eorum una pars, quam Gallos obtinere dictum est, initium capit a flumine Rhodano; continetur Garumna flumine, Oceano, finibus Belgarum; attingit etiam a Sequanis et Helvetiis flumen Rhenum; vergit ad Septentriones. Belgæ ab extremis Galliæ finibus oriuntur; pertinent ad inferiorem partem fluminis Rheni; spectant in Septentriones, et orientem solem. Aquitania a Garumna flumine ad Pyrenæos montes, ad eam partem Oceani, quæ est ad Hispaniam, pertinet; spectat inter occasum Solis et Septentriones."—Cæsar, "De Bello Gallico," lib. i., cap. i.

<sup>109</sup> See Rev. Daniel Rock's "Letter to Lord John Manners." Appendix, p. vi.

<sup>110</sup> Thus, we find, in Cæsar, "cætæræque civitates positæ in ultimis Galliæ finibus, oceano conjunctæ, quæ Armoricæ appellantur."—"De Bello Gallico," lib. viii., cap. 31.

<sup>111</sup> According to Dom Guy Alexis Lobineau.

<sup>112</sup> *Aremorica*, in the old Gaulish and British dialects, signifies, "by the sea-side." See Camden's "Britannia," col. xxix. Gibson's edition.

<sup>113</sup> In British, *Mor* signifies "the sea."

<sup>114</sup> In Irish, *muir* means "the sea." *Moir* is said to have a like meaning.

<sup>115</sup> Certain geographers have placed *Aremorica* between the Seine and the Loire. See Cluverius and Martinière. However, they regard rather the usage of a certain period, and not the more ancient acceptance of the name.

<sup>116</sup> See Pliny's "Historia Naturalis," lib.

iv., sect. 31. Hardouin's edition.

<sup>117</sup> Eutropius says: "Carausius cum apud Bononium per tractum Belgicæ et Armoricæ pacandum mare accepisset, quod Franci et Saxones infestabant."—Lib. xix.

<sup>118</sup> The Britons call such as live, upon the sea-coast, *Morinwyr*.

<sup>119</sup> "Par le terme d'Armorique les anciens entendoient toutes les cotes occidentales des Gaules, habitées par les Aquitains, les Armoriciens, et les Morins, tous noms qui signifient la même chose, c'est à dire, peuples maritimes."—Lobineau's "Histoire de Bretagne," vol. ii., p. 7.

<sup>120</sup> Pliny gives these words, "Deinde Menapii, Morini, Oromansaci juncti pago, qui Gessoriacus vocatur; Brittani, Ambiani, Bellovacii." See Plinii Secundi "Historia Naturalis;" *De Galliæ*, lib. iv., sect. 31. The editors of the Dauphin's edition have a note on the word "Brittanni," which is worth quotation. "Ita libri omnes. Hi inter Gessoriacenses Ambianosque medii, in ora similiter positi, ea loca tenere certè, ubi nunc oppida Stapulæ, Monstrolium, Hesdinum, et adjacentem agrum, Ponticum ad Somonam amnem. Cluverius hic Briannos legi mavult." See "Germania Antiqua," lib. ii., cap. 27. Leyden, 1616, two vols., fol. Ussher follows him, in reading *Brianni* for *Britanni*. See "Primordia," p. 471.

<sup>121</sup> A glance at the map will show the close relation of the district, marked by the present towns of Etaples, Montreuil, Hesdin and Ponthieu, to localities, named in the previous note.

<sup>122</sup> He styles it, "Portum Morinorum Britannicum," lib. iv., sect. 37. Some are of opinion, this port had been so distinguished, because it was the place for Continentals debarking, when on a voyage to Great Britain, or because it was near the Straits. See Hardouin's note.

<sup>123</sup> Baudrand makes Gessoriacum the

Boulogne.<sup>124</sup> The Britanni have been placed, by Pliny, in its vicinity,<sup>125</sup> or, as Camden has expressed it, in the country, adjoining Boulogne.<sup>126</sup> The Greek writer, Dionysius Periegetes<sup>127</sup> distinguishes this Briton district,<sup>128</sup> with sufficient accuracy.<sup>129</sup> Indeed, the Welsh Triads declare, that people of Great Britain originally came from this quarter.<sup>130</sup> We have been thus particular, in alluding to what is stated, regarding the Britanni,<sup>131</sup> thought to have been living near Boulogne, since some writers of great authority consider this to have been the native country of St. Patrick.

There can be no manner of doubt, that other indigenous or idiomatic denominations, unknown to the classic writers, prevailed among those people. Thus, we find the Britons of Britany are distinguished from the Gauls.<sup>132</sup> Again, the old Belgian Alobrites, or Gallo-Britons,<sup>133</sup> lived in Walloon, near Germany, or in the Low Countries,<sup>134</sup> during the time of Dionysius, the African. In early times, Pliny has styled that part of the northern sea Britannic,<sup>135</sup> which flows between the Seine<sup>136</sup> and the Rhine. He also alludes to the Herba Britannica,<sup>137</sup> which grew on the Continent, and probably had been indigenous to some parts of the country, which is now known as Belgium.<sup>138</sup> The same writer was inclined to think,<sup>139</sup> the Frisians had been considered Britons; <sup>140</sup> nay, that even in the beginning, all the Belgians were denominated, in like manner.<sup>141</sup>

same as Bononia. Portus Iccius, however, he distinguishes from Boulogne. See "Novum Lexicon Geographicum," tomus i., pp. 125, 322, 370.

<sup>124</sup> See Hadrian Valesius, at *Gessoriacum*, Cellarius, "Geographia Antiqua," lib. ii., cap. 3, and other writers. Iena, 1691, fol.

<sup>125</sup> Following Pliny, for "Britannicus portus," Ricardus Corenensis has, "Britannicæ gentis portus." See "De situ Britannicæ," lib. i., sect. 4.

<sup>126</sup> See "Britannia," Gibson's edition, col. xvi.

<sup>127</sup> In his poem *Periegesis*, alluding to the African and European Continents, having first invoked the Muse, Dionysius treats of Islands, at v. 447. Then, he describes the British Islands, opposite the mouths of the Rhine, as being the largest insular lands, known at the time when he wrote:—

Δισσαι νῆσοι ἔασι Βρετανίδες ἀντὶ Πήνον—  
Τάων τοι μέγθος περιώσιον· οὐδέ τις ἄλλη  
Νήσους ἐν πάσῃσι Βρετανίῳν ἰσοφαρίζει.

—Vv. 566-569.

<sup>128</sup> See *ibid.*, vv. 283-287.

<sup>129</sup> The commentator, Eustathius, at this passage, remarks, that opposite to Continental Britain the British islands lay, and that their people had been formerly of the old Belgic race, or Walloons.

<sup>130</sup> Thus—"The three beneficent tribes of the Isle of Britain. The first was the nation of the Cymmy who came with Hu the mighty to the Isle of Britain, who would possess nor country nor lands through fighting and persecution, but of equity and in peace; the second was the stock of the Lloegrians, who came from the land of Gwasgwyn (Gascoigne), and were descended from the primitive stock of the Cymmy; the third were the Brython, and from the

land of Llydaw they came, having their descent from the primary stock of the Cymmyr." And again, Cynan is spoken of as lord of Meirion (probably a Celtic form of the word *Morini*) in Llydaw. Taliessin also mentions the *Morini Brython* in his *Prif Cyfarch*. It is supposed, that Lydaw, latinized Letavia, is one of the early Celtic names of the country of the Morini, as Neustria was that given in the Merovingian period to the whole province, between the Meuse and Loire, including Boulogne.

<sup>131</sup> See a learned Essay on this subject, in the Bollandists' "Acta Sanctorum," tomus ix. Octobris xxi. Acta S. Ursule.

<sup>132</sup> When St. Maclovius, Bishop of St. Malo, had been expelled from his See, we have added to the account, "maledictis Britannis in Gallias abiit." See Sigebert's "Chronicon," and Matthesu Florilegus, "Flores Historiarum," p. 195, at A.D. 561.

<sup>133</sup> In the Vatican Codex, they are incorrectly, or, at least, synonymously, called Alobriges. See William Baxter's "Glossarium Antiquitatum Britannicarum," at the denomination, Alobrites, 1719 and 1733. London, 8vo.

<sup>134</sup> This is stated, by a certain very ancient, but by an anonymous author.

<sup>135</sup> It is supposed, this name might be as well derived from continental as from insular Britain.

<sup>136</sup> He remarks, too, that the ocean "inter eum et Pyrenaeum" was called "Gallicus." See lib. iv., sect. 33.

<sup>137</sup> See *ibid.*, lib. xxv., cap. 3.

<sup>138</sup> Hardouin says, it was so called, from Britannia, in Friesland. Hadrian Junius and some writers otherwise account for the name.

<sup>139</sup> Where he writes about the Britannic herbage having been shown, by the Frisian soldiers of Germanicus.



Towards the close of the fourth century, a large accession of insular and armed Britons had been brought to the Continent, by Maximus,<sup>142</sup> who landed at the mouths of the Rhine.<sup>143</sup> Yet, another account of their arrival at its estuaries is current.<sup>144</sup> Opposite these, in the ocean, and lying not more than two hundred *stadia*, or about twenty-five miles, from the Continent, over against the furthestmost parts of Gaul, an island, called Brittia, is said<sup>145</sup> to have been situated, between Britannia<sup>146</sup> and Thule, where were also islands. Brittia was inhabited, likewise, by three very numerous nations, living under their several kings. Those people were called Angles, Frisons,<sup>147</sup> and insular Britons. Their country contained a vast multitude of inhabitants.<sup>148</sup> Here, moreover, a long wall had been formerly built.<sup>149</sup> This description, it is held, cannot suit any island, in or near Holland;<sup>150</sup> but, it agrees exactly with Great Britain. In those early times, geographic science had made only a slight progress; while, the distance and relative situation of distinct countries were very imperfectly known.<sup>151</sup> We are also informed,<sup>152</sup> that many of these followers obtained tracts of land, on different parts of the Continent.<sup>153</sup> Some of those were near a place, known as Canacuc,<sup>154</sup> or Cantguic.<sup>155</sup> It has been ingeniously conjectured,<sup>156</sup> that by such etymon must be meant Catwyck,<sup>157</sup> or Katwick,<sup>158</sup> in Holland; and, that it must be sought for, about two leagues below Leyden,<sup>159</sup> where a middle branch of the Rhine

<sup>140</sup> Procopius, in his work, "*De Bello Gothico*," says the Frisians are stated to have inhabited Britain, together with the Angli.

<sup>141</sup> Pliny even mentions the Belgic Britons. The anonymous writer of Ravenna also speaks of Gallic Belgium, or Rhenish France, as having for inhabitants the Allobrites, so called, and tantamount to Gallo-britones.

<sup>142</sup> These youths, who followed the tyrant, never again returned to their own homes. See the celebrated work of Gildas, "*De Excidio Britannie*," cap. xi. Maximus died A.D. 384.

<sup>143</sup> See Camden's "*Britannia*," col. 1504.

<sup>144</sup> Thus, Dom. Guy Alexis Lobineau tells us, that the Britons, probably carried thither by a storm, established themselves at the mouths of the Rhine. Their isle and abandoned fortress are now destroyed by the waters, like many others on these coasts. See "*Histoire de Bretagne*," tome i., liv. i., sect. xv., p. 6.

<sup>145</sup> By Procopius Cæsariensis, who flourished A.D. 560. He wrote a work, "*De Bello Vandalico*," and another, "*De Bello Gothico*." See Editio Maltreti, Parisiis, 1662.

<sup>146</sup> It is added: "*Etenim Britannia ad solem occidentem, qua extremam Hispaniam spectat, a continente stadia circiter quatuor millia distat.*" It will not be easy to explain this location, except that by Britannia the writer probably meant Ireland.

<sup>147</sup> By the anonymous geographer of Ravenna, the *Frisones* are called, *Frixi*, and *Frigoines*.

<sup>148</sup> Caesar had said, that Britain, in his time, had been well peopled.

<sup>149</sup> See Procopius, "*De Bello Gothico*," lib. i., cap. 20.

<sup>150</sup> This is a conjecture hazarded by

Ussher. See "*Primordia*," pp. 400, 419.

<sup>151</sup> Thus Tacitus places Hibernia in a site, between Britannia and Hispania. See "*Vita Agricolaë*," cap. xxiv. Again, the Venerable Bede has our Island, near Spain, and about 500 miles from the Continent. See "*Historia Ecclesiastica Gentis Anglorum*," lib. i., cap. i. In like manner Procopius.

<sup>152</sup> See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. iii., sect. xii., p. 107.

<sup>153</sup> See the Irish Version of the "*Historia Britonum*" of Nennius. Edited by Rev. James Henthorn Todd and the Hon. Algonon Herbert, pp. 66, 67. And Appendix No. x., pp. xvii. to xix.

<sup>154</sup> In the Irish Version of the "*Historia Britonum*," it is called *Canacuc*, or *Centumoi*.

<sup>155</sup> Speaking of Maximus, he says, this leader would not disband the soldiers, who came from Britain, nor allow them to revisit their wives, nor children, nor lands; but, he bestowed on them large tracts, near a marsh, "*quod est super verticem montis Jovis usque ad civitatem, qui vocatur Cantguic, et usque ad cumulum Occidentalem, id est, Cruc-ochident.*" Perhaps le Mont Jou, and Ouessant, west of Brittany.

<sup>156</sup> By Dr. Lanigan.

<sup>157</sup> Priscius has Cantguic, in *Hist. Bryt.* Def. p. 50, and Gale's edition reads "*Tantguic*." The latter adds, "*et ipsi sunt ad cumulum occidentalem, i.e. Crutchidenit.*"

<sup>158</sup> See Martiniere, at Katwick.

<sup>159</sup> In reference to the settlements of those colonists, the reader is referred to the Additional Notes, No. x., xi., pp. xvii. to xx., appended to the Irish Version of the "*Historia Britonum*."

<sup>160</sup> Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. iii., sect. xii., p.

formerly joined the sea.<sup>160</sup> A Dutch chronicler places a British settlement there, and from it, the fortress, since called *Het huys te Britten*,<sup>161</sup> is thought to have had its origin.<sup>162</sup> It is not so easy, now, to identify those places, mentioned by the ancient writers.<sup>163</sup>

Several ancient<sup>164</sup> and modern<sup>165</sup> writers have derived the Armoric Britons from the followers of Maximus,<sup>166</sup> who appear to have spread along and ravaged the northern coasts of France, to their remote extremity of Brittany.<sup>167</sup> The Bretons of this province, however, have an obscure history; but, after the time of Maximus, the westernmost corner of Gaul began to be styled Britannia.<sup>168</sup> Again, we are told, that the conquests of the Saxons brought a great number of fugitive insular Britons, under the leadership of one of their princes, named Reith, or Riwal, to seek an asylum among the Armoricans, their allies. This happened, about the middle of the fifth century; and, soon after, new accessions of immigrants gradually crowding into north-western Gaul, Armorica changed its name for Bretagne. Another British Prince, Riothime,<sup>169</sup> at the head of 12,000 men,<sup>170</sup> is said to have landed, at the mouth of the Loire,<sup>171</sup> and to have ascended this river to Berri, where, at Bourdeols, he was attacked and defeated, by Euric, King of the Visigoths, A.D. 470.<sup>172</sup> The Britons were probably dispersed, and settled in northern France, until such time as they became united to the Franks, under their king, Clovis,<sup>173</sup> about the beginning of the sixth century. Other writers have denied, that there were Bretons, in Bretagne, so early as the middle of the fifth century. Vertot<sup>174</sup> contends, that they had not been fixed there, until the sixth century, when they were received as fugitives, by Childebert and by

107, and Ussher's "Primordia," pp. 400, 419.

<sup>161</sup> Baudrand says, "Britanni etiam pop. Belgii, quorum tractus apud ostium Rheni, *Thays te Bretten* appellatur, teste Ort." See "Novum Lexicon Geographicum," tomus i., p. 134.

<sup>162</sup> Ussher ascribes this British settlement to refugees who fled from Britain to avoid the Saxons. But, Dr. Lanigan rather thinks, it owes origin to the youths, who followed Maximus to the Continent, and who were left there to defend his points of communication with Great Britain. See "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. xii., p. 108.

<sup>163</sup> According to Hadrian Valesius, Mons Jovis is the great St. Bernard. *Cruc-ochidient*, means, "western mountain," according to Camden. See "Britannia," col. 561. Could Nennius have meant the Pyrenees? asks Dr. Lanigan. Gildas writes, in his History, that Maximus extended one of his wings to Spain and the other to Italy. See cap. x.

<sup>164</sup> See Ussher's "Primordia," p. 421. Also, Baronius, Malbranque.

<sup>165</sup> See Gifford's "History of France," vol. i., p. 34.

<sup>166</sup> After what has been quoted above, in the account of this trans-oceanic expedition of Maximus, Nennius continues, "Hi sunt Britones Armorici, et numquam reversi sunt ad proprium solum usque in hodiernum diem."

<sup>167</sup> "Britones namque Armorici, qui ultra mare sunt, cum Maximo tyranno hinc in

expeditionem exeuntes, quoniam redire nequiverant, occidentales partes Galliae solo tenus vastaverunt—acceptisque eorum uxoribus et filiabus in conjugiam," &c. Dr. Lanigan, however, thinks this passage an interpolation of Nennius, having been originally only a comment on his work. Certainly, it does not appear, in the Irish Version of the "Historia Britonum."

<sup>168</sup> See Daru's "Histoire de Bretagne," tome i., pp. 40 to 54. Britannia Gallicana, Minor, Citerior, Cismarina, are terms applied to it, by Eginhard, and by other early writers.

<sup>169</sup> He is also called Riothamus or Riothimus. He went, as an auxiliary to the Romans. See Jornandes, "De Rebus Geticis," cap. 45.

<sup>170</sup> C. S. Apollinarus Sidonius who flourished A.D. 470, styles them, "armatos tumultuosos, virtute, numero, contubernio contumaces."

<sup>171</sup> According to Apollinarus Sidonius, Britons were seated near this river. "Britannos supra Ligerim sitos."—"Epistolarum," lib. i., Epist. 7. Note *ad loc.* The best edition of this writer's works is that of Sirmond, Paris, 1652.

<sup>172</sup> See F. Guy Alexis Lobineau's "Histoire de Bretagne," tome i., liv. i., sect. i. to xxviii., pp. 1 to 9.

<sup>173</sup> This monarch was the first Christian King of France, and he reigned, from A.D. 481 to 511.

<sup>174</sup> His History, regarding the Establishment of the Britons, was a political work, and

Clotaire, the sons of Clovis. Another opinion has been advanced,<sup>175</sup> that the soldiers of Riethimus were undoubtedly Continental Britons; since, at this time, the insular Britons were struggling against the Saxons,<sup>176</sup> for a bare existence at home; or, they were flying away, to more distant countries. This great contest was continued, from about A.D. 455<sup>177</sup> to 492. That great victory, gained by the Britons, near Bath, happened during the latter year, according to prevailing historical accounts. Consequently, they could not then have organized such a powerful force, to serve as Roman auxiliaries. About the middle of the ninth century, in the time of Nennius, the name of Armorican Britons appears to have been usually applied, only to the people of Brittany. Yet, it must be observed, this writer could not mean, that those territories, which the followers of Maximus subdued, had been confined to that province; since, he mentioned, a little before, many and extensive tracts, in which they were settled. At a period, long subsequent to that of St. Patrick, north-western Gaul, and a part of Belgium, had been called Britain.<sup>178</sup> Nor could the country, thus named, have been identical with the modern French district of Brittany; for, it would seem, that at a subsequent time, it had been called Normandy.<sup>179</sup>

As the infancy and early life of St. Patrick are not sufficiently known, it was necessary, in a measure, to institute the previous investigation of Britain's former extent; so that, his being admittedly of British race, and even of Roman extraction, may serve to give us the comparative conditions required, for our attempt to solve the much debated question, regarding that country, in which his birth took place. An opinion, that St. Patrick had been born in France, has there held a traditional vogue, as also in Ireland, from times very remote. On the other hand, a theory of ancient origin, most generally accepted, and having the greatest weight of favouring authority, assumes St. Patrick had been born in Scotland. Indeed, were we to regard the arguments of respectable authorities, in reference to the country of St. Patrick's birth, it seems that either Scotland or France must advance the most probable claims, in the assertion of such an honour. Other writers contend for South Britain, as having been the country of St. Patrick's birth; but, all are not agreed, regarding the exact locality. Some make him a Welshman; others will have it, that his nativity must be referred to a south-western locality in England. Not alone St. Patrick is said to have been an Irishman, but his father and sisters are set down, as natives of this island, by Matthew of Westminster.<sup>180</sup> No authority is cited for this statement; and, yet, it has misled other writers, such as Possevin,<sup>181</sup> and Baronius.<sup>182</sup> Into this mistake, perhaps, some

it was undertaken, to show the original dependence of the Britons on the French kings. This work is at issue, with the theory of Lobineau.

<sup>175</sup> By Rev. Dr. Lanigan.

<sup>176</sup> See Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. i., cap. 16, as likewise Smith's notes.

<sup>177</sup> See Dr. Lingard's "*History of England*," vol. i., chap. ii., p. 63.

<sup>178</sup> Thus, in the old Life of St. Fursey, it is related, that he arrived in such a province, on the Continent; and, on his way, he proceeded towards Rome, by a south-eastwardly direction, through Ponthieu, not far from Boulogne. This Life has been published by Colgan, and by the Bollandists. It was compiled from older documents, as appears, on comparing it with the very ancient Life of Fursæus, published by Ma-

billon. See "*Acta Sanctorum Ordinis S. Benedicti*," tomus i., sec. 11, p. 299, and the following pages.

<sup>179</sup> Thus, in Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii, we read in the Vita S. Fursei, "*Britanniam Provinciam, quæ a modernis Normannia nuncupatur*."—Lib. ii., cap. i., p. 83. The words, "*Britanniam provinciam*," are supposed to have been taken from some old document. This compiler of St. Fursey's Life is supposed to have been Arnulfus, the Abbot of Lagny, a town between Paris and Meaux, who lived in the eleventh century. Those words indicate a writer, who lived, not earlier than the tenth century.

<sup>180</sup> See "*Flores Historiarum*," at A.D. CCCCXCI., p. 177.

<sup>181</sup> See "*Apparatus Sacer*."

<sup>182</sup> See "*Annales Ecclesiastici*."



writers may have been led, by that equivocal expression, which martyrologists use,<sup>183</sup> for designating the commemoration of a saint's death, as a *Natalis*. Such misapprehension may have arisen, likewise, from the fact of St. Patrick having been called *Scotus*.<sup>184</sup> However, the whole tenor of St. Patrick's Acts is quite sufficient to disprove the supposition, of his having been an Irishman, by birth. Nor does it appear to have been a received tradition, in Ireland,<sup>185</sup> and, therefore, we may dismiss the consideration of such theory, in all subsequent phases of the present enquiry.

There are many proofs advanced, regarding the probability of St. Patrick having been a native of the European Continent. His French extraction is supposed to be asserted, in one of the oldest of his Lives—that ascribed to St. Eleran. How-



The City of Boulogne, France.

ever, a succeeding part of the narrative shows, that the author of this biography refers the fact of his birth to another, and to a more distant, country.<sup>186</sup> The *Aremoric Gauls*, notwithstanding, are said to have claimed him, as their countryman.<sup>187</sup> Don Philip O'Sullivan Beare has attempted to reconcile the fact of his being a Briton, with the circumstance of his birth occurring in France, by supposing the Irish Apostle to have been a Briton, of *Brittany*.<sup>188</sup> Other Irish writers have adopted the same opinion. Thus, Bishop David Roth,<sup>189</sup> Rev. Geoffry Keating, D.D.,<sup>190</sup> and Roderick O'Flaherty,<sup>191</sup> are among

<sup>183</sup> Most frequently, they adopt a Latin word, which denotes "nativity," or "natal day," that is, the day, on which a saint is released from mortality here, and born, as it were, to eternal life. See Lynch's "Life of St. Patrick," chap. vii.

<sup>184</sup> It is recorded, by Baronius, that in A.D. 431, lived St. Patrick, a Scotchman. The same writer afterwards explains, that by such expression, "an Irishman" is meant. Thus he writes, under A.D. 491, for the death of St. Patrick he has referred to that year.

<sup>185</sup> Yet, Dempster states this, in his "*Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. xv., num. 1001, pp. 520, 521.

<sup>186</sup> See "*Quarta Vita S. Patricii*," cap. i.

<sup>187</sup> "*Galli Aremorici civem suum faciunt*."—Dempster's "*Apparatus ad Historiam Scotiæ*," p. 520.

<sup>188</sup> See "*Patriciana Decas*," p. 4.

<sup>189</sup> "*Quamquam non desint, qui eum in Britannia Armorica genitum dicant*."—"*Hibernia Resurgens*," p. 199.

<sup>190</sup> See "*General History of Ireland*," book i., p. 156. Dublin Edition, A.D. 1723.

the number. ' One of the ablest historians, who contends for this theory, is the Rev. Dr. Lanigan, while his high authority and acute arguments have determined many attentive readers, to adopt his conclusions. However, before the publication of his *Irish Ecclesiastical History*, few modern writers seem to have attempted an identification of those localities, named in various original documents, and concerning the saint's personal biography, in the same detailed and laboured manner. An eloquent and a modern French historical writer<sup>192</sup> claims our saint, as the Gallo-Roman Patrick.<sup>193</sup> Later still, an accomplished writer and a learned investigator,<sup>194</sup> adopting similar views, has examined with great care the general state of this question, and in an admirable Essay,<sup>195</sup> he endeavours to prove, that St. Patrick's birth took place, near Boulogne,<sup>196</sup> on the northern coast of France. By the present writer, this Essay has been freely used, in the course of this special enquiry.

The saint himself tells us,<sup>197</sup> in his "Confessions," that his place of birth was called Enon—if we are to trust some readings—a supposed villa, near the town of Bonava,<sup>198</sup> or Benava Taburnia.<sup>199</sup> To these localities, the Hymn of St. Fiech<sup>200</sup> adds, that Patrick was born, at a place, called Nem-tur.<sup>201</sup> The ancient Lives of our Apostle cite these localities, and with little substantial variation. The Second Life, given in Colgan's collection, declares, likewise, his nativity to have been at Nempthur; and, in the plain of Taburna.<sup>202</sup> The Third Life is nearly word for word with the First, on this point.<sup>203</sup> The Fourth suggests, that he was of Jewish descent, through a colony allowed by the Romans, to settle in Armorica;<sup>204</sup> but, that his parents were driven thence, to the region of Strato

<sup>191</sup> See "Ogygia," lib. iii., cap. lxxxv.

<sup>192</sup> Le Vicomte De Montalembert.

<sup>193</sup> See "Les Moines d'Occident," tome ii., livre ix., chap. i., p. 454.

<sup>194</sup> Mr. John Cashel Hoey.

<sup>195</sup> "On the Birthplace of St. Patrick."

It was published among the "Essays on Religion, and Literature." By various writers. Edited by H. E. Manning, Archbishop of Westminster, and published in London, A.D. 1865. It embraces, from pp. 106 to 137 of this volume.

<sup>196</sup> The accompanying view of the city of Boulogne, taken from a French photograph, was drawn on the wood, by William F. Wakeman, and engraved by Mrs. Millard. The foreground represents the church of St. Nicholas, and the Market Place, in the Grande Rue; the Cathedral appears, in the distance.

<sup>197</sup> His words are, according to one rendering, "Patrem habui Calphurnium (or Calpornium) Diaconum (or Diacurionem) qui fuit e vico Bonaven (or Benaven) Tabernæ; villam Enon propè habuit, ubi ego in capturam decidi." Short as is the foregoing sentence, there are various readings of it, in different Manuscript and printed copies.

<sup>198</sup> The Bollandists, in their edition of the Confession, read *Banaven*. See "Acta Sanctorum," tomus ii., Martii xvii., cap. i., sect. i., p. 533.

<sup>199</sup> See Dr. Joachim Lorenzo Villanueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c. Confessio S. Patricii, cap. i., p. 184.

<sup>200</sup> The first line of this Hymn reads,

Ἐναῖρ πατρίαις ἡ Νεμθῦρ, and, the Latin translation runs, "Natus est Patricius Nemturri."—"Hymnus seu Prima Vita S. Patricii," stanza I., p. 1. The version of this Hymn, contained in the "Irish Ecclesiastical Record," has Ἐναῖρ πατρίαις in nemthῦρ; and, it is translated, "Patrick was born at Emptur." To the latter word, a note is appended: "Many have imagined that the name of Patrick's birthplace was Nemthur, from the Irish phrase in nemthῦρ; however, Eugene Carry well remarked, that the initial n in this case is euphoniou and belongs to the preceding preposition, precisely as we find in the old MSS. in nepenn for in *Erin*; in naibann for in Albania; in neman for in Emania, etc." A very ancient Irish Manuscript, states, that "in a village, the name of which is Hurnia, in Britain, near the city of Empter." The text is, ἡ μῆσις τῶν βαρὺν ἡμῶν τῶν μῆρεσταιν λαὶν πε καταῖρ empter, St. Patrick's birth took place. See vol. iv. March, 1868, pp. 282, 283, and n. (c.)

<sup>201</sup> Apparently without sufficient knowledge, Dr. Lanigan thought, that Nemthur is not the true spelling of the place, where St. Patrick was born, according to Fiech.

<sup>202</sup> It states: "Natus est igitur in illo oppido, Nempthor nomine, \* \* \* \* \* Patricius natus est in campo *Taburne*."—"Secunda Vita S. Patricii," cap. i., p. 11.

<sup>203</sup> It reads: "Natus est igitur Patricius in illo oppido Nemthor nomine: \* \* \* \* \* Patricius natus est in Campo Taburnie."—"Tertia Vita S. Patricii," cap. i., p. 21.

Clude—now understood to be Strath Clyde—and that he was born, in Nempthur, which town was on the Taburnian plain.<sup>205</sup> This Life is of very ancient date, and it seems to indicate some old Irish tradition, concerning the saint's birth taking place in France.<sup>206</sup> The Fifth Life is thought to have the merit of being even more explicit; <sup>207</sup> for, it states, he was born at Bannave Tiburniæ, in the Nentria—interpreted the Neustria—province.<sup>208</sup> Here, it is asserted,<sup>209</sup> we may observe the same confused tradition, regarding the saint's French origin; since, Neustria<sup>210</sup> is said to have been a name, during the Merovingian period,<sup>211</sup> for that whole district, comprised between the Meuse and the Loire. The Sixth and best-known Life, by Jocelyn,<sup>212</sup> has Nempthor, and the village of Taburnia, near the Irish Sea; and, apparently set down in a manner, to correct a mistake of previous authorities, on this subject. In fine, the Seventh Life<sup>213</sup> declares, that St. Patrick belonged to the Alclud Britons,<sup>214</sup> and that his birthplace was Nempthur.<sup>215</sup> The Irish Tripartite Life calls it Nemtur.<sup>216</sup> The Breviaries repeat many of the foregoing names, very vaguely, and with little attempt to fix the actual localities, where they are now to be found.<sup>217</sup> We have already seen, that one Irish Manuscript Life<sup>218</sup> of St. Patrick states, he was born at Eptor—probably a misspelling of Emptor—placed in Provence, France.<sup>219</sup> Thus, it will be observed, that in the principal authorities presented, there is a concurrence, in accepting the locality, so variously denominated, Nempthur and Emptor. The localities, called Enon,—most probably a corrupt version for the word “enim,”—and Benaven Taberniæ, a rethought to be named, by St. Patrick himself. Furthermore, there is no appearance of certainty, in the minds of the different writers, as to the exact sites of those places mentioned. No one

<sup>204</sup> It adds, “juxta Thyrrenum possidet.”

<sup>205</sup> It says, “Sanctus ergo Patricius in oppido Nempthor nomine; \* \* \* Quod oppidum in campo Taburniæ est, qui Campus tabernaculorum dicitur,” &c.—“Quarta Vita S. Patricii,” cap. i., p. 35.

<sup>206</sup> Such is the opinion advanced, by Mr. John Cashel Hoey; yet, we consider it hardly sustained by the statements, contained in the Fourth Life.

<sup>207</sup> According to Mr. John Cashel Hoey.

<sup>208</sup> It states, “Brito fuit natione: \* \* \* de vico Bannaue Tiburniæ regionis, haud procul a mare occidentali: quem vicum indubitanter comperimus esse Nentriæ provinciæ, in quâ olim gigantes habitasse dicuntur.”—“Quinta Vita S. Patricii,” lib. i., cap. i., p. 51.

<sup>209</sup> By Mr. John Cashel Hoey.

<sup>210</sup> It is thought, the name Neustria or “New-land” may have originated from its having been a newly-conquered country. See Baxter, at Neustria. This name is said to have begun with the Franks, and to date only from the death of Clovis.

<sup>211</sup> See Hadrian Valesius, at Neustria, in “Notitia Galliarum.”

<sup>212</sup> He states, “Brito natione in pago Taburnia vocabulo, hoc est, tabernaculorum campo, eo quod Romanus exercitus tabernacula fixerit ibidem, secus oppidum Nempthor degens, mari Hibernico collimitans habitatione.”—“Sexta Vita S. Patricii,” cap. i., p. 65.

<sup>213</sup> It states: “De Britannis Alcludensibus originem duxit Sanctus Patricius.”

<sup>214</sup> See Rev. William G. Todd's “History of the Ancient Church in Ireland,” p. 6.

<sup>215</sup> Thus, it is interpreted, “quod ex vocis etymo cælestem turrem denotat, \* \* \* patria et nativitatís locus fuit.”—“Septima Vita S. Patricii,” pars. i., cap. i., p. 117.

<sup>216</sup> See Sister Mary Francis Clare Cusack's “Life of St. Patrick,” p. 372.

<sup>217</sup> The Breviary of Paris, printed A.D. 1622, says: “in Britannia natus \* \* \* piè educatus in oppido Emphthori,” noct. ii., lect. iv. The still older Breviary of Armagh states, “in illo Britannæ oppido nomine Emptor,” lect. i. The old Roman Breviary, printed at Venice, A.D. 1522, says simply “S. Patricius, genere Brito,” lect. i. The Breviary of Rheims, printed A.D. 1612, states, “in maritimo Britannæ territorio, quod Hiberniam respicit,” lect. iv. A still more ancient Rheims Breviary has “in maritimo Britannæ territorio natus,” lect. iv. The Breviary of Rouen is said to read “In Britannia Gallicana.” The Breviary of the Canons of St. John of Lateran, printed in 1635, states, that the Irish Apostle was “ex Britannia magna insula;” while a still more ancient one, printed at Bruxelles, A.D. 1622, has “Patricius ex Britannia magna insula.” See Colgan's “Trias Thaumaturga.” Appendix i., pp. 189 to 196.

<sup>218</sup> Transcribed by Michael Mahony of Ardee, in the county of Kerry, A.D. 1821.

<sup>219</sup> See Chapter i., n. 227, of this Life.



of them ventures to name that exact district, or diocese, where Enon—a doubtful locality—or even Emptor, Bonaven and Tabernia are to be found.

It is probable enough, that a perusal of the Jesuit Father Malbrancq's historical work,<sup>220</sup> and some fancied topographical coherences, guided Dr. Lanigan to his conclusion, that St. Patrick must have been a Continental or Gallic Briton, by birth. When speaking of Britain, in his own Confession, and when living with his parents there,<sup>221</sup> it is thought, St. Patrick could only have meant Gaul,<sup>222</sup> and such, too, was the presumed opinion of some early writers of his Acts. Here, likewise, it has been asserted, the early topographical names may be discovered.<sup>223</sup> In later times, the Gallic Britain of St. Patrick's birth, it is alleged, became confounded with Great Britain.<sup>224</sup> Certain reasons have been adduced,<sup>225</sup> for identifying Bonaven with Boulogne; and for making Taberniæ<sup>226</sup> agree with a city,<sup>227</sup> very famous in those French wars, waged during the middle ages. This latter word has not only mystified Colgan, but certain authors of those Lives, whose authority he chose to follow. While they left out Bonaven, because it did not agree with Nemthur, they retained the word Taberniæ, or, as they choose to write it, "Campus Taburniæ."<sup>228</sup> They endeavoured also to account for this etymon, by making it a district, that got its name, because they assumed it had been the site for a Roman camp, in which there were tents or tabernacles.<sup>229</sup> To sustain his identification, however, Dr. Lanigan supposes a mistake of spelling, and that for Taburniæ, we should rather read Tarveina.<sup>230</sup> St. Gregory

<sup>220</sup> See "De Morinis et Morinorum Rebus," Tornaci Nerviorum, A.D. 1639, 1654.

<sup>221</sup> He says: "Iterum post paucos annos in Britanniiis eram cum parentibus meis." "Confessio S. Patricii," p. 9. Ware's edition. The Bollandist edition, and that of Father Joachim Lorenzo Villanueva, have "in Britannia." See Dr. O'Connor, in Prolegomena "Rerum Hibernicarum Scriptores," who has Britanniiis, tomus i.

<sup>222</sup> "Pergere in Britannias, etsi libentissime paratus irem, quasi ad patriam et parentes; et non id solum, sed eram usque ad Gallias visitarem fratres meos, ut viderem faciem sanctorum Domini mei." See "Confessio S. Patricii," cap. iv., sect. 19, p. 203. Villanueva's "Sancti Patricii Ibernorum Apostoli, Synodi, Canones, Opuscula." This seems to indicate a more distant situation from Ireland, when St. Patrick wrote, than Great Britain presented.

<sup>223</sup> It may be observed, that Dr. Lanigan does not attempt to identify, the two localities, called Enon and Nemthur. The former he has regarded as being too insignificant, while the latter, he did not believe, had any existence, as a town, but rather as a province.

<sup>224</sup> To prevent such a misconception, in the lessons for St. Patrick's Office, the corrector of the Rouen Breviary inserts: "In Britannia Gallicana ortum." See the Bollandists' Commentarius Prævius, sect. v., at St. Patrick's Acts, tomus ii., Martii xvii., p. 522.

<sup>225</sup> By Rev. Dr. Lanigan.

<sup>226</sup> While Dr. Lanigan accounts for a change, in the verbal structure, by considering the usual transmutation of *b* into *v*, he overlooks the letter *r*, and its force. This

letter does not, by any means, so easily glide into the changes of dialect.

<sup>227</sup> Dr. Lanigan has confounded Therouanne, lying at some thirty miles from Boulogne, with another town, at least twenty miles still farther removed. Most certainly, Therouanne did not stand in the near relation he has supposed to Boulogne. Yet, Malbrancq, who appears to have been Dr. Lanigan's chief authority, does not omit to mention, that Tervanna and Taruanna are two entirely distinct places. Tervanna had been the old Roman name, given to the town, now known as Saint Pol: while Taruanna was that which formerly applied to Therouenne, as now called. See "Comitum Tervanensium Annales Historici," Collectore Th. Turpin Paulinate. Ord. Predicat. 1731.

<sup>228</sup> After telling us, that St. Patrick was born at Nemthor, the author of his Second Life professes to give us the reason, why it bore such a name, "campus autem Tabernaculorum, ob hoc dictus est, eo quod in eo Romani exercitus quodam tempore tabernacula sua ibi statuerunt hyemali frigore."—"Secunda Vita S. Patricii," cap. i., p. 11. The Third Life has almost the same words. See cap. i., p. 21; and, in substance, the Fourth Life quite accords. See cap. i., p. 35. The Sixth Life agrees. See cap. i., p. 65.

<sup>229</sup> So understand all the ancient writers of St. Patrick's Acts, and the old Commentators on them.

<sup>230</sup> See more on this subject, in Hadrian Valesius, "Notitia Galliarum," at *Gessoriacum* and *Tarvenna Morinorum*.

<sup>231</sup> It may be objected, that "Tabernia"

of Tours has called the inhabitants, by the denomination, Tarabannenses.<sup>231</sup> Under the name; *Civitas Morinorum*, it has been frequently alluded to, as having been a principal city, belonging to the Morini.<sup>232</sup> Boulogne was also situated in this region,<sup>233</sup> and it was so connected with Tarvanna,<sup>234</sup> that both places anciently formed only one episcopal See. Thus Jonas,<sup>235</sup> writing nearly twelve hundred years ago, calls Audomarus,<sup>236</sup> Bishop of Boulogne,<sup>237</sup> and of Tarvana.<sup>238</sup> We must adopt, notwithstanding, the meaning of the old biographical writers, "Campus Taberniæ," or "Taburniæ," meaning "the plain of tents;" and, it seems the most natural conclusion, to be drawn from this special investigation.

In St. Patrick's Confession, his father Calphurnius, or Calpornius, the Deacon, is said again to have been a priest of the town of Bonaven Taberniæ.<sup>239</sup> Near the town, it is thought, he had a small villa, called Enon,<sup>240</sup> where St. Patrick became a captive.<sup>241</sup> Here, however, we find neither a town, nor a province, called Nemthor, nor Alcluit. It has been supposed, by Dr. Lanigan, that St. Patrick's probable reason for distinguishing Bonaven,<sup>242</sup> by the adjunct Taberniæ, was, lest it might be confounded with the Italian Bononia, now Bologna, or with a Bononia, in Aquitain; as, in the same manner, to avoid

is a different name from "Tarvanna." Owing to the usual commutation of *b* for *v*, however, and, *vice versa*, we might read "Tavernia." Thus, Tarvanna was called by some "Tarabanna."

<sup>232</sup> Malbrancq says, this capital of the Morini got the name of Tarvanna, from a prætor Tarvannus, in the time of Augustus. He writes, "Tarvannæ nomen accepit, quod etiam ad circumjacens territorium sese extendit." He quotes, from the frontispiece of its old cathedral, this verse: "Ex Morinis Tarvana vocor prætore volente." See "De Morinis," lib. ii., cap. 4.

<sup>233</sup> Bucherius maintains, that Boulogne was an ancient See, and that it had a bishop, in the time of Constantine, or, at least, when his sons flourished. See "Belgium Romanum," lib. viii., cap. 15.

<sup>234</sup> To account for a difference of name, the transposition of a syllable, or of a letter, may have occurred. This has frequently been admitted, in old words; and, particularly, in writing the names of places. The two first syllables, as often happens in old records, are transposed. See Hadrian Valesius, at *Gessoriacum*. So we find, *Linerensi* for *Liriniensi*, in an old tract on the Liturgy, quoted by Ussher, p. 343. Nogesia, the name of a town, became Genesia; Dunbritton has been modified, into Dunbertane, Dunbarton, Dumbarton.

<sup>235</sup> In his "Vita S. Eustacii."

<sup>236</sup> He writes "Bononiæ et Tarvanensis oppidi præsulæm."

<sup>237</sup> Some writers have said, that the See of Boulogne was first established, A.D. 1566. This is a mistake, founded upon a practice, introduced in the middle ages, of denominating the See from Tarvanna or Terouanne alone, on account of its greater local dignity. But, after the destruction of Terouanne, by the Emperor Charles V., in 1553, the See of Boulogne was restored. See

Hadrian Valesius, in the passage already cited.

<sup>238</sup> The old diocese of Terouanne contained 800 parishes, in the countries of Flanders, Artois, and the Boulonnais.

<sup>239</sup> Probus agrees with the Confession, except that, according to Colgan's edition, for Bonavem Taberniæ, he has "de vico Bannave Tiburniæ regionis;" and, he adds, that it was not far from the Western Sea, or Atlantic Ocean: "haud procul a mari occidentali," lib. i., cap. i.

<sup>240</sup> The Armagh and Cotton MSS. have simply *enim*; but, this is said to bear no correct meaning. Ware has it, Enon, and this is guessed to be the true reading.

<sup>241</sup> He says: "Patrem habui Calpornium Diaconem, filium quondam Potiti Presbyteri; qui fuit e vico Benaven Taberniæ villam enim (Enon) propè habuit, ubi ego in captivam decidi."—"Confessio S. Patricii," cap. i., sect. i. Villanueva's Edition, p. 184. Some verbal differences are to be found, likewise, in other versions.

<sup>242</sup> We may easily suppose, that some errors of transcription might have crept into Probus' text; yet, as to Bannave, there is no material difference between it and Bonavem. *Ban* might be used for *Bon*, (Baxter, Glossar, &c., at Bonium), and the final *m*, which has a sort of nasal termination, as it is still with the Portuguese, could be omitted, so as to write for it Bonavem, or Bonauen—*v* and *u* being one and the same letter—Bonaue. Probus' addition of "regionis," is thought worthy of notice, since it corresponds with what Dr. Lanigan has advanced, concerning "Travanensis regio." See "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. vii., and nn. 70, 71, 72, pp. 94 to 96.

<sup>243</sup> According to Mr. John Cashel Hoey—who adopts this opinion of Dr. Lanigan—Dr. Rock entirely mistakes St. Patrick's

a similar confusion, the French call it, at present, Bolougne-sur-Mer,<sup>243</sup> in Picardy. The Romans knew it under the denomination of Gessoriacum. However, about the reign of Constantine the Great, its Celtic name Bonaven, or Bonaun, or otherwise Bonon, Latinized into Bononia, is said to have become more general.<sup>244</sup> Again, it has been authoritatively stated,<sup>245</sup> that Am, or Aven,<sup>246</sup> signifies a river, in the Celtic language, and, therefore, the town was so called, from its having been situated, at the mouth of a river.<sup>247</sup> *Bon* signifies, "mouth," while *on*, or *avon*, means a "river;" wherefore, it has been observed,<sup>248</sup> that Bononia can be no other than Bonavon,<sup>249</sup> or Bonaun; for, *aven*, *avem*, *avon*,<sup>250</sup> and *aun*, are pronounced in a similar manner. As for the addition of Taberniæ, it designates the district of Tarvanna, or Tarvanna, otherwise Tarabanna, which was a celebrated and an ancient city, not far removed from Boulogne.<sup>251</sup> If Dr. Lanigan had been enabled to perfect the proof, and to follow it up, by local research and by the light lately cast on the geography of Roman Gaul, this matter should have come in a far more complete form, from his erudite pen, as Mr. John Cashel Hoey modestly observes; but, failing the conditions, it became a fair subject for his own discussion. He suggests, what must be thought very remarkable, in the neighbourhood of Boulogne, towards the close of the seventeenth century, an old tower was to be seen; and, D'Anville, with other writers, has asserted, this was identical with a tower, erected by Caligula for a lighthouse, on the northern coast of France.<sup>252</sup> Eginhard speaks of Charlemagne repairing the Boulougne tower, which, even then, must have been of ancient construction. It seems quite possible, the Pharos, or, *turris arduus*, may not only be identical with the monument described;<sup>253</sup> but, that it may even have corresponded, with the Nemthor<sup>254</sup> of St. Patrick's Acts. Another consideration must be taken into account, that our Apostle is generally regarded, as having been Roman by descent, as likewise by his education, received in a province, where Roman civilization and government had long prevailed, where the Latin language was spoken, and where the privileges of the Roman Empire extended. In like manner, he was Roman by the possession of nobility, which he himself declares. Of this circumstance, his name affords a curious illustration.<sup>255</sup> In addition, he was of Christian parentage, and yet a Celt of

Confession, in objecting, that a wilderness must be sought for at this place. See his work, "Did the Early Church of Ireland acknowledge the Pope's Supremacy?" answered in a Letter to Lord John Manners," p. ix. The wilderness alluded to lay between St. Patrick's landing-place, after his exile, and where his friends dwelt.

<sup>244</sup> "Gessoriacum Gallî circa Constantini maximi principatum mutato nomine Bononiam vocare cœperunt."—Hadrianus Valesius, in his "Notitia Galliarum," at the word *Gessoriacum*.

<sup>245</sup> By Bullet, in his "Dictionnaire Celtique." See "Memoires sur la Langue Celtique," tome ii.

<sup>246</sup> See at *Am*, *Aven*, *Avon*, *On*. *Ibid.*, pp. 39, 104, 105, and tome iii., p. 218.

<sup>247</sup> *Ibid.*, tome i., p. 55, at the word Boulogne.

<sup>248</sup> "Gallorum Bononia eodem pene est etymo, quasi dicas *Bon-avon* sive *Bon-aun*." See Baxter, Glossar. AA. Britan. ad *Bonum*.

<sup>249</sup> Originally it may have been written Bononen, to signify Bononenses Taberniæ,

according to Mr. Hoey.

<sup>250</sup> Even in England, *Avon* has retained its Celtic signification, and it means "a river."

<sup>251</sup> Under the modern name of Terouanne, the ruins of this place are even yet traceable; while its name had been extended to a considerable district surrounding it, and thence, "pagus Tarbannensis," or, "Tarvannensis regio," had been applied to this locality.

<sup>252</sup> See Suetonius, "Vita Caligulæ."

<sup>253</sup> See Sir Francis Palgrave's "History of Normandy and of England," vol. ii.

<sup>254</sup> Taking the authority of O'Brien's "Irish Dictionary," might not Ailcluide be formed from *Ail*, "a rock," and *Cluaide*, "a cliff."

<sup>255</sup> Gibbon says, "At this period, the meanest subjects of the Roman Empire assumed the illustrious name of Patricius, which by the conversion of Ireland has been communicated to a whole nation."—See "History of the Decline and Fall of the Roman Empire," v., vi.

<sup>256</sup> The great military importance of Boulogne may be assumed, even before the



Britain, by blood. The fact, that the district between Boulogne and Amiens, about his time, had been inhabited by a clan, called Britanni, may have misled those writers, who supposed he must have been born in the island of Britain, as likewise those who held that, if born in France, he must have derived his origin from a part of it, subsequently called by the name of Brittany. Now, supposing, that Dr. Lanigan had rightly succeeded in his conjecture, regarding Boulogne, we must endeavour to discover, whether other places, named in the Confession, in St. Fiach's Hymn, and in the old Acts, can be identified with localities, still existing, within a proper circumscription of the Roman military occupation, around that city. These must likewise bear a certain and an unquestionable antiquity, at least nearly approaching St. Patrick's time.<sup>256</sup>

The effort of Dr. Lanigan, to identify the Taberniæ of Bonaven, or of the supposed Boulogne, with Therouanne, is not a successful one, according to Mr. John Cashel Hoey. But, this latter writer holds, that it seems no very difficult matter, to identify its site with Desvres,<sup>257</sup> which, to the eye and on old Maps, has the vestiges of a great Roman military position. It was a vast place of arms, and it has tracings of fortified walls, a fosse, with lines of circumvallation. Hard by, on the forest edge, are the *Sept Voies*, or *Septemvium*. Here has been traced the meeting of seven great military roads, leading from and to various other principal strongholds, which maintained the Roman power, throughout Northern and Western Europe. Any person, who carefully examines the Chart of Roman Roads in the Department, *Pas de Calais*, as published by the Commission of Departmental Antiquities,<sup>258</sup> cannot fail to perceive, how this present obscure village—which certainly had never been raised to the rank of a Roman city—nevertheless became at one time a great nucleus of Imperial power. The fragment of an ancient bridge is still known, as the *Pont de César*. The *Septemvium*, with its remarkable concentration of roads, is alone sufficient to indicate its local military importance. There is one road, leading straight to Amiens; another, that reaches the sea, by the mouth of the Canche stream; another, that runs into the harbour of Boulogne; one road joins the highways from Saint Omer, and from Tournehem, while it carries them on to Wissant,<sup>259</sup> and Sangate, the

period of which we treat. It was the point, from which England had formerly been invaded, in the time of Julius Cæsar. It was the principal military Roman settlement, in Northern Gaul. Julian the Apostate held his head-quarters there, shortly before the birth of St. Patrick. All around its situation, the surface is marked by roads and mounds, which exhibit the peculiarities of Roman construction. In a recent Essay, by M. Quenson, an accomplished scholar of Saint Omer, it has been stated, that eighty-eight different works have been written, in order to settle the site of the Portus Itius, whence Cæsar embarked to invade Britain. No less than nineteen different localities have been assigned, for this debarcation. M. de Laulcy wrote a work, since Mr. Quenson published his Essay, and the latest researches seem to have finally determined the controversy, on this point. The absorbing interest and great ability, with which this difficult problem has been investigated, in a country where such zealous and learned scholars are to be found, leaves an inquirer

somewhat still to glean, in places which are farther inland from the famous Port, they have so long laboured to identify, and especially as referring to our subject, that most engages the Irish ecclesiastical historian's attention.

<sup>257</sup> Its position, relative to Boulogne, will be found, on the "Atlas de l'Histoire du Consulat et de l'Empire," dressé et dessiné sous la direction de M. Thiers, par M.M. A. Dufour et Duvoitenay, gravé sur acier par Dyonnet. Carte No. 24. Paris, 1859, 4to.

<sup>258</sup> See "Statistique Monumentale du Département du Pas de Calais." Publiée par la Commission des Antiquités Départementales. Arras: chez Topino, Libraire, 1840.

<sup>259</sup> Portus Itius, or Witsand, has not yet supplanted the ancient Gessoriacum. In the early part of the Roman era, and until the end of the reign of Claudius, it was the accustomed point of transit, between Gaul and England, for the embarkation of the Romans. See a critique, in the Gentleman's Magazine, for June, 1857, on Sir Francis

supposed Portus Itius<sup>260</sup> and Portus Inferior ; a fifth road extended to Terravanna and Arras ; the sixth ran to Taruanna ; while the seventh reached Saint Omer.<sup>261</sup> Not unconscious of its difficulties, Mr. John Cashel Hoey approaches the etymology of Desvres, which in the Latin of the middle ages,<sup>262</sup> is spoken of as *Divernia Bononiensis*.<sup>263</sup> The name, Desvres, has evidently undergone some strange, yet traceable, variations and modifications.<sup>264</sup> Its first appearance, as a French word, is Desurennnes.<sup>265</sup> This

Palgrave's "History of Normandy and of England."

<sup>260</sup> The Reviewer already quoted shows, that Sir Francis Palgrave has identified Portus Itius with Wissen, now standing inland, at a distance of about four miles from the Sael water. Froissart speaks of Wissen, as a large town, in 1346. The Reviewer refers, also, to an able article on this subject, by Mr. George Long, in Dr. Smith's "Dictionary of Ancient Geography." See vol. ii., pp. 99, 100.

<sup>261</sup> "Would so many roads," enquires Mr. John Cashel Hoey, "communicating with places of such military importance, have been concentrated by a race of such a centralizing talent as the Romans, anywhere except at the site of a great city, or a great camp? On the ancient maps, indeed, the country, which lies between Desvres and Boulogne, along the Liane, is simply marked *Castrum*."

<sup>262</sup> See "Notice historique sur la ville de Désurène, Divernia, aujourd'hui Desvres." Par M. d'Ordre. Boulogne, 1811.

<sup>263</sup> There is the epitaph of a churchman, born in the place, and which says on his behalf:—

"Me Molinet pepérit Divernia Bononiensis."

A local historian, Baron d'Ordre, speaks of the place, as "Desurene, *Divernia*, aujourd'hui Desvres."

<sup>264</sup> "It is a very curious fact," remarks Mr. John Cashel Hoey, who reasons very ingeniously on etymological affinities, "that in England the Roman camps seem to have been always known as "Castra," while in Gaul the *Tabernæ* is the name which generally adhered to them. Lanigan says, and correctly, so far as I have been able to discover, that there is no trace of a Roman station called *Tabernæ* in England, while the affix *chester* is the most common in its topography. In England, it may be said the Romans encamped: in France, the *Tabernæ* meant a more settled and familiar residence, as familiar as the Caserne of the Empire. It would be interesting to inquire whether as many cities in France do not derive their origin from these military stations, as England has of Chesters. But the student who attempts this task will be sure to find the Latin word almost defaced beyond power of recognition, by the etymological maltreatment which it has sustained in

that conflict of consonants, which has resulted in the present high polish of Academic French. I may mention one or two instances, to show how little violence I do to French philology in identifying the *Divernia Bononiensis* of the middle ages with the *Tabernæ* of Boulogne. Saverne, in Lorraine, is well known to be the *Tabernæ Triborocorum*. It was known, in a semi-Germanic form, as *Elsas Tabern*. Gradually the sibilant *ss* of the first word invaded the second ; and it has long settled down into one word, in the form of Saverne. The *Tabernæ Rhe-nana*, on the other hand, retained the hard *b* instead of converting it into *v*, as inevitably happened in the south, and instead changed the *T* into *Z*, Rhein-Zabren. In ages which had no hesitation in changing the pure dental *T* into the sibilant dentals *S* or *Z*, it will not be considered surprising, that it was sometimes changed into *D*—the only other pure dental sound. Indeed of all the transmutations of letters, those of *d* and *t*, and those of *v* and *b*, are notoriously the most common. The Irish *d*, says O'Donovan, 'never has such a hard sound as the English *d*.' Again, 'in ancient writings, *t* is frequently substituted for *d*.' Again, 'it should be remarked that in ancient Irish MSS. consonants of the same organ are very frequently substituted for each other, and that where the ancients usually wrote *p*, *c*, *t*, the moderns write *b*, *q*, *d*.' Decline the Irish word *Tād*, father. It becomes *Ei dād*, his father ; *Ei thād*, her father ; *by nhād*, my father. We carry the tendency into English. The mistake is one from which certain parts of Ireland, as well as certain parts of France, are not exempt even to the present day ; and, in Munster, one may still hear, as in the times when the ballad of 'Lillibullero' was written, the letter *d* occasionally used where the tongue intended *t* or *th*. Nor is this vagary of speech confined to the Irish. Why do the Welsh say Tafyd for David ? It is the most frequently recurring of that systematic permutation of consonants, which is one of the chief difficulties of the Cymric tongue. The Welsh *d* and *t* turn about and wheel about in their mysterious alphabet without the slightest scruple. In German, the convertibility of the same letters is also very marked. The German says *das*, for that, *dank*, for thanks, *durst*, for thirst ; and again *Teufel*, for devil, *tanz*, for dance, *theil*, for dial."

<sup>265</sup> "Il n'y pas 50 ans, que la nom de

seems to have been derived, from Desvres sur Enna, or Desvres, upon the ancient *Fluvius Enna*<sup>266</sup> of the Romans, and now called the Liane. This particular stream flows past Boulogne, giving its name to a little village, Enna,<sup>267</sup> built near the forest. By derivation, however, only the first two letters of the original word, Desvres, are left. How do they disappear, it may be asked, or why do they re-appear, in the modern form of the word? What may have been its original name, also, is a matter for historic investigation. About eight miles distant from Desvres, and towards the north, within the military circumscription, of which it is the centre, a river, called the Em, or Hem, flows by a village, Tournehem,<sup>268</sup> having a great antiquity. This, Mr. Hoey thinks, may be identical with the Nemptor, or Emtor, of St. Patrick's Lives. In the ordinary geographical dictionaries, we find it recorded, that Julius Cæsar slept at Tournehem, while on his way to embark for that well-known event, in his military career, the invasion of Britain.<sup>269</sup> This town now contains a Roman arch, with the ruins of a Roman tower. From the latter circumstance, this village, likewise, derives its name, Tournehem, or, as it was written in Malbrancq's time, Tur-n-hem. The tower, in conjunction with the river, is thought to show the derivation of the word, at a glance. But, the exigencies of Irish verse, in St. Fiach's Hymn, it is said, simply caused their transposition. Now, regarding the commutations of letters in French, the Dictionary of the Academy<sup>270</sup> and that of Bescherelle<sup>271</sup> lay down this principle very plainly—that *t* is a letter, which requires a lingual and dental effort, to pronounce like

Desvres a prévalu sur celui de Desurenne que cette ville avait toujours porté auparavant."—M. L. Cousin, "Mémoires de la Société des Antiquaires de la Morinie," vol. iv., p. 239. M. Cousin's papers, on Monthulin and Tingry, in the Transactions of this Society, are in general accord, with what has been said about the ancient military importance of the whole district around Desvres.

<sup>266</sup> By Malbrancque, its Latin name has been so written.

<sup>267</sup> That we may presume to identify St. Patrick's Enon, with this undoubtedly Roman Enna, is thought warrantable, when such a similarity and coincidence of place and circumstance survive so many centuries. Thus, the locality, Enon, has been interpreted "River House," or "River Lodge," from *Enn* "a habitation," and *On*, "a river." See Bullet, at *Enn*.

<sup>268</sup> "Ce lieu existait lorsque les légions romaines pénétrèrent dans la Morinie, l'an de Rome 697, ou 57 ans avant l'ère vulgaire, et consistait alors en un château fort garni de tours, d'où est venu, selon Malbrancq, la dénomination de *Tournehem*, du latin à *Turribus*. Cæsar s'empara de ce château et y fit quelque séjour pour l'avantage de sa cavalerie. Environ deux siècles et demi après, c'est à dire en 218, Septime-Sévère, autre empereur romain, fit camper dans le voisinage de Tournehem (sur la montagne de Saint Louis) une partie de son armée destinée pour une expédition contre la Grande Bretagne, qu'il effectua glorieusement la même année."—P. Collet's "Notice Historique de Saint Omer, suivi de celles de Therou-

anne et de Tournehem," Saint Omer, 1830. Both M. Collet and Père Malbrancq, however, overlook the obvious derivation of the word—though both note the name of the river, which flows through the town, and which M. Collet calls "la rivière de *Hem* ou de Saint Louis."

<sup>269</sup> M. H. Piers, in the "Mémoires de la Société des Antiquaires de la Morinie," Saint Omer, 1834, says, "César après s'être emparé des forteresses de la contrée s'y rendit de Therouanne, Sithieu et Tournehem, l'an 55 ou 56 avant l'ère vulgaire, pour subjuguier la Grande Bretagne." In the same volume, there is an interesting paper, by M. Pigault de Beaupré, on the Castle of Tournehem, which, he says, was partially rebuilt by Baldwin II., Count of Guines, in 1174, and it continued to be a principal residence of the Dukes of Burgundy, at so late a date as 1435. But, the vastness and solidity of the works, which he describes—some of them subterranean roads, evidently used for communication with other fortified works—clearly indicate their Roman character. Baldwin—a prince far in advance of his age—seems to have attempted to revive Roman ideas, and to rebuild Roman works, wherever he found them within his dominions. The castle of Hâmes, near Calais, which he rebuilt, and which he ceded to the English, as part of the ransom for King John of France, was, also, as M. Pigault de Beaupré shows, of Roman construction.

<sup>270</sup> See "Dictionnaire de l'Académie Française."

<sup>271</sup> See Bescherelle, "Dictionnaire National," Paris, 1857.



*d*, its correlative, weaker and softer. With such a letter, it is frequently confounded, not alone in the German dialects, but in the greater number of languages. In Latin, this letter *t* is frequently substituted for *d*: thus, *attulit* for *adulit*. Formerly, Latin writers had *set*, *aput*, *quot*, *haut*, instead of *sed*, *apud*, *quod*, *haud*.<sup>272</sup> Some of our Irish writers had interpreted the word *Neimtur*, to mean "Holy Tower," thus, *Neim* "holy," and *Tur*, "tower;" until the late Professor Eugene O'Curry concluded, when compiling his valuable Catalogue of those Irish Manuscripts, existing in the British Museum, and after a minute examination of a Manuscript, which is supposed to be the oldest copy of St. Fiech's Hymn in existence, that the word has been misspelled,<sup>273</sup> and should really be written, *Emtur*.<sup>274</sup> Other Manuscript Lives of St. Patrick have *Emtor*, *Eptor*,<sup>275</sup> *Emptor* and *Empter*.<sup>276</sup> However, as Mr. John Cashel Hoey observes, the *n*, was not merely inserted, as Mr. O'Curry imagined, to fill up a *hiatus* in the line; but, it was obviously a part of it, and a copulative, quite as common in Celtic words, as *de* is found in modern French. Besides, it has precisely the same meaning.<sup>277</sup> In addition, a modern writer of St. Patrick's Life has explained *Nemthur*, by *Holy Tours*, *i.e.*, the city of *Tours*, in France. Thence, he concludes, also, that our Irish Apostle had been a native of that city.<sup>278</sup> However, this inference can hardly be reconciled with the supposition, that St. Patrick's family lived very near the sea, nor can it accord with some other important circumstances, which will be shown, in a subsequent part of this Life.<sup>279</sup> The existence of such a town or village as *Nemthor*<sup>280</sup> is not believed, by Dr. Lanigan; still, he thinks, it may be resolved, by a series of changes, into *Nevthur*, *Nephthur*, or *Nepthur*,<sup>281</sup> from Irish vocables. He supposes it to have been a province or territory, well known, at the time when St. Fiach's Hymn had been composed; and, he proceeds to show, that it comprised an extensive tract, be-

<sup>272</sup> The conversion of *v* into *d* is even more common. We find a familiar illustration of this change, in the old Latin name for Ireland. As almost every student knows, our island was variously written, *Ibernia*, *Ivernia*, *Hibernia*, *Juvernica*, and *Iernia*. However, the English word *Tavern*, which is exactly derived from the Latin *Taberna*, is a still more apposite illustration, as regards the present enquiry. The intermediate vowel swayed in sound, with those consonants, which enclosed it. As the primary Latin *t* changed into the softer and feebler *d*, and the *d* into *v*, the intermediate *a* lost its full force. Mediæval Latin melts it into an *i*, in the word *Divernia*. Again, the modern French form, *Desvres*, brings it back, towards its place, at the head of the alphabet. Nor does it run the whole vowel gamut, as from *Ibernia* to *Juvernica*.

<sup>273</sup> It is stated, that *N* is but a prefix introduced, to fill a *hiatus* in the text, while *Emtur* is the proper verbal form. This word, then, means, not Holy Tower, but a tower, belonging to some place or person, indicated by the word *Em*.

<sup>274</sup> It is said to be even so spelled, in some of our Breviaries.

<sup>275</sup> In one Manuscript, this is said to have been in Provence, France.

<sup>276</sup> See nn. 226, 227, 233, 234, in the First Chapter of this Life.

<sup>277</sup> "Ballynamuck, for example," says Mr. John Cashel Hoey, "means the town of, or on, the river Muck. Tulloch na Daly (whose swelling dimensions the French afterwards curbed into the famous name of Tolland) is a more apposite instance."

<sup>278</sup> See Lynch's "Life of St. Patrick," chap. v., vi. This is thought the more probable, as his assumed relative, St. Martin, was Bishop of *Tours*. However, it cannot be made to agree, with the text of St. Patrick's Confession. That city, in our saint's time, was so respectable and celebrated, that had the Irish Apostle been a native of it, nothing could have been more easily expressed. Nor would there have been any necessity for adding the name of the district, such as *Taburnia*. Neither could such a city as *Tours* have been denominated *vicus*. Besides, *Tours* was never comprised, in any part of *Armorica*; nor could it be referred to that province, for it lay at too great a distance from the sea.

<sup>279</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. vi., and nn. 55, 56, pp. 91, 92.

<sup>280</sup> Colgan is deemed to be responsible, for a mistranslation of its meaning.

<sup>281</sup> When Jocelyn spells *Nemphor* or *Emphor*, with *þ*, in the "Sexta Vita S. Patricii," cap. i., xi., Dr. Lanigan says he should have omitted the letter *m*.

tween the Loire and Meuse, in ancient Gaul. Consequently, Boulogne lay within this territory, usually called Neustria, but frequently also known, as Neptricum, or Neptria. We are told,<sup>282</sup> that long after St. Fiach's Hymn had been written, the name Neptria or Neustria became confined to a smaller part of this great province.<sup>283</sup> That Bannaue or Bonavem, St. Patrick's birthplace, was in the province of Nevtria,<sup>284</sup> has been asserted by Probus.<sup>285</sup> According to these writers of the Third and Fourth Lives, however, Nemthor was in Taburnia, and Jocelyn says, that Nemthor was near Taburnia. This does not well accord, with Dr. Lanigan's theory, about Neustria, or Neptria. This ancient name, he states, was applied to the old Britain; but, in course of time, and when the Normans began to invade various parts of north-western Gaul, the name Normannia was used indiscriminately for Neustria.<sup>286</sup> They were so identified, that, as one of them happened to be limited to a smaller extent of country, the other was likewise circumscribed; so that, when writing in Latin, Neustria is the term applied to Normandy, by modern writers.<sup>287</sup> The circumstance of St. Patrick calling his country Britain is regarded as affording intrinsic evidence, respecting the antiquity of his Confession; for, the saint well knew the name of his own province, and he also took into account, that it must have been known, by the people, to whom he wrote, under a like name. After the denomination Neustria prevailed, that of Britain fell into disuse.<sup>288</sup> However, in his erudite and ingenious Essay on the birthplace of St. Patrick, Mr. John Cashel Hoey concludes, by identifying *Divernia Bononiensis*, with the *Tabernia Bononiensis*, while he thinks *Tournehem* must be identical with Nemtur, or Fmtor, and Enna he makes synonymous with Enon. If it were necessary, he says, to push his proofs a step further, there is the district, called *Le Wicquet*, which is undoubtedly derived from the Latin, "Vicus,"<sup>289</sup> and, which might naturally be the *vico Bonavem Tabernia*, of which the Confession speaks; yet, the historian of Desvres, Baron d'Ordre, already cited, disputes this derivation. He maintains, the word is Celtic, and that it comes from *Wic*, a Celtic term for "wood," like our word "wicket." Both may be right, for *Vicus* may be a Latin form of the same word.<sup>290</sup> We have thus fairly analysed some of the best inferential proofs, from topographic names occurring, for France, and especially for its northern parts, as having a presumed connexion with the birth and with the early childhood of our glorious national Apostle.

<sup>282</sup> By Rev. Dr. Lanigan.

<sup>283</sup> Other names had been applied, for various portions of it. See Hadrian Valesius *loc. cit.*

<sup>284</sup> This is one of the passages, which induced Colgan to dislike Probus. The Bollandists blame him, for having used the word *Nevtria*. They say, he should have called it *Nemthuria*, and not have made a province of it, since it was only a town.

<sup>285</sup> "Why should Probus not make Nevtria a province," asks Dr. Lanigan, "having just before mentioned the town Bannaue? Was he to say, that the town of *Bannaue* was in the town of *Nevtria*? They respected, however, Probus as an author, and have defended him against an unwarrantable attack of Stanihurst. Some others, among whom Harris (*Bishops*, p. 6), have endeavoured to depreciate the authority of Probus, who, in spite of their wish to support the fable of Nemthor in Great Britain, is vastly more respectable than their favourite

Jocelyn."—"Ecclesiastical History of Ireland," vol. i., chap. iii., sect. x., and notes 94, 95, 96, 97, 98, 99, pp. 101, 102.

<sup>286</sup> Hadrian Valesius writes, "*Pagum Pontivum vitus liber de vita S. Judoci vocat; vocat et liber vetustissimus de vita B. Fursæi abbatis; et ambæ vitæ Haimonem ducem in eo pago sedem habuisse tradunt.*" See "Notitia Galliarum," at *Pontivus pagus*.

<sup>287</sup> Hadrian Valesius, at *Normannia*. In the Dedication of the "Geographia Sacra," speaking of Caen in Normandy, Bochart calls it "Cadomum Neustrie ocellum."

<sup>288</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. xv., pp. 117, 118.

<sup>289</sup> According to M. Jean Scoti, Lieutenant particulier de la Sennechaussée de Boulogne.

<sup>290</sup> Among the names of villages, in this district, of the history of which Mr. Hoey could find no trace, one was called Erin, the place where Blessed Benedict Joseph Labre was

The opinion, that St. Patrick was a Scotchman, has been held, by many of our most respectable authorities, and it has nearly the unanimous assent of all the Scottish historians<sup>291</sup> and antiquaries.<sup>292</sup> Various Chronicles and Martyrologies have been quoted, by Dempster,<sup>293</sup> to prove, that St. Patrick had been born in Scotland. Among the chief writers, who are in favour of this theory, may be named Ussher,<sup>294</sup> and Colgan. A special Dissertation, on the birthplace of St. Patrick, has been inserted, by the latter.<sup>295</sup> Sir James Ware, and his editor Walter Harris,<sup>296</sup> the Bollandists,<sup>297</sup> Rev. Alban Butler,<sup>298</sup> Rev. James Wills,<sup>299</sup> Rev. Daniel Rock, D.D.,<sup>300</sup> Rev. Dr. James Henthorn Todd,<sup>301</sup> Alfred Webb,<sup>302</sup> as, also, various other writers, maintain this view. Special Treatises have been written, by the Rev. Duncan Macnab,<sup>303</sup> J. A. Turner,<sup>304</sup> and Very Rev. Laurence Canon Toole,<sup>305</sup> to establish this claim for St. Patrick's nativity in Scotland.

Certain comments upon St. Fiech's Hymn, and which, for the first time, had been published by Colgan,<sup>306</sup> state, that Nemthur was a city in Northern Britain. They call it Alcluid, or Alcluida;<sup>307</sup> and, the name Nemphur is also translated, as meaning "heavenly" or "holy Tower."<sup>308</sup> However, the

born. The Commissioners for the Topography of Gaul, as established under the authority of the late Emperor of the French, A.D. 1858, in addition to the topographical surveys and excavations, which they have carried on, have published an oro-hydrographical map of Gaul, in four sheets; a map of Cæsar's campaigns, now out of print; a map of Gaul under Cæsar's proconsulate, in four sheets, like the first; as also some parts of an archaeological Dictionary of Gaul. The Celtic Period contains forty-two quarto sheets, and forty engraved folio plates, giving a *résumé* of the archaeological history of each locality, the name of which is set down; a map of Gaul, indicating the site of dolmens and megalithic monuments, as also that of inhabited caverns in pre-historic times; a preliminary map of Gaul, referring to the fifth century B.C.; and instructions for correspondents of the Commission. They have also in contemplation a map, showing the geographical distribution of the Gallic tribes, and a Dictionary of Gallo-Roman archaeology, from the reign of Augustus, to the period of the Frankish kings. The non-private publications of the Commission, and such as are not out of print, can be had, at the Librairie Militaire de Dumaine, in Paris. In an issue of the *Academy*, A.D. 1873, M. Henri Gaidoz calls special attention to the very interesting results, then reached by the Commission.

<sup>291</sup> See James Walsh's "History of the Catholic Church of Scotland," chap. iii., pp. 40, 41.

<sup>292</sup> See William F. Skene's "Celtic Scotland: a History of ancient Alban," vol. ii., chap. i., pp. 19, 20.

<sup>293</sup> See *Historia Ecclesiastica Gentis Scotorum*, tomus ii., lib. xv., num. 1001, p. 521.

<sup>294</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 426, 427.

<sup>295</sup> See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. ii., pp. 221 to 224.

<sup>296</sup> See Harris' Ware, vol. i., "Archbishops of Armagh," pp. 5, 6.

<sup>297</sup> See "Acta Sanctorum," tomus ii., xvii. Martii. De S. Patricio, Episcopo, Commentarius prævius, sect. ii., pp. 518, 519.

<sup>298</sup> See "Lives of the Fathers, Martyrs, and other Principal Saints," vol. iii., March xvii.

<sup>299</sup> See "Lives of Illustrious and Distinguished Irishmen," vol. i., part i. First Period, pp. 85, 86.

<sup>300</sup> See his book, "Did the early Church of Ireland acknowledge the Pope's Supremacy? answered in a Letter to Lord John Manners."

<sup>301</sup> See "St. Patrick, Apostle of Ireland," chap. ii., pp. 355 to 361.

<sup>302</sup> See "A Compendium of Irish Biography," p. 430.

<sup>303</sup> See his "Archæological Dissertation on the Birthplace of St. Patrick," read in St. Margaret's School-room, at Airdee, on the 25th of September, 1865. Duffy's, Dublin: 1866, 8vo.

<sup>304</sup> See "An Inquiry as to the Birthplace of St. Patrick," read before the Society of Scottish Antiquaries, 8th of January, 1872. Edinburgh, 1872, "Archæologia Scotica," vol. v., part i., No. x., pp. 261 to 284, 4to.

<sup>305</sup> In an admirable Paper, "Where was St. Patrick born?" read at the Catholic Academia, Manchester, 1876. The learned author has kindly lent his Manuscript of this valuable Tract—yet unpublished—and it has been used with great advantage, in discussing the present question.

<sup>306</sup> See his "Trias Thaumaturga."

<sup>307</sup> See *ibid.* Scholia Veteris Scholiastæ, n. i., p. 4.

<sup>308</sup> Colgan has it, "Neamthur sive Nemptor, *i.e.*, Cælestis turris appellatur." —*Ibid.*, n. 2, p. 6. The Fourth (cap. i.) and the Seventh (lib. i., cap. i.) Life of our saint have the same interpretation. See pp. 35, 117.



writer adds, in another note, that St. Patrick and his family removed from Alcluda,<sup>309</sup> and they went, for the transaction of business, to Armorican Lethania, or Letha.<sup>310</sup> This latter word, as we are informed, has nearly the same meaning as Armorica, being styled by the British Celts, *Llydaw*, *i.e.*, *litoralis*, or "upon the shore." The First,<sup>311</sup> Second<sup>312</sup> and Third<sup>313</sup> Lives of our saint have nothing to indicate the situation<sup>314</sup> of Nemthor, and nothing whatever about Alcluda, or Alcluide; while the Fourth Life brings his parents from Armorica,<sup>315</sup> to the region of Strato-Clude, Anglicised, Strath-Clyde, where he was born. The Fifth Life has it, that Patrick's birth took place, among the Britons; that he belonged to the village Bannaue, of the Tiburnian district, and of the province of Nentria.<sup>316</sup> The Sixth Life states, that he was born and brought up, in the village, called Taburnia, near the town of Nempthor.<sup>317</sup> Again, the Irish Tripartite Life has it, that St. Patrick's origin was from the Britons of Alcluide.<sup>318</sup> Nemthor is said to have been the place of his birth.<sup>319</sup> This place, if not the other localities here alluded to, must be sought for in Scotland, to furnish the requisite evidence, that she may claim St. Patrick, as one of her many distinguished sons.

The neighbourhood of Glasgow has been generally accepted, as the probable spot, to be assigned for St. Patrick's birthplace. Here it is thought should be found that ancient North Britain city of Nemthor, otherwise called Alcluide.<sup>320</sup> Now Alcluaid or Erclud has been translated<sup>321</sup> "upon an

<sup>309</sup> Dr. Rock has asserted, that the writer of St. Fiech's Hymn and its Commentator had assigned the British city, Alcluih, under the poetical name of Nemthor, as the birth-place of St. Patrick. See "Did the Early Church of Ireland acknowledge the Pope's Supremacy?" answered in a Letter to Lord John Manners," p. iii. Yet, there seems to be little similarity, in those names, in sound or meaning.

<sup>310</sup> Camden seems to confine Letha, or, as some writers of the middle ages call it, Letavia, to that tract, now denominated Britany. See "Britannia," col. cxxxi.

<sup>311</sup> See "Hymnus seu Prima Vita S. Patricii." Strophe I, p. 1.

<sup>312</sup> See "Secunda Vita S. Patricii," cap. i., iv., p. 11.

<sup>313</sup> See "Tertia Vita S. Patricii," cap. i., iv., p. 21.

<sup>314</sup> Except, indeed, that it was situated in a plain, afterwards called "camp-field," because a Roman army had there wintered, for awhile; and, hence the spot was called Tabern, "Campus Taburni, id est, campus tabernaculorum."

<sup>315</sup> We find added, "juxta mare Thyrrenum." However, as Colgan remarks, this latter denomination means the Tuscan or Lower Sea, while the emendation he suggests for "Thyrrenum" is "Gallicum," as the Gaulish Sea was near Armorica. See "Quarta Vita S. Patricii," cap. i., p. 35, and n. 4, p. 48.

<sup>316</sup> See "Quinta Vita S. Patricii," lib. i., cap. i., p. 51.

<sup>317</sup> See "Sexta Vita S. Patricii," cap. i., iv., p. 65.

<sup>318</sup> See Sister Mary Francis Clare Cusack's "Life of St. Patrick," p. 372.

<sup>319</sup> See "Septima Vita S. Patricii," lib. i., cap. i., p. 117.

<sup>320</sup> According to the Scholiast, on the Hymn, attributed to St. Fiach. Again, in "The Four Ancient Books of Wales," edited by William F. Skene, there is an old Poem, copied from a Manuscript, formerly belonging to a Priory of Black Canons in Carmarthen, suppressed in the reign of King Henry VIII. This Poem professes to be a conversation, between Merdyn and Taliesin; and, it describes a battle, between the Britons and their northern enemies, who were routed. In the first line of the third stanza, the town of Nempthor or Nevtur is mentioned:—

"Rac denur inentur y tirran."

"Before two men in nevtur will they land."

Mr. Skene, in reference to this Poem, says: "There is one allusion in it which marks great antiquity—that to a place called "*Nevtur*"—which can be no other than *Nempthor*—the most ancient name of Dumbarton, and one not applied to it, or indeed known, after the eighth century."—Vol. i., chap. xii., p. 222. John Hardyng, who lived in the fourteenth century, wrote an English Chronicle, in verse. Relating the historic legends of that time, he says, a king, named Ebranke, who lived 800 years B.C., built the castle of Alclude:—

"In Albany he made and edified,  
The Castle of Alclude, which Dumbri-  
tayne,  
As some authors by Chronicle hath ap-  
plied,

angle or a corner.”<sup>322</sup> But, according to other writers, this denomination is resolvable into two compounds, Al, or Ail,<sup>323</sup> “a rock,” and Cluid, the name for the present River Clyde. Hence, the compound word might mean, “the rock on the Clyde.” According to this derivation, Alcluid should be in Albain or North Britain. It is supposed, this may be identical with the Petra Cloithe,<sup>324</sup> mentioned by Adamnan.<sup>325</sup> From the Clyde, also, is derived the name of that district, Strathclyde,<sup>326</sup> through which it flows; while, we are told, that the level land, on the bank opposite to Dumbarton, had been



Dumbarton Rock and Castle, Scotland.

called Ara-cluide, or “shore of the Clyde.”<sup>327</sup> The place where its insulated rock stood is described, by Venerable Bede, as on the right hand of the western gulf, which formerly divided the Picts from the Britons. There was the strong city Alcluith, where the western extremity of the Roman Wall ended.<sup>328</sup> The Irish version of Nennius, we are told, describes it, as the Cathraig, in Leamhain, or “the Rock on the Leven,” as found in the “Book of Ballymote.”<sup>329</sup> This again, is said to have been known as Dun-Britton,

And some sayen on the Pight wall  
certayne,  
At the west end it stood, that now is  
playne.”

After the thirteenth century, the name of Alcluid was supplanted by Dun-breatain, now Dumbarton. Very Rev. Canon Toole's Manuscript, pp. 30 to 34.

<sup>321</sup> See Martin A. O'Brennan's “History of Ireland,” p. 441.

<sup>322</sup> See Dr. Todd's Irish version of the Liber Hymnorum.

<sup>323</sup> See Edward O'Reilly's “Irish-English Dictionary,” under either form of the word. In Cormac's “Glossary,” translated and annotated by the late John O'Donovan, LL.D., and edited, with notes and indices,

by Whitley Stokes, LL.D., *Alt* is rendered “a cliff” or “height.” See p. 4, Calcutta, 1868, 4to.

<sup>324</sup> Meaning, likewise, “rock on the Clyde.”

<sup>325</sup> See Rev. Dr. Reeves' Adamnan's “Life of St. Columba,” lib. i., cap. 15, p. 43.

<sup>326</sup> For a detailed account of the Strathclyud Britons, see Chalmers' “Caledonia,” vol. i., pp. 235 to 249.

<sup>327</sup> Manuscript of Very Rev. Laurence Canon Toole, pp. 24 to 26.

<sup>328</sup> See “Historia Ecclesiastica Gentis Anglorum,” lib. i., cap. i., xii.

<sup>329</sup> According to Canon Toole's Manuscript, p. 27.

<sup>330</sup> See Fullarton's “Imperial Gazetteer

or "the British fort," because it was regarded as one of their chief strongholds, against the assaults of their enemies. The site is thought, also, to have been a Roman naval station, under the name of Theodosia; and, it appears not improbable, that the rock was occupied, by a Roman fort. It has an interesting history. The rock is an erupted trappean mass of basalt, protruding through beds of red sandstone, having a double peaked form, and cleft towards the summit, by a narrow, deep chasm. It rises sheer up, from the circumjacent low, flat, marshy tract, and, it stands completely isolated, from any other elevations. This is said to have been the capital city of Strathclyde.<sup>330</sup> To-day, it is known as Dumbarton, a very notable land-mark, on the north bank of the River Clyde.<sup>331</sup> A castle, and a small garrison, with the governor's house, occupy this position, from which the view is truly panoramic and gorgeous.<sup>332</sup> It must be observed, while endeavouring to prove Nemthur identical with Alcluide, or near it, Colgan was yet puzzled, to find the exact locality for such a town.<sup>333</sup> None of those writers, treating on this subject, have succeeded, by identifying St. Patrick's birth, with any single ancient locality, about or near Dumbarton, and named in original documents. Nor, in the course of carefully examining this district, by consulting recognised authorities concerning its topography, is it possible to obtain any acceptable evidence, in corroboration.<sup>334</sup> By some authorities,<sup>335</sup>

of Scotland, Topographical, Statistical and Historical," vol. i., p. 413.

<sup>331</sup> Colgan has even quoted Jocelyn as his authority for Taburnia having been situated, near to the Clyde, and on its south bank. See "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xi., pp. 66, 67, and Quinta Appendix ad Acta S. Patricii, cap. ii., p. 223.

<sup>332</sup> The accompanying view of Dumbarton Rock and Castle has been drawn on the wood, from a photograph, by William F. Wakeman, and it was engraved by George A. Hanlon.

<sup>333</sup> See his Quinta Appendix ad Acta S. Patricii, cap. ii., pp. 221 to 224. "Trias Thaumaturga."

<sup>334</sup> However, Mr. J. H. Turner—recognising the difficulty of determining the true character of Nemthur, as a town, or as a district—remarks, that besides meaning etymologically "the heavenly," or "the holy tower," or "mount," it may also mean, "the vaulted tower," or "the tower of Nen." Thus, the old Gaelic *noem*, modern *noam*, is "holy," *neam*, or *neamh*, is "heaven;" while the Cymric *nen*—possibly the word on which the name was formed—means "a vault," and hence, metaphorically, "heaven," the corresponding adjective being *nenni*. But Nenn, Nann, and Nem were all Celtic proper names. Thus, Ninnias, or Ninian, the name of the great Pictish Apostle, under his cognomen of St. Ringan, is the same with Nennius, and both names mean "heavenly." The Cymric *tor* is either a pointed hill, or a tower. Hence, the name Nentria or Nemthur is susceptible of various explanations. Some have been disposed to identify Nemthur with Nemphar, an ancient township or village, close to the burgh of Lanark. We find a Nenthorn

in Berwickshire. In the Upper Ward is the River Nethan, a tributary of the Clyde, which may even have given name to the district or province. In this latter supposition, it is easy to perceive, how the name may have been mistaken for that of a town, by persons who were not acquainted with the localities, and who were misled by a plausible and obvious etymology of the word. It is thought, that Nentria may have been the primal or archetypal name of Strathclyde district, and that it was probably derived from the Cymric *nant*, "a valley," and, *dwr*, "water," or combined, "the valley of the water;" for, the Clyde, along the greater part of its course, flows in a dale, between chains of hills, through which it appears to have formed a channel for its course, so that the name Nentria, taken in such a sense as the foregoing, has a peculiar appropriateness, as applied to the territory of Strathclyde. Again, in allusion to the words, "which giants are said formerly to have inhabited;" however ludicrous, this seems to have reference to the Attacots or Attacoti, who were inhabitants of western Scotland, and who lived "not far from the western sea." In its original Gaelic form, their tribe-name was *Aithaich-coilteach*, which may signify, either "inhabitants of the woods," or "giants of the woods;" and, it would seem, that Probus, having heard or read of their prowess in arms and ferocity, like the Anakim or giants of the Old Testament, chose to interpret their name in the latter sense, supposing their physical stature corresponded with their wild and savage character. See "Archæologia Scotica," vol. v. No. x. An Inquiry as to the birthplace of St. Patrick, part ii., pp. 276, 277, and notes, read before the Society of Antiquaries of Scotland, 8th of January, 1872. The Rev.



Emtur<sup>336</sup> ought to be written for Nemtur, or Nentur ;<sup>337</sup> while, the whole difficulty, regarding these forms, is said to have arisen, from the use of agglutination,<sup>338</sup> and from ignorance or imperfect knowledge of the Celtic language.<sup>339</sup> Thus, *em* is thought to be only the Celtic definite article, represented by *an* or *am* ; although *em*, or *am*, is not always now the definite article, for when it comes between the preposition *in*, or *ann*, and a noun, it is frequently only what grammarians call an euphonic particle, but which appears to be used like an indefinite article.<sup>340</sup> Again, the Irish text of St. Fiach's Hymn requires consideration,<sup>341</sup> while, we are told, after all, that there is no word, in Celtic or Gælic, beginning with Nemp, or Emp, that it is barbarous Latin, and a proper name, made from a common noun. It is guessed, that Emptor—or, as sometimes rendered, Empthoria—is easily detected, in barbarous phonetic corruptions of the Latin word, Emporium, “a market town.” By the Rev. Duncan Macnab, its site is thought to be Chapel Hill<sup>342</sup>—beside the village of Kilpatrick—and where Scottish antiquaries are agreed, that there was not only a Roman fort,<sup>343</sup> but a station for troops, at the end of the wall built by Antoninus. The name Taburnia, or Tabernia,<sup>344</sup> as applying to any part of Great Britain, cannot be found, it is stated, in Ptolemy ; nor in any of the old Roman Itineraries ; as, for instance, in that, which goes under the name of Antoninus.<sup>345</sup> Neither is it to be

Duncan Macnab is inclined, however, to give the name of giants—as understood by the Scottish bards and historians—to the heroes of Ossian's Poems. See “Archæological Dissertation on the Birthplace of St. Patrick,” pp. 30 to 32.

<sup>335</sup> Professor Eugene O'Curry found the correction, Emtur, in the oldest extant Manuscript of St. Fiach's Hymn, preserved in the British Museum. It is also in some of the Breviaries. The Rev. Duncan Macnab approves it.

<sup>336</sup> This means simply “the tower.”

<sup>337</sup> Meaning “of the towers.”

<sup>338</sup> By this technical term, pronouns are joined to verbs, and sometimes, also, the auxiliary verb to that which it helps to form ; prepositions are united to nouns, and they also coalesce with pronouns ; while, occasionally, the last letter of a word is prefixed to the succeeding word. See Max Müller's “Lectures on the Science of Language,” p. 303.

<sup>339</sup> See “Archæological Dissertation on the Birthplace of St. Patrick,” p. 12.

<sup>340</sup> The euphonic particle *an*, or *am*, is inserted between the preposition *ann* (*in*), and a noun singular or plural, used indefinitely—as *Ann an tigh*, in a house ; *Ann am baile*. Before the article or relative *ann* is written *anns*, as *anns an tigh* (in the house). Very often the preposition is elided, as *am' bail eile*, in another town. The ellipsis is always left unmarked ; but, as *an* and *am* may in this connection be mistaken for the article, they should be written '*am*, '*an*, for the sake of distinction ; as *am bail' eile*, the other town ; '*am bail' eile*, in the other town. See Munro's “Gælic Grammar,” p. 194.

<sup>341</sup> Dr. Charles O'Conor gives it thus : “Genair Patraic i Nemthur,” which he translates, “Natus est Patricius Nemturri.” See “Rerum Hibernicarum Scriptores,”

tomus i. Prolegomina, pars i., p. xc. Freed from agglutination, the Irish text should stand, “Genair Patraic in em thur ;” or, as corrected by Professor O'Curry, “Genair Patraic in em tûr.” This means literally, “Genitus est Patricius in turri,” in English, “Patrick was begotten in the tower.” There is no reason for setting down the *em* here in question, as anything else than the definite article, according to the Rev. Duncan Macnab ; especially, as we have no means for knowing the euphonic ideas, entertained by St. Fiach and the Irish Celts of his time.

<sup>342</sup> Here sepulchral stones, coins, and other Roman remains, have been discovered.

<sup>343</sup> Nempthor is called an *oppidum*, or a walled and fortified town, by Jocelyn, and by three other biographers of St. Patrick, and by two of the Breviaries. Indeed, these of Armagh and of Paris tell us expressly, that Emptor or Empthoria was in Britain ; and, we have seen, that St. Fiach's Scholiast places it at Alcluth, in North Britain.

<sup>344</sup> The Rev. Duncan Macnab says : “Tabernia is as clearly Celtic as Hibernia—I-Erin—i.e., the island of Erin. Tabh-Erin, or Tab-Erin, i.e., the sea of Erin. Tabernia may also, though not so naturally, be resolved into *Taob-Erin* ; for, in Taob, a side, *ao* is a diphthong whose sound according to the different provincial dialects or accents is approximated by the Latin *a* or *u*, but cannot be expressed by *ao* pronounced separately and distinctly.”—“Archæological Dissertation on the Birthplace of St. Patrick,” p. 9.

<sup>345</sup> The places, where Roman camps were established in Great Britain, had been usually designated, by the adjunct *castra*. Wherefore, *chester*, or *cester*, is a form, in

found in the "Britanniæ Chronographia," written by the anonymous geographer of Ravenna.<sup>346</sup> No mention of it occurs, in Ricardus Corenensis,<sup>347</sup> nor in William Camden,<sup>348</sup> nor in John Speed,<sup>349</sup> nor in Horsley,<sup>350</sup> nor in any other known authority. Although Ussher himself had illustrated,<sup>351</sup> or noted, the list of old British towns, as given by Nennius;<sup>352</sup> yet, he has not attempted to identify those places, alluded to in the Acts of St. Patrick. Still, it is hard to believe, that a British topographical denomination could have wholly disappeared from history, and have been lost to tradition; especially, in a locality, where Celtic designations of places have so numerous come down from olden ages. However, the ordinary disturbing causes of time and change have frequently induced disguises or alterations in nomenclature; so that the ingenuity of etymologists or theorists need not necessarily be at fault, in finding the requisite equivalent. In the first instance, it seems from the historic evidence cited, that St. Patrick was captured, but perhaps not born, at Bonaven Taberniæ;<sup>353</sup> and, again, if it were necessary to find his birthplace so denominated, it could not be unreasonable to suppose, that the "River-mouth," and the "Tabern,"<sup>354</sup> or "hut-plain of encampment,"<sup>355</sup> were identical with the estuary of the Clyde, at Dumbarton, in Scotland.<sup>356</sup>

which we find the names of very many cities and towns, especially in England, to have their termination.

<sup>346</sup> However, he gives Memanturam as one among several name-places, in North Britain. "If we suppose the initial M to have been substituted for N," says Mr. Turner, "this would be the Latinization of Nemthur." Again, the anonymous writer mentions Nemeton, stating it lies where Britain is narrowest from sea to sea, and that it was connected with other towns named. Owing to the fact, that he wrote in barbarous Latin, and from the circumstances related, the Rev. Duncan Macnab infers, it may possibly be identified with Emptur or Nemphor. See "Archæological Dissertation on the Birthplace of St. Patrick," p. 37, and n. 63, pp. 62, 63.

<sup>347</sup> See "De Situ Britanniaë."

<sup>348</sup> See his "Britannia."

<sup>349</sup> See his "History of Great Britain."

<sup>350</sup> See "Britannia Romana."

<sup>351</sup> See Ussher's "Primordia," cap. v., p. 59, and the following pages.

<sup>352</sup> See their names, in the Irish Version of this author, edited by Rev. Dr. Todd and by the Hon. Algernon Herbert, pp. 28, 29 and note (x.)

<sup>353</sup> The Rev. Duncan Macnab states, that, in Celtic, Bonaven Taberniæ means the mouth of a river flowing into the Irish sea. He adds, there is a slight difference, between what Probus states, that the birthplace of St. Patrick was not far from the western sea, and what Jocelyn writes, that it was contiguous to the Irish sea, but these relations are easily reconcilable. See "Archæological Dissertation on the Birthplace of St. Patrick," pp. 43 to 45.

<sup>354</sup> This word may probably be regarded, as identical with the Irish *ṭabairne*, "a tavern."

<sup>355</sup> In the seventy-seventh Psalm, we find a nearly similar form, "in campo Taneos."

<sup>356</sup> Mr. J. H. Turner, while despairing of being able to localize, with certainty, Bannaue or Bonaven, as also Tiburnia, Taburnia, or Taburne, yet finds, that Bannave might answer admirably to denote the mouth of the Leven, where it joins the Clyde; whereas, Taburnia or Tiburnia is a designation, most appropriate for a river-district, or a *ross*, placed between two streams. It is thought, that of all the existing names, in western Scotland, Bunaw, or "the mouth of the Awe," where it falls into Loch Etive, is that which most closely represents the Bannaue of Probus. Thus, the most probable site for it is the confluence of the Aven or Avon, with the main stream of the Clyde, near which the present town of Hamilton stands. Tabernia or Taburnia, the same writer derives from the Gaelic *taibh*, and *tobair*, gen. *tobair*, "water," Cymric, *dwfr*. The *n* is accounted for, from the assumption of the Ge. *aon*, "country," or "district," as the conjoined word *tobair-aon*. Eliding *ao*, and adding an appropriate termination, the result is Tabernia, the appellation. This should be the present district of Strathaven, or the upper course of the Clyde itself, which might well be so designated, in reference to the Falls, presenting one of the most striking combinations of natural beauty and grandeur. Mr. Turner thinks, that the explanation of Tabernia, by the monkish writers of St. Patrick's Lives, as *campus tabernaculorum*, "the field of tents," is a mere paragram. See his "Inquiry as to the Birthplace of St. Patrick," part ii., pp. 275, 276, with notes. See, likewise, Sir Samuel Ferguson's "Congal," notes, pp. 35, 197.

<sup>357</sup> See the "Statistical Survey of Scot-

We are informed, that a rock in the Clyde bore the name, "St. Patrick's Stone," and that the figure of a man, said to have been St. Patrick, was to be seen on an antiquated tombstone, at Old Kilpatrick churchyard.<sup>357</sup> It lies contiguous to Chapel Hill.<sup>358</sup> A local tradition of this having been his birthplace,<sup>359</sup>—which yet prevails—although few at present insist on it, could hardly have arisen, it is contended, unless the belief in his having been a native of the district had been strongly rooted, in the minds of the population.<sup>360</sup> Lastly, a place, nearly resembling Enon, in etymology, has been sought for, near Dumbarton, yet, with indifferent success.<sup>361</sup> However, as Enon is a doubtful reading for "enim," this search, perhaps, is only a mere waste of time and labour; but, as few very old Manuscript copies of St. Patrick's Confession remain,<sup>362</sup> and these, for the most part, apparently not



St. David's Cathedral, Wales.

older than the eleventh century, we can hardly determine this matter, by reference to their respective readings. Although, not attempting to identify with exactness, all those places named, as connected with St. Patrick's nativity, we think, notwithstanding, the preponderating weight of evidence should determine that event, as occurring in Strathclyde district, and within the present kingdom of Scotland.

That he was born, in the vale of Rosina, in the country of Tibornia, or Neutria, in the village of Banava, and in the county of Pembroke, in Welsh

land," vol. v., at Old Kilpatrick, and Garnett's "Tour," vol. i., p. 6.

<sup>358</sup> See Rev. Duncan Macnab's "Archæological Dissertation on the Birthplace of Saint Patrick," p. 39.

<sup>359</sup> This is mentioned, by Mr. John Dillon, in a Paper on St. Patrick, which was read to the Society of Scottish Antiquaries, on the 25th of November, 1816.

<sup>360</sup> See J. H. Turner, "An Inquiry as to the Birthplace of St. Patrick," part ii., p.

276.

<sup>361</sup> See Rev. Duncan Macnab's "Archæological Dissertation on the Birthplace of St. Patrick," pp. 46, 47.

<sup>362</sup> The oldest known is that, in the "Book of Armagh," referred to the ninth century.

<sup>363</sup> See "Relationum Historicarum de Rebus Anglicis," tomus i., pars. ii., p. 90. By the Welsh, our Irish Apostle was called Padrig Maenwyn, son of Mawon, and he is



Britain, is an opinion, held by John Pitts,<sup>363</sup> and apparently founded on a statement, in the "Aurea Legenda," as interpreted by Caxton, who relates, that the country of the Irish Apostle was Pendiach, or Pependiach, near the vale of Rosina. William Camden<sup>364</sup> and Humphry Llyud<sup>365</sup> adopt this statement. According to one account, admitting his birth to have been in this locality, the village of Taburnia, was hard by Emptor town, now called St. David's,<sup>366</sup> otherwise old Menevia. Here yet stands a stately Cathedral of the middle ages;<sup>367</sup> but, there is no evidence of any value to show, that St. Patrick was born in this locality.<sup>368</sup> However, such a notion may have arisen from the circumstance, recorded in some of his Acts, that before embarking for Ireland, he stood in the beautiful vale of Rhos, or Rosina.

Touching the diversity of opinions, respecting this point, the writer of the English Martyrology<sup>369</sup> considers Bristol, in England, to have been the place of his nativity.<sup>370</sup> This latter city, it is said, lost the name of Cær Britton soon after St. Patrick's time, and then it appeared as Brit-stow, Brightstowe, or Bristol.<sup>371</sup> It is supposed, that the old denomination of this latter place being unknown to St. Fiach's Scholiast, he identified Nemthor with Alcluit, otherwise bearing the Roman-British etymon, Cær-Britton, now Dumbarton.<sup>372</sup>

said to have been born in Cwrt-y-Carn, Glamorganshire.

<sup>364</sup> See his description of Pembroke, in "Britannia," vol. ii., col. 756. Gibson's edition.

<sup>365</sup> See his "Britannicæ Descriptionis Commentariolum," &c., fol. 61.

<sup>366</sup> See the English translation, by W. P., Esq., of Father Peter Ribadeneira's "Lives of Saints," &c., part i., p. 156. Dublin edition.

<sup>367</sup> The accompanying illustration of St. David's Cathedral was drawn on the wood, by William F. Wakeman, and it was engraved by Mrs. Millard.

<sup>368</sup> See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. ii., p. 221. In this connection, it may be permitted to remark, that Benevento in Italy is thought to be identical with Bonaven, and the district around it, as corresponding with Taburnia, by Rev. Richard Doyle, Pastor of St. Brigid's Church, Liverpool. This opinion, he thinks, might be deduced from an ancient Map of Italy, which he examined, and there was a mountain, in that neighbourhood, to which Virgil alludes in his Georgics:—

"Juvat Ismara Baccho  
Conserere, atque olea magnum vestire Ta-  
burnum."

—Lib. ii., vv. 37, 38.

The fact of St. Patrick's Latin origin, on the father's side, is also mentioned, in a letter written to the author, and dated, March 18th, 1875.

<sup>369</sup> When treating about St. Patrick, at the 17th of March.

<sup>370</sup> It is said, that while Dumbarton in Scotland bore the name of Cær Britton, the city of Bristol, in England, had a similar name. In an Appendix, to the Latin

Version of the "Historia Britonum" of Nennius, we find Kær-Bristow, and again, Cair-Brihton, to which the editor Thomas Gale attaches the following comment: "Quæ Huntingdoniensi et Cambd. pag. 173. est Cair-Briston, id est, Bristolia. Melius forte Dun-Britton Alcluid olim dictum." In the text, two of the British cities are called Cær—the other distinguishing epithets being omitted. See "Historiæ Britannicæ, Saxonicæ, Anglo-Danicæ Scriptores XV.," pp. 115, 135, 138. In the Irish copies, one of the British cities is called Cær-Breatan, and the other Cær Brut. See the Additional Notes to the "Irish Version of the Historia Britonum" of Nennius, pp. iii., iv.

<sup>371</sup> See vol. ii. of "Ancient Laws of Ireland." Senchur Mór. Part ii. Preface, p. xiv. The editors' names attached are W. Neilson Hancock, and Thaddeus O'Mahony.

<sup>372</sup> The openings of the two rivers, near Bristol, and where the Frome meets the Avon, in the tidal part of the latter, have some points of resemblance with the estuary, near Dumbarton, near where the Clyde and Leven unite, in the tidal part of the former. Great Roman military stations were near Dumbarton, as also at Cær Baden, (Bath) where there were wealthy Romans, as colonists, by whom it was called "Aquæ Solis et Thermæ." At Clifden, on the Avon, at Rownham, and at Abbotsleigh, traces of Roman encampments have been found. "And so Bristol, Glastonbury, and the Tor of St. Michael or Nemphor, would be all situated in a district of encampments, which some have thought to be the meaning of the name Taberniæ or Tiburniæ, which occurs in the description of Bonavem or Bonaven Taberniæ, the place where St. Patrick's father resided at the time of his capture. This place is also said to be near the western

Again, with apparent want of accuracy, others aver, that St. Patrick belonged to Cornwall; but, it is probable, he has been confounded with St. Petroc, a native of this district.<sup>373</sup> In the Second Volume of Ancient Laws of Ireland, the Irish editors of the *Senchus Mor* have considered this interesting question,<sup>374</sup> and have arrived at the conclusion, that St. Patrick was born at or near Glastonbury,<sup>375</sup> in Somersetshire, under the shadow of the Tor of St. Michael.<sup>376</sup> A traditional account refers the Christian foundation here, to St. Joseph of Arimathea, and to eleven other disciples of St. Philip.<sup>377</sup> Arviragus, a British king, is said to have furnished a rude and an uncultivated



Glastonbury and the Tor of St. Michael, England.

island, with other lands, for their purpose.<sup>378</sup> It was a tradition at Glastonbury, that before he came to Ireland, the great St. Patrick, our Apostle, had there enrolled himself among the monastic brethren.<sup>379</sup> Nor was he the only Irish saint connected with its religious life.<sup>380</sup> It must be acknowledged, this

sea, or the Atlantic ocean, a description which is much more applicable to the position of Bristol than to that of Dumbarton, and it is not unreasonable to assume, that the place of St. Patrick's birth (Nempthor), and that of his father's subsequent residence, were not far distant from each other."—*Ibid.*, pp. xvi., xvii.

<sup>373</sup> Such is the very reasonable supposition of Very Rev. Canon Laurence Toole in his Manuscript, "Where was St. Patrick born?" pp. 44, 45.

<sup>374</sup> The theory, that St. Patrick was born and resided with his parents, in the vicinity of Glastonbury and Bristol, is considered by them to be consistent with the particulars which he has given us, regarding his capture and his subsequent escape to his friends and home. See Preface, pp. xix. to xxii.

<sup>375</sup> According to the poetical legend,

"Where the winter thorn  
Blossoms at Christmas, mindful of our  
Lord."

Again, it is related, that there Joseph of Arimathea lived, and that after death he deposited

"The Cup, the Cup itself from which our  
Lord  
Drank at the last sad supper with His  
own."

<sup>376</sup> The accompanying illustration of Glastonbury, almost buried under the surrounding hills, and the prominent object on the right, known as the Tor of St. Michael, are copied from an old engraving of Hollar, and have been drawn on the wood, by William F. Wakeman. Our engraving is by Mrs. Millard.

<sup>377</sup> See Johannis, "*Glastoniæ Historia*." Hearne's edition, vol. i., pp. 1, 48.

<sup>378</sup> See Collinson's "*History of Somersetshire*," vol. ii., p. 239.

<sup>379</sup> See Rt. Rev. Patrick F. Moran's "*Early Irish Missions*," No. 1, pp. 18, 19.

<sup>380</sup> See the interesting illustrations and

was no unfitting or unworthy birthplace for the birth of this immortal Confessor of the Christian faith.

Among the modern authors, who have treated Scottish ecclesiastical history,<sup>381</sup> one writer seeks—but in vain—to assign the exact period, for the introduction of Christianity, among the Scots of North Britain. In alluding to the birth of St. Patrick, however, he does not undertake to decide the question, as to whether it took place in Scotland, or in any other different country. Yet, it is asserted, that from St. Patrick's statements, in his Confession, and in his Epistle to Coroticus, it may fairly be inferred, that he was born in the Island of Britain. In the first-named tract, our Apostle speaks of going "in Britannias"<sup>382</sup>—thus using the plural number;<sup>383</sup> and, in the time of the Romans, these invaders distinguished the portion of that insular country, subject to them, by the name of Britannia Romana,<sup>384</sup> while the other parts, beyond their sway, were designated Britannia Barbara. But, the Saxon conquest, which commenced in St. Patrick's lifetime, probably obliterated the old Roman denominations; and, yet, he would naturally refer to those British provinces, in the plural sense, as connected with his special allusion, in the treatises already quoted.

### CHAPTER III.

THE PARENTS AND FAMILY OF PATRICK—EXAMINATION OF THEIR RECORDED NAMES, AND OF OUR SAINT'S GENEALOGY AND PEDIGREE—DIFFERENT OPINIONS REGARDING THE YEAR OF HIS BIRTH—HIS BAPTISM—MIRACLES THEN WROUGHT—ST. PATRICK'S EARLY CHILDHOOD.

ACCORDING to a received notion, St. Patrick was the son of a Gallic or British official, employed in the Roman service, at an extreme outpost of

history of Glastonbury, in Sir William Dugdale's "*Monasticum Anglicanum*," vol. i., pp. 1 to 79. London edition of 1817, folio.

<sup>381</sup> See Rev. John Cunningham's "*Church History of Scotland from the commencement of the Christian era to the present Century*," vol. i., chap. ii.

<sup>382</sup> See Father Joachim Lorenzo Villanueva's "*Sancti Patricii Ibernorum Apostoli, Synodi, Canones, Opuscula*," &c. S. Patricii Confessio, cap. iii., sect. 13, p. 197.

<sup>383</sup> Thus, too, Gallia is often written for Gallia, as Britannia for Britannia. Catullus has them both in one line:—

"Hunc Gallia timetis et Britannia?"

—"Carmina." In *Cæsarem*, xxix., v. 21. However, no part of Great Britain could be called a Roman province, in the time of Catullus, who wrote before its invasion by Julius Cæsar, and who died about 710, U.C.

<sup>384</sup> Thus, at an early period, Britannia Romana was divided into two provinces; one south of the Thames and Severn, and one to the west of the Severn and Dee, which included Wales. "These provinces were called respectively Britannia Prima and Bri-

tannia Secunda, a mode of distinguishing them similar to that which we have adopted in the appellations of Upper and Lower Canada. In the course of time other provinces were added: Maxima Cæsariensis comprised the central parts of England; Flavia Cæsariensis lay to the north; and Valentia included that portion of the extreme north of England and the south of Scotland, which lay between the Roman roads or walls, one of which extended from Carlisle to Newcastle, and the other from the Frith of Clyde to the Frith of Forth. From the division of the empire by the first Christian emperors down to the time of St. Patrick, Britannia Romana was divided into these five provinces."—"The Ancient Laws of Ireland." *Senchur mor*. Part ii., vol. ii. Preface xiv., xv.

CHAPTER III.—<sup>1</sup> According to some writers, the Scoti and the Scuthi, or Scythians, have been confounded, in reference to the traditional accounts of their settlement, in Scotland. In the opening chapters of "*Vita B. Cadroe Abb. Valciodorensis*," written by an anonymous author, in the eleventh century, there is a curious account of the early adventurers of Southern Europe, who came to settle in Ireland and in Scotland. See Colgan's "*Acta Sanctorum Hi-*



their colonial dependency, in the north of Great Britain. It must be borne in mind, that long before his time, the Scoti,<sup>1</sup> and Picts, or Cruthenians,<sup>2</sup> from Ireland,<sup>3</sup> had settled in the south-western parts of Scotland. These people must have spoken some dialect of the Gaelic or Irish language,<sup>4</sup> and not very divergent from the mother tongue. For the reason, that British Christians and the old Scots could understand each other, without an interpreter, it has been supposed, the latter were first taught Christianity by the former.<sup>5</sup> However this may be, although, perhaps, derived from distinctive races, both the parents of St. Patrick appear to have been Christians.

That our saint belonged to a very respectable family may be inferred, from those accounts, which have come down to us.<sup>6</sup> In the aforesaid Emp-tor, near Bonaven, Taburniæ, or in Alcluaide of the Britons, lived one Calpurn, or Calphrainn,<sup>7</sup> Latinized Calphurnius, called a deacon, and a noble

berniæ," vi. Martii, cap. ii., iii., iv., v., pp. 494, 495, and nn. 3 to 40, pp. 501, 502.

<sup>2</sup> The legendary account of these people—derived from Thrace—may be seen, in "The Irish Version of the Historia Britonum of Nennius," edited by Rev. Dr. Todd, and by the Hon. Algonon Herbert, sect. xxvii. to xxxii., pp. 120 to 167, with accompanying notes. Their expedition to Ireland, and settlement there, are related, with their subsequent departure for Ile, or Ilay, and Alba, or Scotland, where their sway was established. There is also a legendary history of the Picts and Cruithnians, taken from the "Book of Lecan," fol. 141, a, col. 1, and fol. 286, b, col. 2, in the Additional Notes, No. xviii., pp. lxxv. to lxxiv.

<sup>3</sup> About A.D. 360, the Picts and Scots began seriously to disturb the Roman settlements, in North Britain. They were afterwards joined by the Attacotti and Saxons, in general assaults on the Roman colonists. From A.D. 369 to 387, the Romans made reprisals, and drove back the Picts and Scots, to their native fastnesses. See an interesting account of those events, in William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. i., chap. ii., pp. 97 to 105.

<sup>4</sup> Thus, St. Columba, in the sixth century, is represented, as freely conversing with the Pictish King Brude, with Broichan, his Magus, or Druid, and with the king's messengers, without the aid of an interpreter. Again, when preaching the word of God, an interpreter was required: this seems to indicate some dialectic differences, between the Scottish and Pictish languages. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," book i., cap. 33, p. 62, and book ii., cap. 33, 34, pp. 146 to 148.

<sup>5</sup> See, Mr. David Calderwood's "History of the Kirk of Scotland." Edited by the Rev. Thomas Thomson, vol. i. Preamble, p. 37.

<sup>6</sup> The following notice of St. Patrick is given, in a MS. of T.C.D., classed, H. 3. 18, p. 520:—*in pūten, in lappair, ocuī in ūa loḡmar, ocuī in locharinn lann-neppōai pō mōrchair [i. pō comuillir]*

*īarēar in beḡa .i. Sanctuī patriciū. patrāic ōm, ōi bṛetnāib, āilcluaroe ā bunauir, Calpurno ainm ā achar .i. uapal pacart, fotio ainm ā penathar, deochon ādacomnāic .i. āt comāim.* It is translated: "The radiance, the blaze, and the bright gem, and the brilliant lamp that illumined, *i.e.*, gave light to, the western world, *i.e.*, Sanctus Patricius. Patrick now was of the Britons, Ailcluaide was his native place, Calpurn was his father's name, *i.e.*, a noble priest; Fotid was his grandfather's name; Deochan his family name, *i.e.*, his surname."—"Irish Ecclesiastical Record," vol. iv. March, 1868, n. (d), pp. 283, 284.

<sup>7</sup> In Professor O'Curry's "Lectures on the Manners and Customs of the Ancient Irish," vol. ii., pp. 166, 167, and n. 197, we find the following curious genealogy of Saint Patrick, ascribed to Flann of the Monastery:—

*patrāic āb eīenn uile  
mac Calphrainn, mic fotāroe,  
mic Deirre, nar ōiḡ ōo lūb,  
mic Cormāic moir, mic Leirbriūt,  
mic Ōta, mic Ōirpuc maī,  
mic moiric, mic Léo in lannraī,  
mic Maximī, maīḡ na flonn,  
mic Enepercta āiro ālaimo,  
mic rīlirir rērr ār āḡ cāc,  
mic ferenī ḡan ānrat,  
mic bṛican, ōo bṛa mara,  
ō tāit bṛetain bṛetmāra.*

It is thus rendered into English:—

"Patrick, Abbot of all Erin,  
Son of Calphrainn, son of Fotide,  
Son of Deissé,—not liable to reproach,—  
Son of Great Cormac, son of Lebriuth,  
Son of Ota, son of Orric the good,  
Son of Moric, son of Leo, full of prosperity,  
Son of Maximus, why not name him?  
Son of Encretta, the tall and comely,  
Son of Philisti, the best of men,  
Son of Fereni, of no mean repute,  
Son of Brittan, otter of the sea,

priest. Yet, there are various renderings for the names of St. Patrick's ancestors, not alone in different authors, but even in different copies of the same authors' writings. Thus, in Colgan's version of St. Fiach's Hymn, St. Patrick's father is called Calpuirn;<sup>8</sup> in the Third Life, Calburnius;<sup>9</sup> in the Fourth, Kalfurnius;<sup>10</sup> in the Fifth Life, Calpurnius Diaconus;<sup>11</sup> in the Sixth Life, Calphurnius;<sup>12</sup> and in the Seventh Life, he is said to have been Calphurnius, who, after the birth of his son, was a noble priest.<sup>13</sup> Now, according to our Irish Genealogies,<sup>14</sup> on the father's side, Patrick's pedigree is thus derived: Calphurnius<sup>15</sup> was the son of Fotitus—more correctly called Potitus,<sup>16</sup> Potid,<sup>17</sup> or Potit, a priest<sup>18</sup> or deacon<sup>19</sup>—son to Odissius,<sup>20</sup> son of Cornelius, son to Liberius, son of Mercutius, son to Oda, son of Oricius, son to Muricius, son of Oricius, son to Leo, son of Maximus, son to Oiracius, son of Erius, son of Pelistus, son to Ferinus, son of Britanus, son to Fergusius Leth Deirg, son of Nemetus,<sup>21</sup> &c. This genealogy has verbal alterations, and even some omissions, in other accounts. The Britons are said to have derived many of the foregoing Latin names, from the Romans, to whom they were subject, and among whom they lived, for a long time before

From whom the passionate Britons descend."

<sup>8</sup> See "Trias Thaumaturga." In the second stanza, we find Calpuirn, which in the Latin is rendered Calphurnius. The Scholiast thus weaves our saint's genealogy: Patrick was the son of Calphurnius, the son of Potitus, son to Odissius, son of Gornia, son to Menchridius, son of Leo, son to Maximus, son of Hencretus, son to Ferinus, son of Britus, from whom the Britons are named. Hymnus, seu Vita Prima S. Patricii, pp. 1, 4, n. (d.) The book of Hymns, in Trinity College, Dublin,—a Manuscript between the tenth and twelfth centuries—reads: *maic alpuirn maic otide ho a deochain otuiri*. It is thus Englished: "Son of Alpuirn, son of Otide, grandson of deacon Odisse." See "Facsimiles of National Manuscripts of Ireland," edited by J. T. Gilbert, F.S.A., M.R.I.A., part i. No. xxxii. The Second Life has no account of the names of St. Patrick's parents.

<sup>9</sup> See *ibid.*, cap. xii., p. 22.

<sup>10</sup> See *ibid.*, cap. i., p. 35.

<sup>11</sup> See *ibid.*, lib. i., cap. i., p. 51.

<sup>12</sup> See *ibid.*, cap. i., p. 65. The writer, Jocelyn, observes, that after Patrick's birth, the parents of our saint were advanced in years, and by common consent, they practised chastity, until they rested in the Lord. Calphurnius long served the Almighty, as a Deacon, and then ended his life, as a priest.

<sup>13</sup> See *ibid.*, pars. i., cap. i., p. 117. Such, too, is the statement of Florence of Worcester, at A.D. 394, and of other writers. It presupposes, that he had been previously a Deacon.

<sup>14</sup> Especially, Selbach, the "Psalter of Cashel," and the "Sanctilogic Genealogy," chap. i.

<sup>15</sup> In the "Irish Ecclesiastical Record,"

we find a comment, "*Alpuirn, i.e., qui fuit sacerdos.*" In the Scholiast's comment, in the Franciscan copy of St. Fiach's Hymn, contained in the "*Liber Hymnorum,*" we have the following genealogical pedigree: Patrick Mic Calpuirn, Mic Potit, Mic Odissi, Mic Gorend, Mic Mencruid, Mic Ota, Mic Muric, Mic Leo, Mic Maximi, Mic Heneriti, Mic Ferin, Mic Bruti, a quo sunt Bretani nominati.

<sup>16</sup> In Colgan's copy of St. Fiach's Hymn is *Otrve*, Latinized, Otidius. The same reading is in the copy, published in the "Irish Ecclesiastical Record," and there Englished, *Otilus*. To this is added the comment, *Otide, i.e., presbyter.*

<sup>17</sup> In the Irish Genealogies, we usually read, *pacpuic mac Calpuirn, mic potit*. In Irish, *ph* is pronounced like *f*, and hence this name has been resolved into Fotit. Again, the letter *f* being aspirated, or *fh*, in Irish, has no pronunciation, so that Fotid, or Fotit, became changed into Otid, or Otit.

<sup>18</sup> The illustrious St. Hilary, Bishop of Poitiers, when he was chosen to fill that office, about A.D. 353, had a wife named Apra or Abram, then living; but, from the time of his ordination, he lived in perpetual continency. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. i., January xiv., and "Breviarium Romanum," noct. ii., lect. iv., at the same day.

<sup>19</sup> See the Irish Tripartite Life, in Miss Cusack's "Life of St. Patrick," p. 372.

<sup>20</sup> In Colgan's copy of St. Fiach's Hymn, we read *ho deochain otuiri*, Latinized, "*Nepos Diaconi Odissii.*" In the "Irish Ecclesiastical Record" version, we have *ho a deochain otuiri*, Englished, "grandson of Deochain Odisus." To this is added a comment, "*i.e., presbyter.*"

<sup>21</sup> As the northern Britons derive their origin from this ancestor, the matter is

St. Patrick's birth.<sup>22</sup> It is thought, some ancestors of St. Patrick took orders, after the voluntary separation or death of their respective wives; because ecclesiastical celibacy was then in force, as it is at the present time. Hence, we may well suppose, the acceptance of Holy Orders, by these progenitors of our national saint, was strictly in accordance with that law.<sup>23</sup> His father was a Decurion,<sup>24</sup> and probably he held some landed property; for, in virtue of his rank, he was entitled to aspire to municipal or magisterial honours. The Decuriones, or Curiales, exercised important functions, in the various Roman colonies.<sup>25</sup> The saint himself states, that he was of noble birth.<sup>26</sup> A Gaulish or Frankish lady, named Conquessa,<sup>27</sup> or Conceis, and said to have been a relation of St. Martin,<sup>28</sup> Archbishop of Tours, in France, became the wife of Calphurnius. She is extolled, for her elegance of form, and for her exemplary morals. Cochmas<sup>29</sup> and Conchessa<sup>30</sup> are forms of her name; the latter, it is said, resting on the authority of St. Patrick himself.<sup>31</sup> She is also stated to have been called Conches,<sup>32</sup> the daughter of Dechuisus; but, the Scholiast, on St. Fiach's Hymn, has given her father's name, as Ocmusius.<sup>33</sup> Probus calls our saint's mother Concessa,<sup>34</sup> while, the author of the Tripartite Life sets down her father's name, as Ecbatius.<sup>35</sup> Her name is written Concha, by some; but, this is said to be an incorrect rendering. In the "Leabar Lecan,"<sup>36</sup> we find the name of St. Patrick's mother inserted Coinceas.<sup>37</sup> The verbal differences, however, are easily accounted for, owing to the natural mistakes of copyists. Certain writers state, that the Irish Apostle's

adduced, that St. Patrick must have been a native of Great Britain.

<sup>22</sup> See Colgan's "Trias Thaumaturga," Vita Prima S. Patricii, n. 10, p. 8, and Quinta Appendix, cap. iii., p. 224, *ibid.*

<sup>23</sup> The 4to paper MSS., in the Royal Irish Academy, No. 2, 4, contains a Pedigree of St. Patrick.

<sup>24</sup> The title Decurio comes from *De Curia*, or belonging to the municipality, the members of which body were called *Curiales* or *Decuriones*. See Bingham's "Origines Ecclesiasticæ; or, The Antiquities of the Christian Church," book iv., chap. iv.

<sup>25</sup> For an account of their office and powers, the reader may consult Dr. William Smith's "Dictionary of Greek and Roman Antiquities," Articles *Colonia*, *Decura*, *Decurie*, *Judicium*, *Decuriones*, *Exercitus*, *Judex* and *Judicium*, pp. 313 to 320, 388, 481 to 511, 646 to 651. Second edition, London, 1849, 8vo.

<sup>26</sup> "Ingenuus sum secundum carnem; nam Decurione patre nascor. Vendidi autem nobilitatem meam (non erubescor, neque me poenitet) pro utilitate aliorum." — Villanueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c. S. Patricii Epistola ad Christianos Corotici Tyranni subditos, num. 5, p. 243.

<sup>27</sup> See Jocelyn, or Sexta Vita S. Patricii, cap. i., p. 65, and n. 7, p. 109. Colgan's "Trias Thaumaturga."

<sup>28</sup> See Surius, "De Probatis Sanctorum Historiis," tomus vi. For an extended account of him see Vita Beatissimi Martini, Turonensis Episcopi, &c., pp. 258 to 288.

<sup>29</sup> The poem of Flann of the Monastery, already cited, states:—

Cochmas a matar malla,  
nemthor a baile baga,  
Don muman in cael a curu,  
Ro fador ar fuadar patraic.

These lines are thus rendered into English, by Professor O'Curry:—

"Cochmas was his modest mother,  
Nemthor was his native town;  
Of Munster not small his share,  
Which Patrick freed from all sorrow."

—"Lectures on the Manners and Customs of the Ancient Irish," vol. ii., lect. viii., p. 167, and n. 147.

<sup>30</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Patricii, cap. i., p. 35. Also Septima Vita S. Patricii, lib. i., cap. i., p. 117.

<sup>31</sup> The Fourth Life states, "Patre Kalfurnio ex matre Conchessa; ut ipsi testatur lib. Epist. *Ego sum Patricius Kalfurnii filius, matrem habens Conchessam.*" These words are not found in the copies I have seen of the Confession, nor in the Epistle to Corotici.

<sup>32</sup> See *ibid.* "Tertia Vita S. Patricii," cap. xii., p. 22, and n. 11, p. 30.

<sup>33</sup> See *ibid.* "Scholia Veteris Scholiastæ," n. 5. e., p. 4, and Colgan's note 11, p. 8.

<sup>34</sup> See *ibid.* "Quinta Vita S. Patricii," lib. i., cap. i., p. 51.

<sup>35</sup> See *ibid.* "Septima Vita S. Patricii," pars. i., cap. i., p. 117.

<sup>36</sup> This Manuscript is preserved, in the Royal Irish Academy.

<sup>37</sup> In the Tract, attributed to St. Ængus



mother was a sister, or a niece, to St. Martin.<sup>38</sup> Although, by tradition, some sort of relationship has been presumed,<sup>39</sup> still there is no well-founded ancient account to establish it, as a fact. St. Patrick himself gives us no hint whatever regarding it.<sup>40</sup> His mother is related to have been the daughter of Ocmuis, or Ocbasius, or Secbasius.<sup>41</sup> It is possible, as St. Patrick, after escaping from servitude, spent some time with St. Martin, at Tours, an idea of relationship, existing between them, might have originated; and, as it could not be traced, on the father's side,<sup>42</sup> probably the inference was drawn of its occurring in the maternal line.<sup>43</sup> It is stated, by the very ancient author of the Fourth Life of our saint, that Patrick was reported to have deduced his origin from the Holy Land. After our Redeemer's Passion, a Roman army, as if to avenge that deed, laid waste the country of Palestine, made the Jews captives, and sold, or otherwise dispersed, them, over the world. From some of these captives, transported to Armorica,<sup>44</sup> our Apostle is said to have descended.<sup>45</sup> Allusion is made to this dispersion, apparently, in one of his epistles.<sup>46</sup> However, his parents afterwards emigrated to Strato Clude, or Strathclyde, in which country the conception and birth of St. Patrick took

the Culdee, on the Mothers of the Irish Saints, some doubt is expressed on this matter, where the Treatise begins, *Incipit Senchar naom Ereno anoroir*, fol. 89 a.

<sup>38</sup> See The Tripartite Irish Life. Miss Cusack's "Life of St. Patrick," p. 372. There, too, she is called Conches, and daughter to Ocbas, of the Gauls or Franks. See, p. 375. In the territory of Evreux, in northern France, there was a town, called *Conchæ*, now *Conches*. "However bold the conjecture may appear," says Dr. Lanigan, relying on his theory of St. Patrick's French descent, "yet it is not unreasonable to suspect, that his mother, who was called *Conchessa*, might have got that name from having been a native of Conchæ."

<sup>39</sup> The Tripartite Life says, "soror, seu cognata." The Irish account calls her "Siur Martuin;" but, this leaves the question still ambiguous, as the word "Siur," is either "sister," or "kinswoman." Jocelyn alludes to her, as a "consanguinea," in this connexion. Some writers have it, that she was a niece, on the mother's side to St. Martin. Those authorities, who make her a sister to St. Martin are Siebert, in his "Chronicon," A.D. 491; Florence of Worcester, at A.D. 394; Harpsfeld, in "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. 21; Pitsæus, "De Scriptoribus Anglorum," num. 21; the Breviary of the Lateran Canons and another Breviary of the Canons Regular, lect. iv.; as also Sir Henry Spelman in his Preface to the Synod of St. Patrick, "Concilia Britannica," p. 51. Most writers, however, only contend for a probable relationship, as Werner, "In Fasciculo Temporum;" Jocelyn; the Tripartite Life; the Breviary of Armagh, lect. iv., and Ussher, "In Primordia," cap. xvii., p. 822.

<sup>40</sup> Neither do we find it mentioned, in St. Fiech's Hymn; nor do we meet with it, in the Second, Third or Fourth Lives of our

Apostle, nor in Probus. There is no account of St. Patrick's mother, in the Confession, as found in the "Book of Armagh;" but, his father is thus noticed:—

patrem habui calpornum dia  
conum filium quenotam potitri  
filii sotiri pperbyteri qui fuit uico ban-  
nauem  
Taberniae uillulam enim prope habuit.

This text being Latin, in the Irish characters—from which that of the Bodleian Library, Oxford, copy, Fell. 1, fol. 7, differs only in few vowel changes—calls St. Patrick's father Calpornus, son of Potitus, a priest, (son of Odissus), being prefixed in the original, as a comment, at the latter word. See "Fac-Similes of National Manuscripts of Ireland," edited by John T. Gilbert, part ii., plate LII, and Appendix III. A.

<sup>41</sup> See the long dissertation on St. Patrick's relations in Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. iii., iv., pp. 224 to 231. All the old Irish writers agree, that St. Patrick's mother belonged to some part of Gaul. See Ussher's "Primordia," p. 822.

<sup>42</sup> St. Patrick's father and grandfather had always been regarded as Britons; but, St. Martin of Tours is known to have been a native of Sabaria, in Pannonia. See "Breviarium Romanum," Die xi. Novembris.

<sup>43</sup> In the Lives of St. Martin, by Sulpicius Severus, Paulinus and others, we find no mention of brothers or sisters having accompanied him to Gaul. His father remained a Pagan, while his mother became a Christian, when he quitted the army, and went to visit his family, settled at Pavia, in Italy. See Sulpicius Severus, "Vita B. Martini," cap. 4.

<sup>44</sup> To this account is added, "juxta mare Thyrrænum."

<sup>45</sup> See Colgan's "Trias Thaumaturga,"

place,<sup>47</sup> The pedigree of his father indicates, as much a British, as a Roman, origin;<sup>48</sup> and, it is possible to conceive, he may have been one of those naturalized provincials, who served the Empire, in some important military or magisterial position. Those, who enjoyed the rank and privileges of Decurions,<sup>49</sup> were formerly very distinguished in society, and were expected to discharge various highly honourable public and civic duties.<sup>50</sup> The name and distinction are still held to be highly respectable, in many cities of Italy; and, to be a *Decurione* is considered a proof of no ordinary nobility. It may seem somewhat strange, however, that such an office could be compatible, with the aggregation of St. Patrick's immediate progenitor to the clerical state.<sup>51</sup> Yet, provision seems to have been made for clerics escaping penalties imposed, in the time of Theodosius I.,<sup>52</sup> provided they were ordained, before A.D. 388, or if ordained after such date, that they procured proper substitutes, to serve in the councils.<sup>53</sup> Otherwise, they should surrender their estates to the Curia, at the time of their ordination.<sup>54</sup> Our saint appears to speak of the Romans, as his fellow-citizens;<sup>55</sup> and, in the old Catalogue of celebrated saints, connected with Ireland, many bishops, belonging to the first order, and contemporaneous with St. Patrick, are stated to have been Romans,<sup>56</sup> as also there were some belonging to other distant nations. Hence, a probable inference has been drawn, that his family was originally of Roman extraction; especially, as it would seem, the names of himself, his father, and grandfather, are Latinized, at least in form. However, the subjects of Rome

Quarta Vita S. Patricii, cap. i., p. 35, and n. 2, p. 44.

<sup>46</sup> The text of this is thus given, by the author of the Fourth Life: "*Quod ex libris Epistolarum, quos ipse composuit, intelligi potest; ubi dicit Nos dispersi sumus in ultimos fines terrarum propter peccata nostra, eo quod præceptum Domini non custodivimus, et mandata ejus non observavimus.*" This Epistle now seems to be missing; for, although a passage, somewhat similar, is to be found in the Confession, still the sentence is altogether differently constructed.

<sup>47</sup> In the Seventh Life, according to Colgan's version, a curious legendary account of a visit, made by a son of the king of Britain and by his wife, to St. Patrick's mother, is related. This, however, appears to be an interpolation; for, we do not find it, in the Irish version, in Miss Cussack's "Life of St. Patrick, the Apostle of Ireland." It is too ridiculous, moreover, to be seriously given; while, it is to be regretted, so many of our saint's biographers deemed themselves warranted, to insert those foolish popular traditions, concerning him, and current in their time.

<sup>48</sup> Judging by the names, and from the earliest named paternal ancestor. The author of the Fourth Life states, that *Tabern* is a word of British origin.

<sup>49</sup> "I believe," remarks Dr. Lanigan, "it would be difficult for the sticklers for St. Patrick's birth in North Britain, to find a Curia or Decurions in Kilpatrick, or any place near it, in the fourth century." However, there seems to be no very good reason, for doubting such to have been the case, at that period. On the contrary, the Romans

had their institutions well established, in Scotland, before St. Patrick's birth, as Dr. John Stuart informed the writer, in Edinburgh, during a visit there, in June, 1874.

<sup>50</sup> Under the Roman empire, in provincial towns, these answered to members of the Roman senate. See that very accurate and beautifully illustrated work, Dyer's "Pompeii: Its History, Buildings, and Antiquities," part i., chap. ii., p. 33.

<sup>51</sup> Constantine the Great had enacted laws, which prohibited certain persons and classes, from assuming Holy Orders, and those laws subjected them to penalties, in case they did. Yet, such laws, were not always enforced, or they were modified, at various times, by succeeding Emperors. See, Bingham's "Origines Ecclesiasticæ, or the Antiquities of the Christian Church," book v., chap. iii.

<sup>52</sup> His reign is set down, as extending from A.D. 379 to the 17th of January, A.D. 395, in John Speed's "History of Great Brittain," book vi., chap. lii., pp. 274, 275.

<sup>53</sup> The loss of property and rank, however, in the disturbed state of those times, may well account for the freedom or opportunity of Calpurnius to enter the clerical state.

<sup>54</sup> See Cod. Theod. Lib. xii. Tit. i. de Decur. leg. 121-123. Dr. Lanigan states, where St. Patrick mentions his having sold his nobility, the expression refers to his having forfeited his rank and estate, when he entered into Holy Orders.

<sup>55</sup> "Non dico civibus meis, atque civibus sanctorum Romanorum, sed civibus dæmoniorum."—Epistola ad Coroticum. See Villanueva's "Sancti Patricii, Ibernorum

often assumed Latin names;<sup>57</sup> but, generally modified, we may assume, from the native dialect, or acquired through some peculiar circumstance, which influenced the change.

The immediate family connexions of St. Patrick are next deserving of some preliminary consideration.<sup>58</sup> It is related, that he had two brothers, named Diaconus Sannanus,<sup>59</sup> according to one account,<sup>60</sup> and Ructus, according to another statement;<sup>61</sup> and, besides, he is said to have had five sisters. These are called Tigris or Tigrida,<sup>62</sup> Darerca,<sup>63</sup> Liemania,<sup>64</sup> Lupita,<sup>65</sup> and

Apostoli, Synodi, Canones, Opuscula," &c., pp. 241, 243.

<sup>56</sup> "Hi omnes episcopi de Romanis, Francis," &c.—See Ussher's "Primordia," p. 913. Dr. Lanigan considers, that by placing the Romans before other nationalities, it was probably meant, St. Patrick sprung from a Roman family, settled in Belgic Britain.

<sup>57</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. xvii., and nn. 162, 163, 164, 165, 166, 168, 169, 171, 173, pp. 122 to 125.

<sup>58</sup> Colgan has endeavoured, with great care and research, to solve the difficulties, attending this enquiry, in the "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. iv., pp. 224 to 231.

<sup>59</sup> Otherwise called, in Irish, *Oeochain Sannan*. Ussher supposes him to have been really the brother of the Irish Apostle, called Patrick the Elder, and the father of Patrick Junior, who was the nephew and disciple of our saint, and who, after his uncle's death, went back to Britain, where he departed this life, in turn, at Glasgow—as the first edition reads—or, at Glastonbury—as a MS. related. There he was honourably buried, in the church. Jocelyn has it, "in Glasconensi Ecclesia sepultus est honorifice." See Sixth Life, cap. clxxxvi., p. 106. Colgan wishes piously to believe, that it was after his son's birth the title of Deacon Sannan had been applied to him, and he thinks it possible, that this Sannan may be identical with a St. Seanan, venerated in Cornwall, and who gave name to a seaport and town in Cornwall. See n. 13, p. 8, to the "Scholia Veteris Scholiastæ" of St. Fiach. St. Patrick Junior seems to have been buried in Glastonbury, and his feast is usually assigned to the 24th of August.

<sup>60</sup> That of the Scholiast to St. Fiach's Hymn.

<sup>61</sup> That of Probus, in the Fifth Life, lib. i., cap. xii., p. 48. But, Colgan accounts very ingeniously for this mistake of Probus; for, he seems to have confounded Ructus, with Succat, the original name of St. Patrick, as may be discovered by comparing the allusion in Probus, and the story related, in the Second Life, cap. xvi., p. 12, in the Fourth Life, cap. xx., p. 37, and, in the Seventh Life, pars. i., cap. xxi., p. 120.

<sup>62</sup> Jocelyn has assigned a most numerous family of sons and daughters to Tigrida

viz., seventeen sons, all of these being either holy bishops, or excellent priests or monks, as also five daughters, who as nuns ended their days in the repute of great sanctity. The names of those bishops were Brochadius, Brochanus, Mogenochus, and Lumanus, who came from the Britains to Hibernia, and who laboured here, on the mission. See the Sixth Life, cap. l., p. 76. However, Jocelyn is the only known author, who attributes the number of seventeen sons and five daughters to Tigrida. Her husband is named Gollit or Gallus.

<sup>63</sup> According to our Irish Calendarists, Darerca is said to have been the mother of seventeen sons, and by some, these are all called bishops, as also of two holy virgin daughters, Achea and Lallocka. Hence, it would seem, that Jocelyn erred in attributing this family of children to Tigrida. But, there is a great difficulty experienced in naming the sons of Darerca: some authors attributing certain names to the parentage of Liemania, or of Tigrida, or of Darerca. Now, in the "Opuscula," attributed to St. Ængus, lib. iv., cap. vi., fifteen bishops, sons of Darerca are named, viz., Bishop Mel, Bishop Melchus, Bishop Munis, Riach of Inis-bofinde, Crumanus of Leccan, Midgna, Mogenocus, Lomanus of Ath-truim, Lurachus Duanaire of Doire-lurain, Loarnus of Kill-chunna, Kieranus, Carantocus Bishop, Columbus, Brendanus Fine, Bishop Mochallaus, Brocanus and Brochadius. Besides these, two nuns are named, viz.: Echea, and Lallocka of Senlios, behind Badhgna. Some of the foregoing names, Colgan thinks, crept into the original. Thus, Jocelyn makes Saints Loman, Mogenoc, Brocan, and Brochad, the sons of Tigrida, another sister of St. Patrick. Nor does Colgan believe, that Saints Kieran, Brendan, Loarn, Lurach, and Columba to be of British race, but rather of Irish, as these names indicate. Other names recorded seem to be British, and, it is remarkable, that one of the sons, Secundinus, said to be of Restitutus and Liemania, is stated to be of Restitutus and Darerca, in another account. Hence, Colgan supposes, that Liemania may have been confounded with Darerca, who is called the wife of Restitutus, in the Tripartite Life, pars ii., cap. xxi. Again Darerca's husband is called Conis. See p. 133. The latter is supposed to have been a Briton, and to have had for sons,



Richella.<sup>66</sup> Three of these sisters, whom he brought with him to Ireland, became nuns, moreover, according to a received tradition. Others assert,<sup>67</sup> however, that St. Patrick had only three sisters, Lupita, Darerca and Tigrida;<sup>68</sup> nor can rigid criticism discover a greater number, when rejecting the accounts of some writers, led away by mistaken calculations, or clerical errors.<sup>69</sup> But, we may take it for granted, there are many accounts, not altogether reliable, in the traditions and records, relating to the various members of our saint's

Saints Mel, Munis, and Rioch. Perhaps, the other sons and daughters of the family were the children of Restitutus and Darerca; although Rioch may not be different from Dario, or Morioc, one of the sons assigned to Restitutus. Again, Colgan remarks, that besides the fact of no festival being assigned to Liemania, we find a St. Monennia—otherwise called Darerca—whose feast occurs on the 6th of July, and who may have been confounded with Liemania, in this way. Darerca is probably derived from Diar-shearc, signifying “constant” or “firm love,” or from Der-shearc, denoting “love of tears,” indicating her true service of God. Now, the letter *s*, occurring as a middle prefix, not being pronounced in Irish, Dais-hearc, or Der-herc, may have been rendered into Darerca. The feast of St. Patrick's sister, so named, is entered at the 22nd of March. Different festivals are assigned, for the happy progeny of this saintly woman, and Colgan endeavours to discriminate them, where he treats about the brothers and sisters of St. Patrick, with their holy children.

<sup>64</sup> There are good reasons for suspecting, that Liemania and Richella were not St. Patrick's sisters. Colgan thinks, that Richella had been substituted for Ri-chenna, “royal Cenna,” who had been substituted, in turn, for Cenne-naomh, “holy Cenne.” Again, at the 19th of May, there is a feast of St. Richella, the Daughter of Attractus. She is mentioned, in the Life of St. Dagæus, cap. xviii., and he lived, in the middle of the sixth century. St. Cenne, the daughter of Euchod, Prince of Orgiell, has a feast, at the 1st of February. She was, indeed, contemporaneous with St. Patrick, but, it is evident, from her parentage, she could not have been his sister. About Liemania other difficulties arise, especially in trying to discover, who were her children, or if she were at all to be distinguished from Lupita, venerated at Armagh, on the 27th of September, as some Martyrologists state. The feast—if there be one—of Liemania is not known, but, in our Calendars, possibly she is alluded to, by her Irish form of name, as Lemna, or Lemhna. Different Irish Martyrologies state, that her husband was Restitutus Hua-baird, or Longobardus—referable to his race—and by him she had two holy sons, named Secundinus and Nectanus. But, an old Scholiast, on the Martyrology of Tallagh, at the xiv. Kalends of April, or at the 19th of March, assigns the following seven sons

to Restitutus of the Lombards, viz.: Secundinus, Nectanus, Dabonna, Mogornanus, Dario, Auxilinus, and Lugnath. Again, the Tripartite Life adds two others, viz.: Diermitius, and a Comitius, or Connetus. See pars ii., cap. vi. and xviii., pp. 130, 131. Nor have we any statement, that he had been married to any other woman than Liemania, so that if we credit those accounts, we may assume she had been the mother of nine sons.

<sup>65</sup> In the “Opuscula,” lib. iv. of St. Ængus the Culdee, num. 4, it is stated: “Lupita soror S. Patricii mater filiorum Hua-baird, nempe Secundini, Nectani, Dabonnæ, Mogornani, Dario, Auxilii et Lugath Præsbyteri.” It is remarkable, however, that no other author makes her the mother of these sons, and in num. 64, of this same tract, these words occur: “Liemania filia Calphurni, soror S. Patricii, fuit mater S. Nectani de Kill-vnche.” Again, our Martyrologists make Liemania the mother of Nectan and of Secundinus, while Lupita is represented, not as a widow, but as a virgin, by our Martyrologists, and by the writers of St. Patrick's Acts.

<sup>66</sup> While the Scholiast on St. Fiach omits St. Richella's name, and substitutes therefor Cinnenum, *alias* Cinne-naemh, Colgan cites an Irish poem, to prove our text enumeration the more correct list. The Irish he thus renders into Latin:—

“Lupita et Tigris fervida (ut jam numeravi)  
et Richella;  
Darerca et Liemania togarum dives; quæ  
amplexus sunt vitam arctam cum fer-  
vore;  
Nomina hæc sunt clare proposita, soro-  
rum Patricii magnarum Ecclesiarum  
Patroni.”

Colgan observes, that he found no hagiographer to call her a mother; and, yet, he could not be sure, but that she was the parent of three deacons, nephews of St. Patrick, on his sister's side, who are alluded to—but not named—in the Tripartite Life, pars ii., cap. cxvii., p. 145.

<sup>67</sup> As for instance, Jocelyn and the author of the Tripartite Life.

<sup>68</sup> All of our Irish writers agree, that these were really the sisters of St. Patrick, although there is much diversity of opinion, regarding their respective children.

<sup>69</sup> Thus Ussher, citing the Annals of Connaught at p. 823 of his “Primordia,” and

family.<sup>70</sup> Moreover, we may well doubt the accuracy of those statements, regarding the numerous progeny of St. Patrick's sisters, or their respective children, who are said to have embraced a religious life. Accounts are conflicting and contradictory, in too many instances, to warrant very safe conclusions; nor, is it easy to reconcile their Patrician relationship, with correct chronology. Nor can we glean, from the saint's own writings, any positive proof, or reasonable inference, that he had such near relatives, residing with him in Ireland, at that late period of life, when his epistle to Coroticus had been written. When he expresses an anxious desire to see his relatives,<sup>71</sup> it seems plain, they must have lived far away from Ireland; yet, it may be objected fairly, that this was only true regarding a number of them. Again, when he has declared, he did not know the multitude born of *our race or generation*,<sup>72</sup> it is certain, he alludes to those converts to Christianity, made through himself or his assistant missionaries. He applies the phrase, in a spiritual, rather than in a carnal, sense. Yet, the ancient mode of calling ladies in religion, *sisters*, is conjectured to have been one of the most probable reasons to advance, for old writers mistaking such denoted females, living in St. Patrick's time, and for confounding them, with his own natural sisters. Ussher<sup>73</sup> and Colgan<sup>74</sup> have treated, concerning the Irish Apostle's sisters, and their offspring, who are said to have been with him in Ireland.

The parents of St. Patrick lived together, in great sanctity and perfection.<sup>75</sup> They were found just before God; they walked in his justifications, and commandments, without blame. Faith, hope and charity made their conjugal state a happy one. In process of time, it pleased the Almighty, to bless them with a holy, and an illustrious issue. During the period, he had been borne in his mother's womb, to that of Patrick's birth, miracles are recorded, as if serving to indicate the wonders of his subsequent career. A stone, on which he is said to have been born, was afterwards held in popular esteem, and persons swearing falsely on it found, that their perjuries were

the Annals of Roscrea, at A.D. 447, states, that a sister of St. Patrick was named Culmana, said to have been the mother of St. Secundinus. But, this shows, that Liemania, his reputed mother, must have been meant. Hence, Culmain was probably substituted for Liemain.

<sup>70</sup> Thus, in addition to what has been already stated, it is said a sister, or a female relation, of St. Patrick, had a son, called St. Aidus, of Inis-Lothar, his father being Colman, of the Hi-Bressail family. See the Tripartite Life, pars. iii., cap. lxxvi., p. 163. Colgan arrives at the conclusion, that St. Patrick had only one brother, four sisters, and thirty-one nephews or nieces, consecrated to God, and numbered among the saints.

<sup>71</sup> As St. Patrick seems to have been far advanced in life, at that time when he wrote the Confession, it is much more probable, that the term *parentes*, in the passage referred to, is to be understood, not of *parents*, in the English sense of the word, but of *relatives*. This acceptance of *parentes* had crept into use, so far back as the time of St. Jerome. Hence, the Italian *parenti*, and the French *parents*. Owing to this expression, an etymologist might possibly derive some proof, for our saint's French origin.

<sup>72</sup> He writes: "omnes virgines Dei simi-

liter faciunt, non voluntate patrum suorum, imo persecutiones patiuntur, et impropria falsa à parentibus suis. Et nihilominus plus augetur numerus, et de genere nostro quæ ibi (Christo) natæ sunt, nescimus numerum earum, præter viduas et continentes." —Confessio S. Patricii, cap. iv., num. 18. Villanueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," p. 202.

<sup>73</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 429 to 431.

<sup>74</sup> See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. iv., pp. 224 to 231.

<sup>75</sup> According to Jocelyn, St. Patrick's mother, Conquessa, was a kinswoman to St. Martin, Bishop of Tours: she was taken away from Gaul, to the northern parts of Britain, as a slave, and purchased from her father, by Calphurnius. The eldest sister accompanied her, and she was married to a man, who lived in the town of Nemphor. The good morals and beautiful mien of Conquessa, it is stated, caused Calphurnius to elevate his slave, to the more honourable distinction of becoming his wife.

<sup>76</sup> According to Jocelyn, St. Mel testified, that he had frequently witnessed this miracle. Hence, Colgan infers, that Jocelyn borrowed

likely to be detected, in a supernatural manner, for, in such cases, water seemed to flow from its surface,<sup>76</sup> as if that hard rock was weeping, on account of their tainted testimony.<sup>77</sup>

The chronology of St. Patrick's birth, as indeed of the many subsequent events in his career, has given rise to much controversy, and it has been placed at dates of very considerable divergence.<sup>78</sup> The Annals of Connaught have set it down, so early as A.D. 336,<sup>79</sup> and the statements of Giraldus Cambrensis<sup>80</sup> oblige us to refer the date to 338; while a Scholiast on Ninius,<sup>81</sup> would place it at A.D. 352; but, nothing can be more incorrect, than to assign his birth, to so early a period. Other writers give us very inexact *data*.<sup>82</sup> Stanihurst,<sup>83</sup> Father Peter Ribadeneira,<sup>84</sup> and other earlier writers,<sup>85</sup> state, that our Irish Apostle's nativity took place in 361; while, according to Matthew of Westminster's calculation, it must have been in the year 369.<sup>86</sup> St. Patrick was born, A.D. 370, according to Jocelyn<sup>87</sup> and John Pitts.<sup>88</sup> It has been assigned to A.D. 372,<sup>89</sup> by Florence of Worcester and by Ussher.<sup>90</sup> It has been placed in the following year, A.D. 373, by Colgan, and on the 5th of April.<sup>91</sup> The same date has been adopted by Harris,<sup>92</sup> but, he has not stated, on what day, or in what month, St. Patrick's birth took place. Having found a festival of St. Patrick's baptism, in Ireland,<sup>93</sup> set down in the Irish Calendars, at the 5th of April,

this statement, from a Life of St. Patrick, written by St. Mel. The latter biography, therefore, cannot be any one of those Seven Lives he published, since no such statement is therein to be found. See Sixth Life, cap. iii., p. 65, and n. 10, p. 109.

<sup>77</sup> See the Second Life, cap. ii., p. 11, the Third Life, cap. ii., p. 21, the Fourth Life, cap. ii., p. 35, the Seventh Life, pars. i., cap. iii., pp. 117, 118. In the English-Irish version of the latter biography, this is called "a flag-stone," (see Miss Cusack's "Life of St. Patrick, Apostle of Ireland," p. 372); but, in none of the writings, here quoted, do we find it bearing any particular name, although apparently having a traditional site and veneration, when those had been compiled.

<sup>78</sup> St. Patrick's old Acts are singularly deficient in dates, and consequently furnish us with no evidence to determine the question.

<sup>79</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 429. They state, St. Patrick's birth to have occurred, in the reign of the Emperor Constans. However, according to Eusebius, Sigonius and Socrates, his father Constantine the Great only departed this life, on the 22nd of May, A.D. 337.

<sup>80</sup> See Giraldi Cambrensis' "Opera," vol. v. Topographia Hibernica, Dist. iii., cap. xvii., p. 163. Edited by James F. Dimock, M.A.

<sup>81</sup> Author of the "Historia Britonum."

<sup>82</sup> Thus Hanmer tells us, he died, during the reign of Aurelius Ambrosius, in Britain—calculated at from A.D. 466 to 497. See John Speed's "History of Britaine," book vii., chap. xii., pp. 331, 332. St. Patrick was 122 years old at the time of his death,

which should make his birth fall, between A.D. 344 and 375. Hanmer states, also, that St. Patrick died, during the reign of Forthkerrus, Monarch of Ireland. See the "Chronicle of Ireland," p. 89. No such monarch is known, however, in the list of our Irish kings.

<sup>83</sup> See "De Vita S. Patricii," lib. i., p. 17.

<sup>84</sup> In his "Lives of the Saints," as translated by W. P., Esq. See part i., p. 156.

<sup>85</sup> Such as Probus, according to Ussher's computation, and that book, in which the Antiquities of Glastonbury Church were written, as William of Malmsbury says.

<sup>86</sup> See "Flores Historiarum," at A.D. CCCCXCI., p. 176.

<sup>87</sup> See Sexta Vita S. Patricii, cap. cxci., cxcvi.

<sup>88</sup> See "Relationum Historiarum de Rebus Anglicis."

<sup>89</sup> That he was born about this year is stated, in the "Origines Parochiales Scotiæ," vol. ii., p. 20.

<sup>90</sup> In his "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, A.D. CCLXXII. to CCCCXIII., assuming that St. Patrick lived fully 120 years. See pp. 512 and 524. His dates are therefore based, chiefly on such a supposition, in the pages of his "Primordia."

<sup>91</sup> As a tradition prevailed, that St. Patrick had been born and baptized on a Wednesday, he has calculated, that Wednesday fell on the 5th of April, in the year 373. See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. viii., pp. 234, 235. This writer infers, also, that St. Patrick died, in the 120th year of his age.

<sup>92</sup> See Harris' Ware, vol. i., "Archbishops of Armagh," p. 7.



Colgan was led unwittingly into a miscalculation. Yet, it would seem, this feast only referred to the first baptism, which was performed in Ireland, by our great Apostle.<sup>94</sup> Again, while following the mistakes of Colgan, and while the latter does not give the full complement of 120 years to St. Patrick's life—18 days being wanting to complete that age—Harris thought our Apostle should have lived to 121 years, if his birth took place in 372, as Ussher calculated. This writer, however, does not pretend to mention day or month for St. Patrick's birth.<sup>95</sup> To the year 372, or 373, the Rev. Robert King refers this event.<sup>96</sup> Father Villanueva<sup>97</sup> seems to adhere to A.D. 373, and this, too, is the assertion of Rev. William Bullen Morris,<sup>98</sup> in his lately-published biography of our Apostle. In an old record, known as the Book of Sligo, St. Patrick is said to have been born, to have been baptized, and to have died, on a Wednesday.<sup>99</sup> But, as various opinions, regarding his exact age and the year of his death, have been advanced, so it must be found rather difficult, very closely to obtain an approximation to the year when he was born. It has been conjectured, that as many of our old writers were fond of instituting a parallel, between the Irish Apostle and Moses, 120 years became the favourite term for their assignment of his existence.<sup>100</sup> This has been thought convenient, also, for dividing St. Patrick's life, into four even periods of 30 years each;<sup>101</sup> and, a division of the first sixty years into thirties has been proposed by Ussher.<sup>102</sup> Another division of St. Patrick's presumed 120 years, into three parts—each portion making 40 years—has been

<sup>93</sup> This refers, not to St. Patrick's own baptism. Again, in A.D. 373, the 5th of April fell, not on Wednesday, but on Friday; nor is it likely, that St. Patrick had been baptized, on the very day of his birth.

<sup>94</sup> St. Ængus, in his Festilog, at the 5th of April states, "Baptismus magni Patricii cœpit in Hibernia." The Martyrology of Tallagh has, "Baptisma Patricii venit 'ad Hiberniam.'" See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. v., p. 232.

<sup>95</sup> Harris' objection would have force, had Ussher stated St. Patrick to have been born, in any time of the year, previous to the 17th of March; but, if it occurred after this date, as a matter of course, he must have come into the world, A.D. 372, having completed the term of 120 years, at the time of his death. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. i., and nn. 1, 2, 3, 4, pp. 129 to 132.

<sup>96</sup> See "A Primer of the Church History of Ireland," vol. i., book i., chap. iii., p. 17.

<sup>97</sup> See "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c., n. 6, p. 217.

<sup>98</sup> See "The Life of St. Patrick, Apostle of Ireland," &c., chap. i., p. 44.

<sup>99</sup> See Ussher's "Primordia," cap. xvii., p. 882. Ussher was wrong, as to the baptism. See a previous note, and other notes which follow.

<sup>100</sup> In four respects, St. Patrick resembled Moses. First, he heard an Angel from the flames. Secondly, he fasted forty days and forty nights. Thirdly, he lived 120 years in

this life. And fourthly, no one can tell where his remains lie. Tirechan is here quoted by Ussher, in his "Primordia," cap. xvii., p. 887. Nennius writes, "Quatuor modis æquantur Moyses et Patricius."—*Ibid.* Then he goes on, stating the same conformities, except in his adding, at the second, that they both fasted on a mountain. Matthew of Westminster, at A.D. 491 has followed Nennius. Although elsewhere, lib. iii., cap. ciii., p. 168, the Tripartite writer says, that St. Patrick died in the one hundred and twenty-second year of his age, being pleased with his pious parallels; he has given them to his readers, and he has even added some others to those mentioned. See lib. ii., cap. lxiii., p. 138. "Trias Thaumaturga."

<sup>101</sup> Ussher's Tripartite states, that being sent by Pope Celestine, in the sixtieth year of his age, to preach the Gospel in Ireland, the most blessed Archbishop entered upon his mission. Then, he spent sixty other years, in Hibernia. For thirty of these years, he was engaged, preaching and baptizing, through the different provinces of Ireland; while, during thirty other years "in suis cellis et in monasteriis theoricè vixit." See Ussher's "Primordia," cap. xvii., p. 873.

<sup>102</sup> The following verses are taken from a spurious tract, called St. Patrick's Testament. They are thus translated into Latin:—

"Ter denis annis versatus in æde Saballi,  
Ter denis aliis peragravi lætus Iernam;  
Centum et vicenos annos vivendo peregrî

attempted, by a Scholiast on Nennius.<sup>103</sup> That most unreliable writer of the saint's Acts, Jocelyn, making our Apostle attain to the increased number of years 123, has divided it into irregular epochs, respectively consisting of 55, of 35, and of 33, years.<sup>104</sup> This computation is thought to have been derived from the 132 years, assigned by Probus, by inverting cxxii. into cxxiii.<sup>105</sup> A Breviary of Rheims states, that St. Patrick died, when he had attained the 132nd year of his age. Closely approximating to this calculation is 131 years;<sup>106</sup> while a MS. copy of Marianus Scotus, Sigebert, and other chroniclers, recount, that he reached 122 years. The Annals of Boyle have 120,<sup>107</sup> and William of Malmesbury<sup>108</sup> diminishes his term of life to 111 years, while Stanihurst reduces it to 97, Marianus Scotus to 92,<sup>109</sup> and Baronius<sup>110</sup> thinks even this to have been an incorrect reading, for 82.<sup>111</sup> We thus see how conflicting are the accounts of ancient writers; while such circumstance materially interferes with perfect accuracy, in pronouncing on the date of our Apostle's birth. Henry of Marlborough refers it, to A.D. 376, in Great Britain. The Bollandists place St. Patrick's birth, at A.D. 377,<sup>112</sup> and they endeavour to arrange the chief incidents of his life chronologically;<sup>113</sup> but, conjectures too often are substituted for arguments, or supply the want of historic facts. Porter<sup>114</sup> very closely follows their chronological calculations. Relying chiefly on the calculations of Le Sieur Le Nain Tillemont, a learned investigator of his history, after showing with much ingenuity, that the date of St. Patrick's first capture may probably be referred to A.D. 403, hence draws the inference, that his birth must be assigned, to A.D. 387.<sup>115</sup> It is remarkable, that March the seventeenth fell on Wednesday, during the latter year. This may help us to understand the drift of that passage—found in the Book of Sligo—assigning St. Patrick's birth to a Wednesday. According to the usual style of Martyrologies, the 17th of March used to be marked, as the *Natale*, or *Natalis*,—denoting the *requies*, or death,—of St. Patrick. That meant, of course, the day of his heavenly birth, or of his first appearing in Heaven. Such a manner of speaking, not being understood by some persons,

Præsentem ad noctem hanc seculum produ-  
citur istud."

—See *ibid.*, pp. 386, 387, and Ware's "Opuscula Sancti Patricii," p. 109.

<sup>103</sup> The statement there runs, that he was forty years old, when he escaped from his captivity; that he learned to serve God for forty years; and, that he preached for forty years. During these three forties, St. Patrick equalled Moyses. For, Moyses was forty years a captive, in the house of Pharaoh; forty years an exile in the land of Madian, and forty years engaged in preaching. See Ussher's "Primordia," cap. xvii., p. 886.

<sup>104</sup> See Jocelyn's "Vita S. Patricii," cap. exci., p. 107. Colgan's "Trias Thaumaturga."

<sup>105</sup> This is the supposition of Dr. Lanigan, and, for support, he refers us on these subjects to Ussher, pp. 879 to 885, and to Colgan's "Trias Thaumaturga," p. 232 et seq.

<sup>106</sup> The statement of an Anglo-Saxon Martyrology, quoted by Ussher.

<sup>107</sup> See John D'Alton's "History of Ireland and the Annals of Boyle," vol. ii., p. 72.

<sup>108</sup> He flourished, in the reign of King Stephen of England.

<sup>109</sup> In his "Chronicon."

<sup>110</sup> See "Annales Ecclesiastici."

<sup>111</sup> "Ussher did not attempt to draw any consequences from what is said of the birth and baptism; but he availed himself of the datum that St. Patrick died on a Wednesday, and thence, in opposition to various jarring computations, which he had met with in the course of his reading, concluded, that the year of the saint's death was 493, whereas in that year the 17th of March fell on Wednesday. It is indeed true, that not only Jocelyn, but, what is of much greater weight, the Annals of Ulster had assigned it to that year."—Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. i., p. 131.

<sup>112</sup> They state: "Anno Christi cccclxxvii non valde propecto nascitur S. Patricius apud Britannos Alcludenses."—"Acta Sanctorum," toms ii., Martii xvii. De S. Patricio Episcopo Apostolo et Primate Hiberniæ. Commentarius prævius, sect. v., p. 522.

<sup>113</sup> See *ibid.* and sect. vi., pp. 522 to 525.

<sup>114</sup> See "Compendium Annalium Ecclesiæ Regni Hiberniæ," sect. v., cap. i., pp. 122, 123.

<sup>115</sup> See Rev. Dr. Lanigan's "Ecclesiasti-

probably gave rise to a notion, of his coming on that day, into the world.<sup>116</sup> Hence, as Dr. Lanigan considers, the 17th of March may have been regarded, as the anniversary of his birth.<sup>117</sup> The opinion that St. Patrick came into this world, A.D. 387, has been very generally followed, by later writers, such as Thomas Moore,<sup>118</sup> the Rev. M. J. Brenan,<sup>119</sup> the Rev. James Wills,<sup>120</sup> the Rev. Michael J. O'Farrel,<sup>121</sup> D. P. Conyngham,<sup>122</sup> and the Rev. Thomas Walsh.<sup>123</sup> To the decline of the fourth century, the nativity of our renowned Apostle has been referred, by the Rev. Alban Butler;<sup>124</sup> and, this general statement probably includes about the safest rendering, for that event.

Accounts vary, regarding the priest's name, from whom St. Patrick received the baptismal rite. He is named Gornias,<sup>125</sup> Guornias,<sup>126</sup> and, again, Gormas,<sup>127</sup> by Jocelyn.<sup>128</sup> He is said to have been blind, from the time of his birth; but, this is manifestly inconsistent with the statement of his having been a priest. It may be treated as a fiction, as also that account, regarding the infant hand of St. Patrick having traced a sign of the cross on the ground, whence water flowed,<sup>129</sup> and when with it washing his face, sight was restored to the blind man. It is likewise said, he was able at once to read the baptismal service, although previously unable to obtain a knowledge of letters. He is called Gornias, in the Irish Tripartite Life,<sup>130</sup> as also in the Latin version of it,<sup>131</sup> as published by Colgan. He is said to have been of smooth face. The well, in which St. Patrick received baptism, flowed, at the place, where the triple miracle had been wrought.<sup>132</sup> It is stated, that the people of that neighbourhood afterwards built a church, over this well, that it flowed near the altar, and that either the latter, or the former,<sup>133</sup> had the shape of the

cal History of Ireland," vol. i., chap. iv., sect. iv., pp. 137, 138. Also Le Sieur Le Nain Tillemont's "Memoires pour servir a l'Histoire Ecclesiastique," tome xvi. Art. ii. S. Patrice.

<sup>116</sup> See Ussher, "Primordia," cap. xvii., p. 820. Also, Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. ii., p. 221.

<sup>117</sup> As this could not answer for his year 372, Ussher probably passed over this matter. Nor would it do for Colgan's A.D. 373; since, in neither of these years, did March 17th fall on a Wednesday. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. iv., n. 18, p. 138.

<sup>118</sup> See his "History of Ireland," vol. i., chap. x., p. 211.

<sup>119</sup> See his "Ecclesiastical History of Ireland," chap. i., p. 8.

<sup>120</sup> See his "Lives of Illustrious and Distinguished Irishmen," vol. i., part i., p. 86.

<sup>121</sup> See "A Popular Life of St. Patrick," chap. iii., p. 36.

<sup>122</sup> See "Lives of the Irish Saints, from St. Patrick down to St. Laurence O'Toole," St. Patrick, sect. i., p. 31.

<sup>123</sup> See his "History of the Irish Church," chap. iv., p. 15.

<sup>124</sup> See "Lives of the Fathers, Martyrs and other Principal Saints," vol. iii., March xvii.

<sup>125</sup> In the Second Life, cap. iii., p. 10.

<sup>126</sup> In the Third Life, cap. iii., p. 21.

<sup>127</sup> In the Sixth Life, cap. ii., p. 65.

<sup>128</sup> The latter does not constitute him the

baptist of our saint, however, but only the recipient of sight, at the infant's hands.

<sup>129</sup> To this incident, allusion is made in Aubrey De Vere's "Legends of St. Patrick:—"

"The blind priest took that infant's hand :  
With that small hand, above the  
ground

He signed the Cross. At God's command  
A fountain rose with brimming bound."

—"The Baptism of St. Patrick," p. 1.

<sup>130</sup> See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," p. 372.

<sup>131</sup> See the Seventh Life, pars. i., cap. iv., p. 118.

<sup>132</sup> Thus, *first*, a fountain, miraculously bursting from the earth, touched by St. Patrick's hand; *secondly*, one, blind from his birth, having been restored to sight; and, *thirdly*, one, hitherto ignorant of letters, being able suddenly to read the baptismal form.

<sup>133</sup> Jocelyn removes this constructive ambiguity of meaning, in the previous Lives, when he thus states, in the Sixth Life: "Fons vero præfatus profluvio profusiori dilatatus usque in presens perspicuas emanans aquas, S. Patricii nomine insignitur, haustu dulcis, gustuque salubris, ut dicitur, variis incommodis laborantibus sospitatem aut levamen impartitur. Oritur enim sæcūs limbum maris, super quem posteriorum diligentia edificavit oratorium, habens altare in modum crucis extractum."—Sexta Vita S.



Holy Cross.<sup>134</sup> By some, it is reported, this well is yet to be seen at Kilpatrick,<sup>135</sup> near Dumbarton, in Scotland. It is said to be called Trees' Well,<sup>136</sup> in the immediate vicinity of the present church, erected on the site of a more ancient one; but, the modern church does not cover the well, both being separated by the public road, leading from Dumbarton to Glasgow.<sup>137</sup> We are told, St. Patrick was born in Valentia, near the end of the northern wall;<sup>138</sup> and, it is even probable, the Romans extended the stations of their province, on the north bank of the Clyde, to form *têtes de pont*, against the Pictish incursions. It need only be added, that we find a notice of St. Cairnech, as being the reputed author of the *Senchus Mor*.<sup>139</sup> According to another account, the Irish Apostle is said to have been baptized, by Cairnech, also called Carantac, or Carantacus.<sup>140</sup> However, the agency of Gornias, or Gormas, in this function, has the greater weight of authority to support it. When we deem St. Patrick to have been, in all likelihood, a British Celt,<sup>141</sup> it still remains to be discovered, whether he was one of Scotian or of Irish origin,<sup>142</sup> an Albanian of Pictish blood,<sup>143</sup> or one of the Strath-Clyde Cymri, or Cumbrians.<sup>144</sup>

If we are to credit the statement, in St. Fiach's Hymn, the parents of our holy Patron first gave him the name Succat, or Succath,<sup>145</sup> which means "warlike."<sup>146</sup> In those primitive times, and in the nation to which he belonged, martial prowess was held in high estimation. Again, the Second Life remarks, Succet was his first name;<sup>147</sup> while the Third Life writes it Suchet,<sup>148</sup> and Probus informs us, that Sochet was he called, as well as Patrick.<sup>149</sup> In the Latin Tripartite Life of our saint, it is also said, that the first name, given to him by his parents, was Suchat.<sup>150</sup> Stanihurst<sup>151</sup> calls him Suchar, or

Patricii, cap. ii., p. 65. The Irish and the Latin versions of the Tripartite Life distinctly state, that it was the well, which bore the shape of a cross.

<sup>134</sup> The Second and Third Lives add, "ut periti aiunt." The Third Life has, "ut loci periti illius dicunt."

<sup>135</sup> This place derived its name, from a church dedicated to our saint, and it was formerly very richly endowed. See "Origines Parochiales Scotiæ," vol. ii., p. 20.

<sup>136</sup> It is situated, to the south, and in the west corner of the graveyard, in which the church stands.

<sup>137</sup> See the Rev. Duncan Macnab's "Archæological Dissertation on the Birth-place of St. Patrick," pp. 40, 41.

<sup>138</sup> See John Hill Burton's "History of Scotland," vol. i., chap. i., p. 40.

<sup>139</sup> See "Ancient Laws of Ireland," vol. ii. Preface, pp. v. to viii.

<sup>140</sup> *Ibid.*, p. viii.

<sup>141</sup> The student will find a very able dissertation on the primitive races of Scotland in the "Irish Version of the Historia Britonum of Nennius," by the Hon. Algernon Herbert. Additional Notes, No. XVII., pp. xxix. to lxiv.

<sup>142</sup> Known generally as the Scoti, Gael, or Gwyddyl, as called by the Welsh.

<sup>143</sup> Some of the Southern Picts had embraced Christianity, at least, in the fourth century.

<sup>144</sup> According to the coloured Map of Prydyn, or Y Gogledd, prefixed to William

F. Skene's "Four Ancient Books of Wales," this race took in the district of Arecluta and the fortress of Alclud. See, also, chap. iv., v., pp. 42 to 76.

<sup>145</sup> See Colgan's "Trias Thaumaturga," Hymnus, seu Prima Vita S. Patricii, Succat Δ αινμ ητερυβηαο, stanza, 2, p. 1. It is thus translated, by Colgan, "Succat nomen ei primò impositum erat." In the "Irish Ecclesiastical Record" version, the letter h, prefixed to the latter word, is omitted, and the English translation thus runs: "Succat was his name, it is said," &c. See vol. iv., pp. 282, 283.

<sup>146</sup> According to the Scholiast on St. Fiach, and he tells us, the word is British, having in Latin the meaning, "Deus belli," i. e. *βθεσσαιρ ρειν ουρρ ουρρ belli* Δ λατεν. See *ibid.*, n. 4.

<sup>147</sup> It reads: "nam primum Succet vocatus est," cap. xii., p. 12.

<sup>148</sup> "Patricius igitur, qui vocabatur et Suchet," &c., cap. xii., p. 22.

<sup>149</sup> He has, "Sanctus Patricius qui et Sochet vocabatur."—Probus or Quinta Vita S. Patricii, lib. i., cap. i., p. 51.

<sup>150</sup> There we find it stated, "Primum fuit Suchat, a parentibus impositum."—Pars. i., cap. xvii., p. 119. In the Irish version, the same account seems to have been given; but, from the Bodleian and British MSS. of the Irish Tripartite Life, a leaf is here missing. See Miss Cusack's "Life of St. Patrick, Apostle of Ireland," p. 376.

<sup>151</sup> See "Vita S. Patricii," lib. i., p. 17. We

Socher.<sup>152</sup> This, as given at the time of his baptism, was only one of the four names he received.<sup>153</sup> For, when during after life, he was a slave in Ireland, our saint was called Cathraige, or Cothraige, because he was obliged to serve four different families. Next, was he named Magonius, owing to his wonderful actions, when under the discipline of St. Germanus.<sup>154</sup> Again, we are told, that the title, Patricius, was given to him, at the time of his ordination, and Celestinus, the comorban, or the successor of St. Peter, bestowed this name on him. These accounts, which are to be found in the *Scholia* on St. Fiach's Hymn, are also repeated, in the Second<sup>155</sup> and in the Tripartite<sup>156</sup> Lives of our saint. Yet, it must be remarked, that in his own writings, we find, he never calls himself, by any other than by his received name of Patricius. It has been supposed, likewise, that this title was conferred, in consideration of parting with his nobility, through a motive of charity, as mentioned, in his epistle to Coroticus.<sup>157</sup> However, we shall most generally adhere to its use—as most familiar to his devout admirers—throughout the subsequent pages of his biography.

While he was a mere child, the various Acts of St. Patrick record many miracles, as manifestations of the glorious destiny that awaited him. When he was in the house of his mother's sister, it was flooded with water, but this he removed, in a most wonderful manner. He, also, in the winter season, converted ice into a blazing fire, to afford warmth for his nurse. While engaged with his sister, Lupita, tending a flock of sheep and lambs, she fell against a stone, receiving a very grievous wound, on the head, and from it, blood flowed profusely; but, Patrick, making a sign of the cross, on the abraded skin, removed all pain, and only a mark showed, afterwards, the part healed. A sheep, taken away by a wolf, from a flock he had charge of, and some cows gored to death, were miraculously restored to life, and his nurse experienced great joy, in consequence. Again, the husband of his mother's sister, who was accustomed to carry the infant, Patrick, on his shoulders, suddenly dropped dead, in a court<sup>158</sup> or hall; then his wife, in great distress, said to Patrick, "Why, O boy, hast thou allowed this death of thy fosterer?" Running forward, and throwing his hand, around the neck of the prostrate body, he cried out, "Arise, and let us go." Immediately the dead man was

are further told, that in the Irish language, *so-cair* means *mildness, ease*, and also "plain," "smooth," &c. Hence, it may have been given, to indicate our saint's character for meekness. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. v., p. 141.

<sup>152</sup> It is said, in low Latinity, *Succa* signifies a linen garment, worn by bishops in public. See Du Cange, in "Glossarium Mediæ et Infimæ Latinitatis," *sub-voce*. Hence, Dr. Lanigan conjectures, that the title St. Patrick received, in Irish, might probably have been derived, from his wearing a *succa*. This supposition is not in accord, however, with the statements, that his name was British, and more especially, that his parents first gave it to him, in baptism, which he received while an infant.

<sup>153</sup> Such is stated, in the last quoted authority; as also, by St. Fiach's Scholiast, in the Second, and in the Seventh, Life.

<sup>154</sup> St. Fiach's Scholiast compares his several names, to a custom, prevailing among the Roman nobility, when he adds:

"Succat primum nomen ejus in Baptismo à parentibus suis: Cathraige nomen ei inditum servitutis tempore in Hibernia: Magonius, *i.e.* magis agens quam cæteri Monachi nomen ejus tempore discipulatus apud Germanum: Patricius verò vocatus tempore suæ ordinationis: et Cælestinus, Petri Comorbanus sive Successor, est qui hoc ei nomen indidit." See *Scholia Veteris Scholiastæ*, n. 6, appended to the *Prima Vita S. Patricii*, p. 4.

<sup>155</sup> See cap. xii., p. 12,

<sup>156</sup> See lib. i., cap. xvii., p. 119.

<sup>157</sup> See S. Patricii Epistola ad Christianos Corotici Tyranni subditos. Villeneuve's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c., num. 5, p. 243.

<sup>158</sup> The Latin word used, in the Alen MS., is *curia*.

<sup>159</sup> See the Second Life, cap. v., vi., vii., viii., ix., x., pp. 11, 12, and nn. 8, 9, 10; the Third Life, cap. v., vi., vii., viii., ix., x., pp. 21, 22; the Fourth Life, cap. v., vi., vii., viii., ix., x., pp. 35, 36, and n. 7, pp.

restored to life.<sup>159</sup> Other miracles are even added.<sup>160</sup> These are of the legend class, which were popularly told, and probably long after his age, to illustrate the early promise of his future great missionary career. It is said, the admirable progress this holy child made, in the course of virtue, far exceeded his tender years; for, his loving breast abounded in Divine gifts, while it was enriched and stored with all virtues. During the slippery career of youth, he did not fall into any faults, that might stain the spotless robe of chastity; such was his care, in keeping the integrity both of soul and body unblemished. While the inward motions of grace instructed and directed him, in all his actions; yet, when he came to competent years, his parents took care to train him up in learning. The child applied to his books very diligently. He most particularly desired, to learn psalms, hymns and spiritual canticles. These he committed to memory; as even from the prime of youth, he was wont every day to repeat the whole Psalter. His tender body was chastised with fastings, watchings, and other exercises of devotion. He presented it, as a living holocaust, holy, and pleasing to God. He likewise represented, in his mortal flesh, the life of an angel, as if living without any body. Such are the accounts of Jocelyn,<sup>161</sup> and of some, among St. Patrick's more recent biographers; but, they seem to conflict, with that statement of the Apostle himself, as to how, during the earlier years of life, he was negligent in discharging his religious duties, as he acknowledges,<sup>162</sup> and in keeping God's commandments. In the true spirit of humility, however, St. Patrick thanked the Lord, who regarded his lowliness, who had compassion on the ignorance of his youth, and who had preserved him, before he knew the Creator of all things, or before he could distinguish good from evil; by admonishing and consoling him, also, as a father does his child.

#### CHAPTER IV.

THE EARLY DIALECTS OF THE BRITISH ISLANDS—THEIR DISTURBED SOCIAL RELATIONS—ST. PATRICK'S YOUTH AND HIS ERRORS—THE EVENT WHICH LED TO HIS FIRST CAPTIVITY, ABOUT THE AGE OF SIXTEEN—NIALL OF THE NINE HOSTAGES—MISFORTUNES OCCURRING TO ST. PATRICK'S FAMILY—HE BECOMES A SLAVE TO MILCHUO, IN THE NORTH OF IRELAND—HIS MANNER OF LIFE THERE—HIS ESCAPE FROM CAPTIVITY AND SUBSEQUENT ADVENTURES.

WHETHER St. Patrick lived amid the Picts or Scots, as a highlander or lowlander, has not been decided. Notwithstanding, it is probable, he first learned, in North Britain, that Scottish or Gaelic language, which, in after life, enabled him, to converse with and preach so eloquently, to the people of

48, 49; the Sixth Life, cap. iv., v., vi., vii., viii., ix., pp. 65, 66; the Seventh Life, part i., cap. vi., vii., viii., ix., xi., xii., pp. 117 to 119.

<sup>159</sup> Such as those of converting water into honey, to refresh his nurse, who had been sick; of raising a dead boy to life; of having an angel to labour for himself, and for his nurse; of obtaining butter and cheese from snow, to pay a tribute for his nurse, to the king. The miracle of the angel, aiding St. Patrick to cleanse the king's stables, is said to have occurred, at Dunbreatan, as called in the British tongue, or "Mons Britorum," as Latinised, in the Vale of Clud,

according to Jocelyn. The Tripartite Life, also, identifies the place, as Alclud. See Fourth Life, cap. xi., xii., xiii., xiv., pp. 36, 37; the Sixth Life, cap. x., xi., pp. 66, 67, and n. 12, p. 109; the Seventh Life, pars. i., cap. x., xiii., xiv., xv., pp. 118, 119.

<sup>161</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xii., p. 67.

<sup>162</sup> See "Confessio S. Patricii," cap. i., num. i. Villanueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c., pp. 184, 185. References to this passage of his Confession are to be found, in the Second Life, cap. xi., p. 12; in the Third, cap. iv., p. 21; in the Fourth,



Ireland.<sup>1</sup> So far as we can glean, two great distinctive dialectic differences existed, in the Celtic languages, even at that remote period. These were the Gaelic—now represented by the Irish, Manx, and Scotch Gaelic tongues; and the Cymric, consisting of the Welsh, the Cornish and the Breton dialects. The three Gaelic languages have a closer affinity, towards each other, than the three Cymric dialects; but, each one of these classes possesses in common great distinctive differences, which separate it from the other, while there are, also, analogies so close, vital and fundamental, as to leave no doubt, all those varieties are but children of the same common parent. Another anciently-spoken and now lost Celtic dialect, in these islands, was the Pictish. In the anti-Christian period, the diversity of Celtic languages was probably very great, before the introduction of writing, which raised the standard of their cultivation, chiefly through the agency of that great civiliser, the Christian Church.<sup>2</sup>

Near the northern outposts of the Romans, in Great Britain, we suppose Patrick to have spent his early youth; and, surrounded by a perpetual clangour of arms, his education must have been often interrupted, owing to the exigencies of this situation. His defective instruction the saint deplored, in after life, complaining, that he could not explain with conciseness of language what his feelings dictated, and what his mind, sense and affections demonstrated; while blushing for his ignorance, and for his unpolished style of writing, especially when departing from the vernacular. Latin, to him, appears to have been an unfamiliar tongue.<sup>3</sup> Fire trieth gold, however, and the fire of tribulation just men; but, to the end, that Saint Patrick's virtues should become more illustrious, and his crown of bliss more glorious, he was exposed, to the assaults of the tempter. The saint confesses and deplores his transgressions, with their causes; for, he declares, that he had withdrawn from God, and did not keep his commandments, and was disobedient to his priests, who advised him on the affair of salvation. To these errors, the humble servant of Christ attributes those temporal afflictions, which overtook him, while he was yet a mere boy, and before he could well understand, what he ought to desire, or to avoid.<sup>4</sup>

Towards the close of the fourth and the commencement of the fifth centuries, frequent inroads were made on the British shores, by expeditionary and piratical vessels, sailing from the coasts of Ireland.<sup>5</sup> The Second Life<sup>6</sup> of our saint would lead to the inference, that some of these half-military, half-

cap. i., p. 35, and in the Seventh Life, pars. i., cap. v., p. 118. It is remarkable, that in the Irish Tripartite version of the latter, this passage seems to have been borrowed nearly verbally from the Second and Third Lives, and the original Latin is introduced. See Miss Cusack's "Life of St. Patrick, Apostle of Ireland," p. 373.

CHAPTER IV.—To Very Rev. Laurence Canon Toole of Manchester is the writer indebted, for calling his attention, in a letter, dated St. Wilfrid's, April 14th, 1877, to the mistakes of many preachers of St. Patrick's panegyrics, viz.: that the saint's captivity in Ireland first taught him a language, so very different, from what he had learned while a boy, and that his slavery was a providential means, destined to make him, in the future, a master of the Irish language.

<sup>2</sup> See William F. Skene's "Four Ancient Books of Wales," vol. i., chap. viii., pp.

120 to 140, for further most interesting explanations on this subject.

<sup>3</sup> In allusion to his Confession, he writes, "nam sermo et lingua nostra translata est in linguam alienam."

<sup>4</sup> See Confessio S. Patricii, cap. i., num. 1, 2, 3, 4, 5, pp. 184 to 189. Villanueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c.

<sup>5</sup> See William F. Skene's "Celtic Scotland. A History of Ancient Alban," vol. i., book i., chap. ii., pp. 105 to 109. The poet Claudian also alludes to these frequent raids, where he writes:—

"totam cum Scotus Iernen  
Movit, et infesto spumavit remige Tethys."

—"De Laudibus Stilichonis," lib. ii., vv. 251, 252.

<sup>6</sup> According to one account—but not ap-

marine, adventurers brought him a captive, into Scotia, with a sister, and a hundred others,<sup>7</sup> of either sex, while he was living in Britain. The Fourth Life confirms this account, adding, that his sister Lupita was borne away with him, by the pirates of some particular fleet.<sup>8</sup> However, a different version of the occurrence is found in the Tripartite Life, where it is said, that among others, who left Great Britain, and the River Clyde, were Calphurnius and Conchessa, with their son Patrick, and his two sisters, Lupita and Tigrida, who visited Armoric Britain, for the purpose of seeing their kindred, living there at the time.<sup>9</sup> Now, the sons of Rethmit,<sup>10</sup> King of Britain, according to Probus, or the seven sons of Fechtmagius, King of the Britons, according to the Tripartite Life,<sup>11</sup> when banished from their country, created a great disturbance, in the district of Lethania,<sup>12</sup> and in Armoric Britain. Plunder and burnings marked the traces of this invasion; and, Calphurnius, with his wife, Conchessa, are stated to have been murdered, by those freebooters. They also took Patrick, and his two sisters, Lupita and Tigrida, prisoners, for the purpose of making them slaves. Following this statement, we are obliged to acknowledge, that St. Patrick was living, with his family, in Armorica, at the time of his captivity. Jocelyn is silent on this subject, although he admits our saint's mother to have been born in Gaul, whence she and a sister had been carried as slaves to North Britain.<sup>13</sup> But, Probus, a much more ancient and respectable authority,<sup>14</sup> calls St. Patrick's country, and the town where his family dwelt, *Arimuric*.<sup>15</sup> It will be easy to observe, that the word in no respect differs from Armorica. St. Patrick himself informs us, that he was captured, when he was about sixteen years of age.<sup>16</sup> He only alludes to this single captivity. He acknowledges, that he was ignorant, at the time, of the true God; but, by this we are to understand, some neglect of his duties, overlooked by himself, or by his parents. He intimates, that many thousand men shared his captivity, in Ireland, and probably we must infer, these were reduced to servitude, when our saint had been made a captive. This latter

proved by the writer who refers to his Confession—St. Patrick was only seven years old, at this time. See cap. xi. p. 12.

<sup>7</sup> The Apostle himself says in his Confession "adductus sum in captivitate cum tot millibus hominum."

<sup>8</sup> See cap. xv., p. 37. The Fifth Life only states, that St. Patrick was then captured, with many others, but, this is noticed, as a first capture. See lib. i., cap. ii., p. 51. Jocelyn, or the Sixth Life, is equally brief, in this account. See cap. xiii., p. 67.

<sup>9</sup> See chap. xvi., p. 119.

<sup>10</sup> Or Rectmitius. In some Manuscripts, they are called the sons of Sectmacius.

<sup>11</sup> The Scholiast on St. Fiach's Hymn has a like statement, but their father is called Factmudius. See n. 5, *a*. In the Irish Tripartite Life, their father is named Fechtmad. See Miss Cusack's "Life of St. Patrick, Apostle of Ireland," p. 376.

<sup>12</sup> Rather was Armoric Britain called Letha, or Leatha, by the Irish, and Llydaw, by the Celts of Great Britain. See the Additional Note, No. xi. to the "Irish Version of Nennius' Historia Britonum," edited by Rev. Dr. Todd, and by the Hon. Algernon Herbert, p. xix. The name is found Latinized, Letavia, and sometimes simply, Letha. However, in the Vita S.

Gildæ Badonici, cap. xii., it is called Lethania, being a maritime district of British Armorica.

<sup>13</sup> See Sixth Life, cap. i., p. 65.

<sup>14</sup> See, Ussher's "Primordia," cap. xvii., pp. 822, 828, where he seems to have followed Jocelyn's authority, in reference to this matter. Yet, acknowledging Probus to be an older authority (*Ibid.*, p. 817) this learned man quotes him on another occasion, when seeming to approve St. Patrick's Armoric descent. See *ibid.*, p. 833.

<sup>15</sup> "Cum adhuc esset in patria sua cum patre Calpurnio et matre Conchessa, fratre etiam Ructhi et sorore Mila nomine, in civitate eorum Arimuric, facta est seditio magna in partibus illis. Nam filii Rethmiti regis de Britannia vastantes Arimuric," &c. See Quinta Vita S. Patricii, lib. i., cap. xii., p. 48. "Trias Thaumaturga." In a note, Colgan says, that "civitate eorum Arimuric" is wrong, because Arimuric, or Armorica, was the name, not of a town, but of a large territory. See n. 9, p. 62, *ibid.* Yet, he might have known, that the epithet, Armorica, could and actually used to be applied to the towns, in that maritime range of country.

<sup>16</sup> "Annorum eram tunc fere sedecim." See "Confessio S. Patricii," His Acts

event is placed so early as 352, according to the Annals of Connaught,<sup>17</sup> it occurred in the year 388, if we credit Florence of Worcester;<sup>18</sup> by others, it is placed at a much later period.<sup>19</sup> A sister of St. Patrick, and who is named Lupita,<sup>20</sup> shared his captivity, according to one account; while the captive is named Mila,<sup>21</sup> by Probus,<sup>22</sup> and he mentions a brother named Ructhi,<sup>23</sup> made captive, at the same time. But, their names do not occur,<sup>24</sup> in any other notices of our saint.<sup>25</sup> Tigris or Tigrida has been made his companion in servitude, according to other writers. However, their accounts, in the opinion of Dr. Lanigan, do not deserve the slightest degree of credit. Although St. Patrick speaks of some devout females, who were persecuted for their faith and made captives,<sup>26</sup> and specially describes his own misfortunes, he has no allusion whatever to any sister or sisters, sharing his exile and state of slavery. If we allow St. Patrick to have been born in Scotland, on the weight of evidence; we ought to deem Armoric Britain, the place where he was captured, for the like reason. But, as we can find recorded in history no king of Britain, named Fechtmagius, or Fechtmad, or Rethmit,<sup>27</sup> about the commencement of the fifth century, we may well doubt, if Patrick had been captured by his sons, or that these had killed his parents, at that time.<sup>28</sup> Nay more, the saint himself speaks of the Irish, as having been his captors;<sup>29</sup> and, by some writers, these were thought to have been pirates; but, it would seem, on this occasion, as his misfortune was shared by many thousands, this circumstance has given rise to the opinion, that a large and well-appointed expeditionary force carried them prisoners, away from their own country.

Some of our historical writers have sought to connect this event, with the

generally agree, in reference to this age. "A child of sixteen years (was he) when he was taken into bondage;" is the statement made in the Hymn of St. Fiech.

<sup>17</sup> See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 432.

<sup>18</sup> See "*Chronicon*," at A.D. CCCLXXXVIII.

<sup>19</sup> About A.D. 403. See Thomas Moore's "*History of Ireland*," vol. i., chap. x., pp. 211, 212. About this period, his captivity seems to accord best, with the series of his Acts.

<sup>20</sup> According to Ussher, she was buried, and venerated, at Armagh. See "*Primordia*," cap. xvii., p. 824. Also, the Scholiast on St. Fiach's Hymn.

<sup>21</sup> This is thought, however, to be a mistake for Lupita.

<sup>22</sup> See the Fifth Life, lib. i., cap. xii., p. 48.

<sup>23</sup> It is supposed, however, that this is a mistake for Succet, the first name for St. Patrick.

<sup>24</sup> See *ibid.*, n. II, p. 62.

<sup>25</sup> That passage of Probus, in which those persons are spoken of, bears evident marks of interpolation, according to Dr. Lanigan.

<sup>26</sup> "Sed et illæ maximè laborant, quæ servitio detinentur; usque ad terrores et minas assidue perferunt (al. perseverant)."—*Confessio S. Patricii*, cap. vi., num. 18. Villanueva's "*Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula*," p. 202.

<sup>27</sup> In some copies of Probus, we are told, this prince is called Rethmaig Rethmet; by

Venerable Bede, he is Reuda; by the Scots, Rether; and by Nennius, Hista-reuth. He ruled over the Ultonian Dalriada, and as he conducted several military enterprises, both by sea and land, against the Dalreudian colonists of Scotland, as also against the Romans and Britons; from his enemies, in North Britain, he got the appellation of Fommaire, or Fammaire, the word *foğ-maire*, in Irish and Erse, meaning "a pirate," or "a depredator at sea." Dr. Langhorne supposes the foregoing names to be applicable to this person, as being a depredator of the Reudians or Dalriadians of Ulster, and not of Britain. This prince is said to have had seven sons, who were commanders of the fleet, and who served with a commander of his land forces, named Gauran, under King Niall of the Nine Hostages. See Patrick Lynch's "*Life of St. Patrick, Apostle of Ireland*," chap. viii., pp. 90 to 92.

<sup>28</sup> Dr. Lanigan suggests, that as our saint was known to have been taken and brought to Ireland by pirates, it may be conjectured, that wishing to save the honour of his country, some writer strove to throw the blame of that act on the Britons, and thus, he gave occasion to what has been said about the seven sons of King Factmudius.

<sup>29</sup> In his *Epistola ad Coroticum*, St. Patrick says: "Numquid piam misericordiam ago erga gentem illam, quæ me aliquando ceperunt."

<sup>30</sup> Yet the author of the Tripartite Life



reign of King Niall of the Nine Hostages, which commenced A.D. 379.<sup>30</sup> After a sovereignty of twenty-seven years over Ireland, he was slain, A.D. 405.<sup>31</sup> Our Irish chroniclers relate, that towards the close of his reign, after he had ravaged the coasts of Wales, this king carried his arms into Gaul, whence he took away St. Patrick, with many other captives, to Ireland.<sup>32</sup> Nor does the story seem to be true, that our saint had been taken prisoner, by a British king, in the first instance. We have no good authority for Niall of the Nine Hostages having visited Gaul, until the closing period of his life ; and, this is a well-noted event, in the annals of our country.<sup>33</sup> King Niall's expedition to Gaul, in the ninth year of his reign,<sup>34</sup> and the consequent captivity of St. Patrick, at that time, can hardly be considered as worthy of credit.<sup>35</sup> At a later period of his career, it was more likely to be true. That celebrated Irish warrior, after having ravaged the coasts of Great Britain and Gaul, was killed by Eochod, the son of Ennius Kinsellaich,<sup>36</sup> who had laid a revengeful plot to take the monarch's life.<sup>37</sup> This happened, in the twenty-seventh year of his reign, or about the year 405,<sup>38</sup> near the Portus Iccius, in Gaul.<sup>39</sup> Roderick O'Flaherty adds, that Niell was killed, near the Loire,<sup>40</sup> by a poisoned arrow, which had been shot across that river,<sup>41</sup> while he was engaged prosecuting a war in Armorica.<sup>42</sup> Lynch mentioned the Loire, likewise,<sup>43</sup> but he has omitted other circumstances,<sup>44</sup> given by O'Flaherty, whose account of the place, where those transactions occurred, is quite contradictory. It seems probable, that the death of King Niall occurred, A.D. 404 ; for, in the following year, Dathy,<sup>45</sup> his successor, ascended the throne.<sup>46</sup> Most

makes his reign commence, in 352. Ussher has him on the throne, A.D. 360. See his "Index Chronologicus," ad A.D. CCCLX., and "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 306, 307, 370, and p. 512.

<sup>31</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 126, 127.

<sup>32</sup> See, Keating's "General History of Ireland," book i., p. 320. Duffy's edition.

<sup>33</sup> In his "Ogygia," Roderick O'Flaherty has a pretty full account of this monarch's reign, from A.D. 379 to 395, pars. iii., cap. lxxxv., lxxxvi., pp. 393 to 412.

<sup>34</sup> According to the ancient writer, quoted by Keating.

<sup>35</sup> Yet, this has been stated, in a Manuscript, quoted by Dr. Jeffry Keating. See "General History of Ireland," part i., p. 320. Also, it is in a passage, as given by Ussher, from his Tripartite copy of St. Patrick's Life. The author thought, that St. Patrick's captivity happened, in the first year of the Emperor Julian's reign. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 432. Julian the Apostate died about A.D. 363, so that his period does not synchronise, with the reign of Niall of the Nine Hostages.

<sup>36</sup> He was King of Leinster.

<sup>37</sup> Eochod is said to have been held as a hostage, by Niall, and to have been permitted to visit his father. Having violated this parole, Eochod also wasted the lands of Lædghen, a bard to Niall, and killed his son to avenge a slight received, on his way home. The incensed monarch thereupon burst into Leinster, with an army, and insisted on

Eochod's return as a hostage. This latter adventurous prince contrived to escape once more from his guards, and he tracked Niall on his Gallic expedition.

<sup>38</sup> Or A.M. 5604, according to Gratianus Lucius. This was Dr. John Lynch's computation.

<sup>39</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, n. 33, p. 449. This place derived its name from the Icht or Iccian Sea. It is now known as the Strait of Dover.

<sup>40</sup> O'Flaherty incorrectly quotes Ussher, to show, that the Mare Iccium extended so far as the Loire.

<sup>41</sup> The words are "venenata sagitta trans Ligerim jacta propter mare Ictium confossus est."

<sup>42</sup> See "Ogygia," pars. iii., cap. lxxxv., p. 403.

<sup>43</sup> See "Cambrensis Eversus," vol. i., chap. viii., p. 497. Rev. Dr. Kelly's edition.

<sup>44</sup> Lynch should have written Liania, for Liane, instead of Ligeris, for the Loire. The Liane is a small stream, that falls into the sea below Boulogne. Across that river, a man indeed might have shot an arrow. But no person could be found strong enough to make an arrow fly, from one side of the Loire to the other, and near to where it joins the ocean. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. iv., n. 20, pp. 138 to 140.

<sup>45</sup> He was son to Fiachra, son of Eochaidh Muighmheadhoín.

<sup>46</sup> See O'Flaherty's "Ogygia," pars. iii., cap. lxxxvii., p. 413.

likely, some delay about his being recognised as king occurred, in consequence of Niell's having fallen far from his own country. Some time was requisite, therefore, to take proceedings necessary for appointing a new monarch.<sup>47</sup>

Uncertain as to whether or not, St. Patrick had first visited our shores, as a captive on board that Gallic expeditionary fleet; we cannot wholly trust the account given, by the Scholiast, on St. Fiach's Hymn.<sup>48</sup> It states, likewise, that with his sister Lupita, Patrick had been conveyed to Conall Murthemne,<sup>49</sup> identified by Colgan,<sup>50</sup> with the present county of Louth.<sup>51</sup> The Second Life<sup>52</sup> and the Fourth Life<sup>53</sup> nearly accord with the foregoing account. The Fifth Life merely tells us, that when a boy of sixteen, Patrick, with many others, was brought to our island of barbarians.<sup>54</sup> Their captors are called pirates, by Jocelyn.<sup>55</sup> Again, the Irish Tripartite Life<sup>56</sup> is so circumstantial as to relate, that the seven sons of the pirate British King Fechtmad, when putting out to sea with these captives, went around Erin northwards, and there landed on the coast, when they sold Patrick to Miliuc, son of Buan, *i.e.*, to the King of Dal-Araidhe. The pirates and their crew then appear to have visited Conaille-Murthemhne, where Lupait and Tigris are stated to have been sold as slaves, while these sisters and their brother were mutually ignorant of their respective conditions, in servitude.<sup>57</sup>

The blighting influences of slavery darkened even the errors of Paganism, among the Celtic nations.<sup>58</sup> Yet, the light of Christianity was destined to dawn upon Ireland; and a slave<sup>59</sup> was to become the chief minister, under God, for proclaiming Gospel truth, and for entering an earnest and exemplary protest, against the abuses of slavery, at that time so generally prevailing, among the most enlightened people in the world. According to the account left us, in St. Fiech's Hymn,<sup>60</sup> our saint was obliged to serve four different families,<sup>61</sup> who were Magicians,<sup>62</sup> or as others relate, four brothers;<sup>63</sup> and,

<sup>47</sup> See on this subject Harris' Ware, vol. ii., "Antiquities of Ireland," chap. x., pp. 61 to 68.

<sup>48</sup> See Colgan's "Trias Thaumaturga," Scholia Veteris Scholiastæ, n. 54, p. 4.

<sup>49</sup> We are informed, by Ussher, that the Campus Murthemne, in which the race of Conall chiefly lived, had been called Magheri Conall, in his time. See his "Primordia," cap. xv., pp. 705, 706.

<sup>50</sup> He calls it, the plain of southern Ultonia, extending from Mount Breagh, near Drogheda, to the sea of Dun-Delgad, near Dundalk.

<sup>51</sup> See "Trias Thaumaturga," n. 16, p. 8.

<sup>52</sup> See cap. xii., p. 12. Here his sister's name is not given. The Third Life only states, he was sixteen, when, with others, he was taken away to Ireland. See cap. xiii., p. 22.

<sup>53</sup> This remarks, that St. Patrick was captured, and brought away with Lupita in an Irish pirate fleet, accustomed to prey on the Britons. The author attributes his captivity to a dispensation of Providence, whereby he was enabled to learn in his youth the language of that nation, for which he was destined to be the future Apostle. See cap. xv., p. 37.

<sup>54</sup> By such a term were the Christian writers accustomed to describe Pagan people. See lib. i., cap. ii., p. 51.

<sup>55</sup> See the Sixth Life, cap. xiii., p. 67. St. Patrick is compared with Joseph, who at the early age of sixteen was brought as a captive to Egypt, and from being a slave he was afterwards elevated to the highest dignities and power in the country, where he once served in so lowly a station. See Gen. xxxvii., xli.

<sup>56</sup> See Miss Cusack's "Life of St. Patrick, Apostle of Ireland," p. 376.

<sup>57</sup> See the Seventh Life, pars. i., cap. xvi., p. 119.

<sup>58</sup> In Ireland, and Britain, the strange Druidic rites and doctrines that prevailed, at this period, and a prophecy, that one should come from Britain into Ireland, in a fleet, to overthrow the Pagan idols and temples, are alluded to, in Stanihurst's "Vita S. Patricii Hiberniæ Apostoli," lib. i., pp. 18 to 20.

<sup>59</sup> See Le Comte De Montalembert's "Les Moines d'Occident," tome ii., livre ix., chap. i., p. 453.

<sup>60</sup> There do we read: *baṭur ille Cothraige, cethar tpebe via rognao*. Thus it is rendered into English: "Cothraige he was called, for as slave he served four families." In a comment, attached to this passage, it is explained "*i.e.* because he used to do the work of four tribes." See "Irish Ecclesiastical Record," vol. iv., pp. 284, 285, and n. 13.

hence, he was called, by a servile name,<sup>64</sup> distinct from his own. Our saint was found perfectly docile and faithful, in discharging his humble offices. In fine, one of his taskmasters purchased him from the others.<sup>65</sup> Hence, Patrick received the denomination *Cothraige*,<sup>66</sup> because he served four families.<sup>67</sup> The name of his last purchaser was *Milcho*, *Milchon*, or as sometimes called, *Miliac*, or *Milcon mac Cubuain*.<sup>68</sup> The Confession of St. Patrick affords no clue to his rank, circumstances, or profession; for, in it, that person for whom he wrought, during the six years of his captivity, is merely called a man.<sup>69</sup> Some writers relate, that he was a Magus; and, as a consequence, devoted to Pagan superstitions. Again, he is called a king,<sup>70</sup> or rather a little potentate,<sup>71</sup> or chief, who lived in *Daleradia*.<sup>72</sup> He is represented, as having been a harsh man. Patrick was obliged to herd flocks or cattle,<sup>73</sup> according to his own Confession; while other accounts have it,<sup>74</sup> that the saint was entrusted, with the care of a drove of hogs.<sup>75</sup> These animals were probably roving through the mountains, vallies, or woods, and feeding on acorns, roots, grass, or whatever else might fall in their way.<sup>76</sup> By *Milchuo's* appointment, according to *Jocelyn*,<sup>77</sup> and the *Tripartite*,<sup>78</sup> our saint was condemned to the servile task of keeping swine—a very menial employment for such a tenderly-reared boy. According to his own words, the holy youth spent his time, on a mountain in *Hibernione*—as he constantly writes the name of our island. The truest and most reliable version of the captivity, to which St. Patrick had been subjected, may best be gleaned

<sup>64</sup> See *Fiech's Hymn*, strophe 3, p. 1. The *Tripartite Life* has a similar statement. See lib. i., cap. xvii., p. 119.

<sup>65</sup> *Tirechan* writes: "*Cothirthiac servivit quatuor domibus Magorum; et empsit illum unus ex eis, cui nomen erat Miliuc Mac Cuboin Magus.*" See *Ussher's "Primordia,"* cap. xvii., p. 829.

<sup>66</sup> See the *Fourth Life*, cap. xv.

<sup>67</sup> See *Fiach's Hymn*, strophe 3, p. 1, and n. 6 f., p. 4. Also the *Second Life* has it *Quotiriche*, cap. xii., p. 12. The *Third Life* has *Coithrige*, cap. xiii., p. 22. The *Fourth Life* has *Quadriga*, cap. xv., p. 37. The *Seventh Life* has *Cothraige*, lib. i., cap. xvii., p. 119.

<sup>68</sup> The *Second Life* states, that the saint, being brought into the *Dailaraidian* country, served four substantial masters, with all the devotedness of his heart. One of them named *Miliuc*, seeing that he was a faithful servant, bought St. Patrick from the other masters, to serve himself alone. See *Secunda Vita S. Patricii*, cap. xii., p. 12.

<sup>69</sup> Dr. Todd has a paper on the meaning of this name, in the "*Proceedings of the Royal Irish Academy*," vol. vi., p. 292. See Miss Cusack's "*Life of St. Patrick, Apostle of Ireland*," p. 376. Here, there is a *hiatus*, in the manuscript *Tripartite Lives* of the Bodleian and British Museum Libraries.

<sup>70</sup> *Colgan* observes, that in order to spell it correctly, the word should be, *Ceothirtegh*, from *Ceothir*, four, and *tegh*, a house. See "*Trias Thaumaturga*," *Secunda Vita S. Patricii*, n. 15, p. 17.

<sup>71</sup> See *Colgan's "Trias Thaumaturga,"* Appendix *Secunda ad Acta S. Patricii*, p. 196. *Tirechan* states, that St. Patrick

served this master for four years, in the most laborious manner.

<sup>72</sup> See "*Confessio S. Patricii*," p. 6. Ware's edition.

<sup>73</sup> *Probus* says nothing about the four families. But, he relates, that St. Patrick was on his arrival in Ireland, "*apud quemdam gentilem immittem regem in servitute detentus.*"—"*Quinta Vita S. Patricii*," lib. i., cap. ii., p. 51.

<sup>74</sup> *Jocelyn* calls his master, a petty Pagan king, called *Milchon*, ruling in the northern part of the island. See "*Sexta Vita S. Patricii*," cap. xiii., p. 67.

<sup>75</sup> *Fiech's Scholiast* states, that he was called *Michul*, or *Milchuo*, the son of *Hua Buan*, and king over northern *Dal-aradia*. See *Scholia 8*. "*Prima Vita S. Patricii*," p. 4. *Dalaradia* is the eastern and maritime part of *Ulster*, taking its name from *Dal*, "a part," or "portion," and from *Aradius*, a King of *Ultonia*, belonging to the race of *Fiach*. See n. 18, p. 8.

<sup>76</sup> He says, "*quotidie pecora pascebam.*"—"*Confessio S. Patricii*," cap. ii., num. 6, p. 190.

<sup>77</sup> Thus, *Harris* very incorrectly makes St. Patrick state, that his constant business was to feed the hogs.

<sup>78</sup> *Jocelyn* says, "*Patricius porcorum custodiæ mancipatur.*"

<sup>79</sup> Unacquainted with this practice, which is so general to this day in the old and new world, *Harris* thought, perhaps, that the saint was employed feeding them in troughs.

<sup>80</sup> See *Sexta Vita S. Patricii*, cap. xiii., p. 67.

<sup>81</sup> See pars. i., cap. xviii., p. 119. *Colgan's "Trias Thaumaturga."*



from his own Confession. It has not been complicated with those incidents, which have found insertion, in the works of subsequent writers. That mountain, where he tended flocks, is said to have been in Dalaradia. It is called Mis,<sup>79</sup> at present Sliebh-mis,<sup>80</sup> or Slieve Mish, a wild and an elevated peak, in the county of Antrim.<sup>81</sup> Here, he passed many an hour in solitude, but even then, he held communion with the Lord.<sup>82</sup> The love and fear of God grew within him, while he felt not the traces of evil, nor of idleness, as Divine Faith and the



Distant View of Slieve Mish, County of Antrim.

Holy Spirit glowed through his soul. In devotion, and in the care of his salvation, St. Patrick exercised himself, bearing in patience God's own dispensation. Frequently, during the day, did he prostrate himself in prayer, before God; nearly one hundred times did he recite some form of entreaty, on some special days, and nearly as often during the night. The spirit of the Lord was so fervent within him, that he arose before the dawn, to engage in those pious exercises, even when frost, snow and rain covered the ground.<sup>83</sup> Even then, psalms and hymns were frequently recited by the pious youth.<sup>84</sup> Jocelyn goes still further; for, he says, that St. Patrick, from a very early time of his life, used to read the Psalter every day.<sup>85</sup> While enduring six years of oppressive captivity, the blessed saint, with incessant tears and fervent prayers, did not cease to solicit the Divine Majesty to procure his

<sup>79</sup> Near it was a valley, named Arcuil.

<sup>80</sup> To the Rev. John Lynch, P.P. of Ballymena, the writer is specially indebted for procuring a photograph of Slieve Mis Mountain, as seen from his library window, and at some distance. From the photograph in question, William F. Wakeman produced the accompanying illustration on wood, and it has been engraved by George A. Hanlon.

<sup>81</sup> See, Fiech's Scholiast, n. 9 i., p. 4, and the Tripartite Life, lib. i., cap. xix, p.

120.

<sup>82</sup> The holy Apostle says, "et etiam in silvis et monte manebam, et ante lucem excitabar ad orationem."—"Confessio S. Patricii," cap. ii., num. 6, p. 190.

<sup>83</sup> See *ibid.*

<sup>84</sup> "Frequenter enim psalmos et hymnos ruminabat."—"Probus," Vita S. Patricii, lib. i., cap. ii., p. 51.

<sup>85</sup> See Sexta Vita S. Patricii, cap. xii., p. 67.

freedom, and a return to his country, to his parents<sup>86</sup> and to his friends.<sup>87</sup> No doubt, with these prayers were united petitions for his own deliverance, as also for the conversion of his master and of the Irish people. As regarded his fasts, they were excessive for his time of youth, as he lived on roots, herbs, and such other coarse food, and even oftentimes, he supported life, without any corporal sustenance.<sup>88</sup> Nor could the rigour of the seasons, inclemency of the weather, or any other circumstance, cause him, at any time, to intermit his devotional exercises.

The saint does not hesitate to aver, that when a boy, he had been careless, in reference to the fulfilment of his religious duties.<sup>89</sup> But, in his state of slavery and exile, this youth, of naturally good parts, reflected on his mis-spent time, and felt truly contrite for his former follies. Afflictions were the salt, that preserved him from an indulgence in youthful pleasures, and they became a means for reviving the inspirations of Divine Grace, in his soul. From his Confessions, we learn to appreciate that spirit of profound humility, through which he compares himself to a stone, lying deeply buried in the mud; and, he was grateful to the Almighty, who afflicted him, because he also received support in this affliction.<sup>90</sup> From such acknowledgments, we may best judge, what opinion must be formed concerning those recorded boyish miracles, attributed to St. Patrick,<sup>91</sup> by some of his biographers. Before his liberation from slavery, other miraculous occurrences are said to have taken place.<sup>92</sup> On a certain day, being engaged at prayer, according to one account, an angel, who is called Victor,<sup>93</sup> appeared to him, and assured him, that his fasts and prayers had ascended before the sight of God, and that his release was very near.<sup>94</sup> Then, in a dream one night, he heard a voice saying :

<sup>86</sup> According to Jocelyn, St. Patrick returned "*propriis parentibus*," who were, following his account, then living.

<sup>87</sup> St. Patrick speaks of himself, as having been an exile, at the extremity of the world, as Ireland was thought to have been, according to the geographic notions of that time. He also speaks of his family, as living far away from Ireland, and this seems inconsistent with the supposition, that he had been captured in Scotland, or that his family had returned there, at any time during his captivity.

<sup>88</sup> To this privation, the Hymn of St. Fiach alludes : *maípe doine nírcóimleo*. It is thus Englished, "human food he ate it not." See "*Irish Ecclesiastical Record*," vol. iv., pp. 284, 285, and nn. 11, 12.

<sup>89</sup> See Father Villanueva's "*Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula*," &c. Confessio S. Patricii, cap. i., num. 1., p. 184.

<sup>90</sup> See *ibid.*, num. 5, p. 188.

<sup>91</sup> Fiach's Hymn, the Scholiast, and Probus, do not make mention regarding them.

<sup>92</sup> One of these seemingly fanciful inventions is the story of Milcho desiring Patrick to interpret his dream, in which the master's children and his house seemed to be consumed to ashes, himself alone escaping from it, while the flames spread through all the rest of Ireland; and, the interpretation given by Patrick, that the saint was to spread the flame of Faith in Milcho's household—himself only remaining incre-

dulous—while it should also extend, through the captive's instrumentality, over our whole island. Again, the romantic story, that St. Patrick was destined for wedlock, with a female slave, whom he found to have been his sister, deserves not any serious recital. See the Second Life, cap. xv., xvi., p. 12; the Fourth Life, cap. xix., xx., p. 37; the Fifth Life, lib. i., cap. xii., p. 48; the Sixth Life, cap. xiv., p. 67; the Seventh Life, lib. i., cap. xx., xxi., p. 120. Milcho is said to have had a son, afterwards St. Guasacht, Bishop of Granard, whose feast occurs at the 24th of January; and his two daughters, each called Emerica, are said to have had a festival on the 1st or on the 11th of December. See *Sexta Vita S. Patricii*, nn. 36, 37, p. 100. Also, *Quinta Appendix ad Acta S. Patricii*, cap. xxiii., p. 269.

<sup>93</sup> Thus do we find the circumstance related, in St. Fiach's Hymn, *árbeirt tictioy fú gúao míl, eontepreo fúo conna*, which is Englished, "Victor said to Milcho's slave: 'Go thou over the sea.'" See "*Irish Ecclesiastical Record*," vol. iv., pp. 284, 285, and nn. 14, 15, 16, 17, 18 and 19.

<sup>94</sup> The Scholiast adds, that he came to him in the form of a bird. See *Vita Prima S. Patricii*, n. 9, p. 4. "*Trias Thaumaturga*." We find the same account, in the *Tripartite Life*, lib. i., cap. xix., p. 120, *ibid.* It is coupled with a statement, that the saint was accustomed to enjoy daily and familiar conversations, with that angel. The Second Life calls the angel Victoricus; and

"Well dost thou fast, and soon shalt thou return to thy country."<sup>95</sup> Again, after a little time, he heard an answer given to him, and intimating, that the ship was ready, nor was it near, being distant about two hundred miles.<sup>96</sup> He never had been in that place, nor had he any knowledge, regarding its inhabitants. Skerry,<sup>97</sup> so called from its basaltic rock—on which a footprint was shown<sup>98</sup>—is held, in tradition, to have been that identical spot, where St. Patrick heard the angel Victor's advice.<sup>99</sup> Here, in after time, and probably to commemorate his miraculous release, St. Patrick built a church,<sup>100</sup> and it became a famous place for pilgrimages. Jocelyn has furnished a picturesque description of the Angel, Victor, who appeared to our saint, under a human form. He also relates a part of the conversation, which took place. This angel declared, that St. Patrick was peculiarly deputed to his custody, while on all occasions the angel would be ready to relieve and assist the unfriended captive. Moreover, this heavenly messenger told him, that at the nearest haven, there was a ship, bound for Britain, and which by God's appointment could not have a favourable wind, without his embarking in it.<sup>101</sup> Then, this angel—by some called Victoricius or Victoricus<sup>102</sup>—directed our saint to a place, which the swine are said to have rooted up, and where he was to find a sum of gold, wherewith to pay his ransom.<sup>103</sup> This treasure he found, and with it, he purchased freedom from his master. Next did he hasten to the port, where the ship awaited his arrival.

Following the Confession and various other accounts, Patrick remained a slave for six years,<sup>104</sup> and during this time,<sup>105</sup> spent in a foreign country, he

the Third Life calling him Victor, follow St. Fiech's Hymn. See *ibid.*, cap. xiv., p. 12, and cap. xiv., p. 22. The Fourth Life also introduces the angel Victor, as acting on that occasion. See *Quarta Vita S. Patricii*, cap. xviii., p. 37, *ibid.* It seems strange, that Dr. Lanigan says, the author of this Life does not give the angel's name. But, it is most probable, Dr. Lanigan meant the Fifth or Probus' Life, to which his remark would fairly apply.

<sup>95</sup> St. Patrick does not state in his Confession, where this vision took place; but, in Tirechan's collections, it is said to have occurred, at the mountain Scirte, *recte*, Scirre, now Skerry, beside Slemish. The print of the Angel Victor's foot remained there, almost to the day when Tirechan wrote. See Sir William Betham's work, "Antiquarian Researches," pp. 349, 384.

<sup>96</sup> "Ecce navis tua parata est; et non erat prope, sed forte habebat ducenta millia passuum."—Confessio S. Patricii, p. 6. See Ware's edition.

<sup>97</sup> The townlands of Skerry East and of Skerry West are in the parish of Kilconway, and in the barony of Newtown Crommelin. They are shown on the "Ordnance Survey Townland Maps for the County of Antrim," Sheet 24. The parish of Skerry, however, and to which allusion here occurs, is in the barony of Lower Antrim. See Sheets 24, 25, 27, 28, 29, 32, 33. *Ibid.* The Tripartite Life calls this place Schirec Archaille, lib. i., cap. xxii., p. 120.

<sup>98</sup> To this legend, allusion seems to be made, in St. Fiech's Hymn: *forpuirb a choir for-*

*puirb leicc, mapair aer in bhonna.* Thus translated into English: "He placed his foot upon the Leac (stone): its trace remains, it wears not away." See "Irish Ecclesiastical Record," vol. iv., pp. 284, 285, and n. 20.

<sup>99</sup> "At a few yards distance from the N.E. angle of the church is a patch of rock, on the edge of which is a depression, having a faint resemblance to the print of a shoe, which the Ord. Survey agreeably to the ancient tradition notices as "St. Patrick's footmark."—"S. 33." See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," p. 84, n. (c.)

<sup>100</sup> The ecclesiastical ruins here are described, in the work already noticed. *Ibid.*

<sup>101</sup> See Colgan's "Trias Thaumaturga," *Sexta Vita S. Patricii*, cap. xv., pp. 67, 68.

<sup>102</sup> Dr. Lanigan says, it is worth observing, that the author of the Fourth Life, who gives no name to the angel, calls the man, that appeared, as if coming from Ireland, not Victoricius but Victor, in cap. xxv. The reverse of this mistake occurs, in the Second Life, cap. xiv., where the angel is called Victoricius. See "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. vii., n. 41, p. 146.

<sup>103</sup> The Scholiast on St. Fiach has such an account. See n. 94, p. 4. The Second Life, cap. xvii., p. 12; the Third Life, cap. xiv., p. 22; the Fourth Life, cap. xxi., pp. 37, 38; the Sixth Life, cap. xvi., p. 68; the Seventh Life, lib. i., cap. xxii., p. 120; all relate this legend.

<sup>104</sup> So states the Hymn of St. Fiach: *bai*



thoroughly acquired a knowledge of the idolatry, the customs, manners, temperament, language and habits of the people; all this, as he says himself, "was the work of God." Here, too, he suffered those trials and hardships, which trained him in Christian patience, fortitude and humility. Adversities serve to remove effeminacy and cowardice of soul, while they have an invigorating effect, on the youthful constitution, and habituate the body to endure great fatigues, during the after struggles of heroic minds. The Fourth Life and Probus have seven years of servitude.<sup>106</sup> This computation must be understood, however, not of these years having been completed; but, that the saint's release occurred, in the seventh year of his captivity. Again, the Tripartite Life states, that there was a law, in Ireland, and according to it, slaves should become free, in the seventh year.<sup>107</sup> We are told, moreover, that this was conformable to the practice of the Hebrews.<sup>108</sup> But, those writers forgot, that the privilege granted in the Mosaic law to slaves, as to their being freed in the seventh year, was not applicable to foreigners, but relative only to native Hebrews.<sup>109</sup> Patrick was not in the same situation, however, with regard to the Irish chieftain, as a Hebrew servant must have been, relatively to his master.<sup>110</sup> In opposition to the Confession,<sup>111</sup> and to various authorities, which might be quoted, the Scholiast on St. Fiach makes St. Patrick travel only sixty miles, or, he adds, as others say, one hundred.<sup>112</sup> Other accounts have it at two hundred thousand paces.<sup>113</sup> The Scholiast on St. Fiach relates a ridiculous story about Kienan,<sup>114</sup> who sold the fugitive to certain sailors, for a brazen chaldron.<sup>115</sup> When Kienan received a manifes-

re bliadna i rognam. It is thus translated into English: "He was six years in slavery." A comment is subjoined, 1pog-nam .i. pointamuil na ubile bicce Ebpeonum. It is translated: "*Ijognam, i.e., according to the little Jubilee of the Hebrews.*"—"*Irish Ecclesiastical Record,*" vol. iv., pp. 284, 285 and n. 10.

<sup>105</sup> It is strange, that Butler's account of St. Patrick has six months, instead of six years. See "*Lives of the Fathers, Martyrs and other principal Saints,*" vol. iii. March xvii.

<sup>106</sup> St. Fiach's Hymn, stanza 3, p. 1, the Tripartite Life, lib. i., cap. xviii., p. 119, and other accounts agree, as to only six full years. See Ussher's "*Primordia,*" cap. xvii., p. 830, and Colgan's "*Trias Thaumaturga,*" Quarta Vita S. Patricii, cap. xvi., p. 37, and Quinta Vita S. Patricii, lib. i., cap. iii., p. 51.

<sup>107</sup> "Gentilis enim ille populus solebat servos septimo servitutis anno manumissos, libertate donare, nisi ipsi sponte velint amplius servire."—See *ibid.*, lib. i., cap. xxi., p. 120.

<sup>108</sup> See the Second Life, cap. xii., p. 12, and Fourth Life, cap. xvi., p. 37. The Seventh Life of St. Patrick says, "more Hebræorum." See lib. i., cap. xviii., p. 119.

<sup>109</sup> See Leviticus, xxv., 39 to 46.

<sup>110</sup> See Dr. Lanigan's "*Ecclesiastical History of Ireland,*" vol. i., chap. iv., sect. vii., n. 43, p. 147. Were this the law in Ireland, Dr. Lanigan thinks, it must tend to strengthen General Vallancey's theory, re-

garding the eastern origin of the Irish nation.

<sup>111</sup> It states, treating about the ship, in which he escaped, "Et non erat propè, sed forte aberat ducenta millia passus, et ibi nunquam fueram, nec ibi quenquam notum de hominibus habebam."—Father Villanueva's "*Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula.*" Confessio S. Patricii, cap. i., num. 6, p. 190.

<sup>112</sup> See "*Trias Thaumaturga,*" Prima Vita S. Patricii, scholia 9, p. 4. Fiach's Scholiast brings St. Patrick near a church or monastery of Kienan, on the northern bank of the River Boyne, while endeavouring to effect his escape.

<sup>113</sup> The Second Life states "forte aberat ducenta millia passus," &c., cap. xviii. p. 13. The Third Life has, "quasi ducentis millibus passuum." Tertia Vita S. Patricii, cap. xiv., p. 22. The Fourth Life, quoting, in like manner as the Tripartite, from St. Patrick himself, has "spatium 200 mille passuum erat usq; ad locum," &c. Quarta Vita S. Patricii, cap. xxi., p. 38. Probus follows the Confession, nearly word for word, and he has also, "200 millia passuum." See Quinta Vita S. Patricii, lib. i., cap. iii., p. 51. Jocelyn says, that the place was distant, "ducentis millibus passuum." Sexta Vita S. Patricii, cap. xv., p. 68. The Tripartite Life, quoting the Latin text of St. Patrick, has "forte habebat ducenta millia passuum." Septima Vita S. Patricii, lib. i., cap. xxii., p. 120. *Ibid.*

<sup>114</sup> Afterward Patron of Duleek. His feast occurs, at the 24th of November.

tation of his false conduct, he repented, and Patrick was set at liberty by them.<sup>116</sup> Afterwards, the commentator adds, that Kienan was baptized by St. Patrick.<sup>117</sup> But, this conversion, which occurred during our Apostle's mission, appears to have been confounded, with the time of St. Patrick's escape from captivity. Harris altogether omits the distance of that place, where the ship was lying, although professing to follow the account, contained in St. Patrick's Confession. He merely says, that St. Patrick made all the haste he could to the sea-side, and found a ship.<sup>118</sup> This would naturally make the reader think, that the vessel lay within no great distance, from the place of the saint's captivity.<sup>119</sup>

After leaving the district of his captivity, the power of God directed Patrick's steps to a place, called Benan.<sup>120</sup> In Sir James Ware's edition of St. Patrick's Confession, it seems to be written Bonum.<sup>121</sup> In their edition of the Confession, instead of Bonum, the Bollandists have Benum.<sup>122</sup> They interpret it, as the River Boyne,<sup>123</sup> the mouth of which was formerly called Inver Colpa, by the Irish.<sup>124</sup> According to Ptolemy, the Latin name of the Boyne<sup>125</sup> seems to have been Buvinda, not Boandum, as Colgan writes it. Ussher sometimes calls it Boinum, in compliment to modern readers. It opens on the Irish sea, about three miles from the present town of Drogheda.<sup>126</sup> The Scholiast on St. Fiach does not say, however, that it was at the Boyne St. Patrick embarked. The ship and mariners, that afforded him an opportunity for escape, are supposed by Rev. Dr. Lanigan to have been lying, in some port on the south coast of Ireland, and in a harbour, or river, convenient for a passage to Gaul. He raises an objection, that the Boyne

<sup>115</sup> Many of these chaldrons have been dug out of our Irish bogs or soil.

<sup>116</sup> Another version of this story is in the Fourth Life, cap. xxii., p. 38, and in the Tripartite Life, lib. i., cap. xxiv., pp. 120, 121.

<sup>117</sup> See Scholia Veteris Scholiastæ, n. 9 i., pp. 4, 5. *Ibid.* There is found, also, that foolish story of St. Patrick having miraculously discovered a lump of gold, which served to pay his ransom to Milchoo. It is followed, by the Second Life, cap. xvii., xviii., pp. 12, 13, the Third Life, cap. xiv., xv., p. 22, the Fourth Life, cap. xxi., p. 38, the Sixth Life, cap. xv., xvi., pp. 67, 68, the Seventh Life, lib. i., cap. xxii., xxiii., p. 120. Yet, there was no necessity to invent such a story in order to justify the fugitive's escape, from his captivity.

<sup>118</sup> See Harris' Ware, vol. i., "Archbishops of Armagh," p. 8.

<sup>119</sup> Harris was aware, that the circumstances of a ship, destined by Providence for carrying St. Patrick back to his own country, and of its being placed about 200 miles from Antrim, could not well be reconciled with his hypothesis, about St. Patrick being a native of Scotland. This country was so near the Antrim coast, that Ireland and Scotland can be seen from each other, on a clear day. Between both lands, there could not have been wanting frequent communication, with opportunities for crossing to either side, even in boats. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. vii., n. 42, p. 147.

<sup>120</sup> Dr. Lanigan considers this to be the true reading.

<sup>121</sup> "Et veni in virtute Domini, qui viam meam ad bonum dirigebat."—"Confessio S. Patricii," p. 7. Dr. Lanigan doubts, whether *bonum* means here *good*, that is, a good end or purpose, or whether it should be taken as the name of a place.

<sup>122</sup> The passage is thus given: "in virtute Dei, qui viam meam dirigebat, veni ad Benum."—"Acta Sanctorum," tomus ii., cap. ii., num. 7, p. 534.

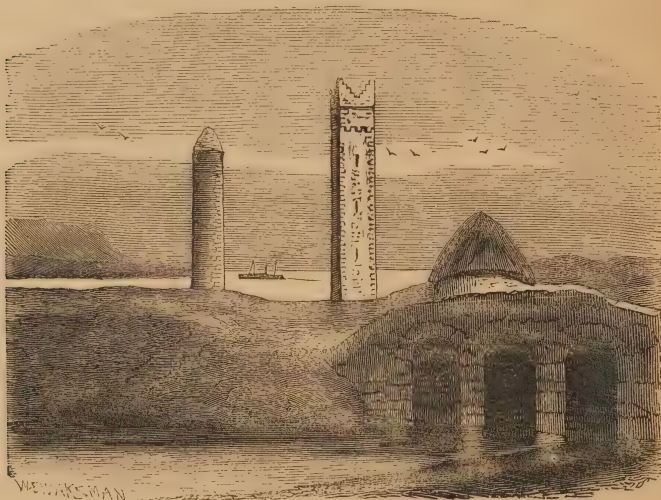
<sup>123</sup> Whoever wishes to become thoroughly familiar with the history and topography of its various romantic windings must consult that scholarly and charmingly-illustrated Guide-Book, written by Sir William R. Wilde, "The Beauties of the Boyne, and its tributary, the Black Water," Dublin, 1849, 8vo.

<sup>124</sup> Thus noticed, in Canon Toole's Manuscript, "Where was St. Patrick born?" p. 49.

<sup>125</sup> Our engraving, by Mrs. Millard, presents a view of the Maiden Tower and the Lady's Finger, which were mediæval landmarks, or beacons, for mariners, at the mouth of this river. The subject was drawn on the wood, by William F. Wakeman.

<sup>126</sup> That part of the barony of Drogheda, in Louth County, containing 4,498 a., 1 r., 26 p., is shown on the "Ordnance Survey Townland Maps for the County of Louth," Sheets 21, 24; while, that portion in Meath County, containing 1,203 a., 2 r., 29 p., is shown on the "Ordnance Survey Townland Maps for the County of Meath," Sheet 20.

could not be deemed two hundred miles from Slieve Mis ; and, he considers, that Bentraighe,<sup>127</sup> or Bantry Bay<sup>128</sup> was more likely to have been the place, where Patrick found the ship.<sup>129</sup> Or he thinks it possible, that if Bonum, as in Ware's edition, was a proper name, it might signify the river, now called Bandon,<sup>130</sup> which falls into the sea, at Kinsale. This harbour was quite convenient for intercourse with Gaul. The distance of about two hundred



Mouth of the Boyne.

Roman miles answers very well, to account for St. Patrick's escape, by his taking a straight line, through the central parts of Ireland.<sup>131</sup>

The wanderer, guided on his way<sup>132</sup> by Divine aid, feared nothing, until he came up to the ship, which was manned with Gentile sailors. But, when he was at the port, the vessel had gone from its place, and Patrick asked for means to set sail. The captain, however, was displeased, and he answered with great indignation : " Do not you dare ask to come with us ?" <sup>133</sup> When

<sup>127</sup> See Miss Cusack's "History of the City and County of Cork," chap. xvii. Topographical Guide. An elegant engraving of Bantry Bay faces p. 352. See, likewise, Smith, in his "History of the County of Cork," vol. i., p. 39; and, also, Seward, in his "Topographical Dictionary of Ireland," at the word *Bantry*.

<sup>128</sup> Dr. Lanigan thinks, Benum agrees much better with Bantry. Its ancient name, or rather that of the district, or, of the barony, was Bentraighe. According to Lhuyd and Shaw, in their Irish Dictionaries, *thraigh* means "shore," and the other compound means "of the Ben." This latter might have been Latinized into *Benum*, as a name for the bay; while *Bentraighe* might have been that of the adjoining territory.

<sup>129</sup> Near the bay, there is a place, called Adragoal, or Ardgoal. Dr. Lanigan is of opinion, that it may have been probably so

named, from a colony of Gauls, that settled there. This circumstance, together with its favourable position, he says, might have made it a resort for Gallic navigators.

<sup>130</sup> Dr. Lanigan remarks, that *a* and *o* are used indiscriminately, as by Baxter, at the word *Bonum*.

<sup>131</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. vii., n. 44, pp. 148, 149.

<sup>132</sup> The Fourth Life calls it "itinerarium sive odæporicon," and states, that no one acted as guide to St. Patrick. Colgan remarks, that the latter word, which means "directorium vite," was found as an interlineation, but whether written by the original copyist, or added by a commentator, he could not pronounce.

<sup>133</sup> Probus makes the master of the ship say : "Nequaquam tu nobiscum ibis sine nauo." See Quinta Vita S. Patricii, lib. i.,



Patrick heard these words, he separated from them, to take refuge in the hut, where he lived, and, on the journey, he began to pray. Before he had finished this prayer, he heard one of the sailors, crying loudly after him: "Make haste, for these men are calling you." Immediately, he returned to them, and they began to say: "Come, for we have received thee, in good faith,<sup>134</sup> and we wish to enter into friendship with thee, so far as thou art willing." That very day, he embarked on board their ship. Nevertheless, he had little hope, that they would say to him: "Come to us, in the faith of Christ," because they were Gentiles.<sup>135</sup> All this toleration, however, he obtained from them, and immediately they set sail.<sup>136</sup> At this time, according to some, he had an angelic admonition that he should seek Italy, to become a student of the Holy Scriptures.<sup>137</sup> Jocelyn<sup>138</sup> tells us, as also the Tripartite Life,<sup>139</sup> that St. Patrick sailed to Britain, meaning to Great Britain.<sup>140</sup> Yet, for this supposition, there are thought to be no just grounds, and, it is said, that the course of the vessel was rather directed to the coast of Gaul. Although Dr. Lanigan—a stickler for Patrick's nativity in France—does not guarantee, as probable, a narrative of Probus, in reference to a third captivity of our saint; yet, on such authority, he maintains, that it was to his own native country, the sailors brought him,<sup>141</sup> when escaping from Ireland.<sup>142</sup>

After a prosperous<sup>143</sup> sail of three days, they landed.<sup>144</sup> According to one account,<sup>145</sup> however, a storm arose, and St. Patrick miraculously quelled it.<sup>146</sup> About this time, the Franks and Saxons had been ravaging the Norman coasts. Towards the end of the third century, Carausius had been waging war with them.<sup>147</sup> For about one hundred and fifty years, the Franks

cap. iv., p. 51. It appears his reason, for not giving St. Patrick a passage, as Probus states, was because the poor fugitive had acknowledged, he had no money to pay for it. This circumstance is certainly very probable, although the saint himself does not mention it.

<sup>134</sup> "Veni quia ex fide recipimus te."—"Confessio S. Patricii." Ware's Edition, p. 7. The expression, "ex fide," probably may be understood, of their giving him a passage, on his promise, or credit, and, that they would wait for payment, until his arrival in Gaul.

<sup>135</sup> We are told, by Probus, that Patrick preached the faith to them, the very day he embarked.

<sup>136</sup> See the Second Life, cap. xviii., p. 13, the Third Life, cap. xvi., p. 22, the Fourth Life, cap. xxi., p. 38, n. 11, p. 49, the Fifth Life, lib. i., cap. iv., v., p. 51.

<sup>137</sup> See the Second Life, cap. xviii., p. 12. This seems, however, to be an anticipation of the event in narrative order.

<sup>138</sup> See the Sixth Life, cap. xvi., p. 68.

<sup>139</sup> See the Seventh Life, lib. i., cap. xxv., p. 121.

<sup>140</sup> The Fourth Life has it, "ad Britannicos sinus pervenerunt."—Cap. xxiii., p. 38.

<sup>141</sup> Thus, Probus has given the words of an angel, "iturus es ad patriam tuam," (lib. i., cap. iii.), and, again, the heavenly messenger is stated to have said, "vade ad hereditatem tuam, de qua venisti."—Lib. i., cap. xiii., pp. 47, 48.

<sup>142</sup> See "Ecclesiastical History of Ire-

land," vol. i., chap. iii., sect. xv., n. 157, p. 119.

<sup>143</sup> The Fourth Life remarks, "elevato velo prospero flatu."—Cap. xxiii., p. 38. Jocelyn says, that the wind was very fair; "Ventis ad vota spirantibus, vela committentes post triduum applicuerunt."—"Sexta Vita S. Patricii," cap. xvii., p. 68.

<sup>144</sup> The Confession states, "Protinus navigavimus, et post triduum terram cepimus." Dr. Lanigan conjectures, that this was merely the regular time of passage, with a fair wind, from Bantry Bay, or Kinsale, to any of the ports in Normandy, or in Brittany. Harris has a preconceived idea, that, as St. Patrick was going to his own country, his voyage must have been directed towards the west of Great Britain. Accordingly, he tells us, that St. Patrick "is said to have had a bad voyage, having been three days on sea."—Harris' Ware, vol. i., "Archbishops of Armagh," p. 9.

<sup>145</sup> Neither St. Patrick himself, nor Probus, says anything about unfavourable winds. But, in Probus' Life of St. Patrick, lib. i., cap. xiv., p. 48, a voyage, clearly distinct from the one now treated of, is mentioned. During a part of this passage, the wind was contrary; and, that voyage is stated to have been prolonged, for twelve days. See "Ecclesiastical History of Ireland," vol. i., cap. iv., sect. vii., pp. 149, 150.

<sup>146</sup> See "Septima Vita S. Patricii," lib. i., cap. xv., p. 121.

<sup>147</sup> See Eutropius, "Historia," lib. xix.

continued those incursions.<sup>148</sup> The Vandals, the Alans, the Suevi, and other hordes, ravaged the whole of the Gauls, during A.D. 407, and the following years.<sup>149</sup> Succeeding civil wars augmented this desolation.<sup>150</sup> Until A.D. 417, Gaul was constantly plundered.<sup>151</sup> St. Patrick informs us, that many thousands of his countrymen had been captured and dispersed, amid various nations.<sup>152</sup> It seems probable, that many parts of Gaul were then wasted and uninhabited. A learned historian, Rev. Dr. Lanigan, thinks, St. Patrick may have landed at, or near, Treguier,<sup>153</sup> a port in Britany. This French tradition, as found in some Breviaries, may account for the statement of his arrival in Great Britain. Through mistake, some accounts have mentioned Tours,<sup>154</sup> as the place where he disembarked; but, this city is far from the province of Bretagne.<sup>155</sup> However, Probus calls the place of his landing Brotgalum<sup>156</sup>—supposed to have been identical with Bordeaux—where he arrived as a slave,<sup>157</sup> but where the Christians purchased him from his master, and restored him to liberty.<sup>158</sup> For twenty-eight days,<sup>159</sup> St. Patrick and his companions journeyed through a desert.<sup>160</sup> Both meat and drink failed.<sup>161</sup> The famine was increasing upon them, and one day the captain<sup>162</sup> said to St.

Madame Dacier's edition, Paris, 1683. 4to.

<sup>148</sup> See L. P. Anquetil's "Histoire de France," sect. iv., pp. 29 to 41.

<sup>149</sup> As this journey, and Patrick's escape, occurred possibly from A.D. 409 to 410, the saint and his fellow-travellers might have preferred taking their course, through the most unfrequented tracts. Thus might they best avoid falling in with some of those ferocious hordes, then roaming probably through various provinces of that country.

<sup>150</sup> See Gibbon's "Decline and Fall of the Roman Empire," chap. xxx., xxxi.

<sup>151</sup> See Ruinart's "Annales Francorum." Tillemont's "Memoirs pour servi a l'Histoire Ecclesiastique," tome x., p. 555.

<sup>152</sup> See "Confessio S. Patricii," pp. 1, 2. Ware's edition.

<sup>153</sup> Near the extreme northern cape of the present Department, Côtes-du-Nord.

<sup>154</sup> In the older Rheims Breviary, there is an error of the press, "Turonensem," for "Trecorensem." This mistake is quite palpable; for, the text goes on thus, "Turonensem minoris Britannie urbem vectus."—Lect. iv.

<sup>155</sup> Such is the statement, found in the Breviary of Rheims, the latest of which has been published, in the year 1612. There we read: "Gallie mercatoribus; qui ipsum advexerunt ad Trecorensem minoris Britannie civitatem."—Prima Appendix ad Acta S. Patricii, lect. iv. See Colgan's "Trias Thaumaturga," pp. 194, 195.

<sup>156</sup> This is presumed to have been a mistake for "Burdigalam," the Latin name for Bordeaux.

<sup>157</sup> Probus has it, that when St. Patrick came to a city called Arciennacte—which Colgan interprets to have been on the borders of Meath, near Drogheda—he was sold to a sailor bound for Gaul, and the price paid for him was "solidos scilicet triginta."

<sup>158</sup> Probus states, "venit cum Gallis post dies duodecim ad Brotgalum."—"Quinta Vita S. Patricii," lib. i., cap. xiii., xiv., and nn. 13, 14, pp. 48, 62.

<sup>159</sup> See "Confessio S. Patricii," p. 7. The Second Life, cap. xix., p. 13, and the Fourth Life, cap. xxiii., p. 38, have the same statement. The Third Life has thirty days, cap. xvi., p. 22. The Fifth Life brings him to Brotgalum, after a journey of twelve days. See lib. i., cap. xiv., p. 48. The Sixth Life has him wandering in the desert for twenty-four days, twenty of which continuously he spent without food. See cap. xvii., xviii., p. 68. The seventh Life tells us, he wandered in the desert for twenty-five days. See pars. i., cap. xxvi., p. 121. These days, with the three spent on the sea-voyage, make twenty-eight in all.

<sup>160</sup> Some have conjectured, that the saint passed through Wales and England on his way to France. He says, he was received by the Britons, as if among people, who were his own clan and kindred. Doubtless, there was close relationship of race and language, between the insular and continental Britons. But, it does not seem likely, that his companions abandoned their vessel, for this overland journey: it is rather more probable, they brought it direct to a Gallic port. In case Treguier were the harbour where he landed, it will be easily granted, in allowing for some necessary halts, that twenty-eight days could have been no more than a reasonable time for a journey thence, on foot, to Boulogne.

<sup>161</sup> Some writers of St. Patrick's Lives add circumstances to the matters more simply related, in his own Confession, while escaping to his home. Thus, according to Probus, St. Patrick preached in various towns on the way, and made many converts. See "Trias Thaumaturga," Quinta Vita S. Patricii, lib. i., cap. ix., p. 51.

<sup>162</sup> St. Patrick designates him by the title

Patrick : "What is the matter with you, O Christian? You say your God is great and powerful; why do you not, therefore, pray to him for us? Beg for us, as we are perishing with hunger, and scarcely shall we see mortal man any more." But, St. Patrick confidently said to them : "Be converted to the Lord, my God, with your whole heart, for there is nothing impossible to him. He will send us meat this day, on our journey, until we are comforted, since abundance belongs to him." By the assistance of God, it so happened; for, behold, a herd of swine came before them on the road, and they killed some. There they remained two nights, with abundance of refreshment; their dogs were surfeited, and many of them were left half dead upon the road. After all this, the wanderers gave great thanks to God, and St. Patrick became very estimable in their sight. From that time forward, they had abundance of meat.<sup>163</sup> They found even wild honey, which one of them offered to the saint, with the words : "This has been immolated to God, give thanks."<sup>164</sup> But, Patrick then refused to partake of it; probably, because that man meant to say, that he considered it as a libation, offered, in the first instance, to his God, which was only an idol.<sup>165</sup> On this occasion, the holy youth adhered to the injunction of St. Paul.<sup>166</sup> St. Patrick does not state, indeed, that his companions sacrificed the swine's flesh to idols, although this is mentioned, by some writers of his Acts.<sup>167</sup> This same night, Satan assailed him with violent temptations, which he long remembered. While dreaming, a huge fragment of a rock seemed to fall upon him,<sup>168</sup> and to paralyse all his limbs. But, he called, Elias, Elias,<sup>169</sup> with all his might, and behold the brightness of the sun fell upon him,<sup>170</sup> and dispersed all uneasiness.<sup>171</sup> He therefore

of "gubernator." This was also the epithet applied to the head man of the ship, who at first had refused to take him on board.

<sup>163</sup> The stories, told of St. Patrick's infancy, and of his escape from Ireland, will be found related, more at length, in "Irish Folk Lore," by Lageniensis, chap. xxxiii. Saint Legends, pp. 295 to 299.

<sup>164</sup> "Et unus ex illis dixit, hoc immolatum est : Deo gratias. Exinde nihil gustavi."—"Confessio S. Patricii," p. 8. From the context, it would appear, that "immolatum" was relative to the honey. The term may be used, either for sacrifices, or for libations.

<sup>165</sup> Probus has given a strange turn to the narrative. He says, that our saint's fellow-travellers asked him to take some wild honey, whereas he used not to eat flesh-meat. See Fifth Life, lib. i., cap. vii.

<sup>166</sup> Although he teaches, that idols are nothing, and that, without asking questions, it is lawful to eat whatever is sold in the market or laid before us; yet, the Apostle of the Gentiles lays down the following rule : "But if any man say : This has been sacrificed to idols; eat not of it for his sake that told it, and for conscience' sake; Conscience, I say, not thy own, but another's."—I Cor. x., 28, 29.

<sup>167</sup> See Jocelyn, or the Sixth Life, cap. xviii., p. 68, the Tripartite Life, cap. xxvii., p. 121.

<sup>168</sup> Butler was much mistaken, in making a great stone really fall upon him. See

"Lives of the Fathers, Martyrs and other principal Saints," vol. iii. March xvii.

<sup>169</sup> The Second Life relates this matter in the following Irish sentence : "Dar ligh in tromlighi foir, corod muich fri thalmhuin é : ro guidh Eli indarput uadh, comdia in mud rigail." \* \* \* \*—Cap. xx., p. 13. In a note, Colgan remarks, that this imperfect sentence proves the writer to have been an Irishman. A Latin translation is then given; and, we are told, that in the St. Hubert and Alen Codices, the passage is found to be defective, although its meaning and sequence can be supplied from other sources. See n. 22, p. 17.

<sup>170</sup> There are some very interesting remarks, in connexion with this subject, in Dr. Todd's "St. Patrick, Apostle of Ireland," chap. ii., pp. 370 to 373. A Hymn, in praise of Christ, has been published by Muratori, from the Irish Antiphonary of Bangor, and it occurs, also, in Dr. Todd's "Liber Hymnorum," p. 152. It has been attributed to St. Hilary of Poitiers, and there this word *El* is applied to Christ. St. Hilary was contemporaneous, too, with the Irish Apostle. In the old Matin lessons of the ancient Breviary of the church Vales-pirensis of Catalonia, in Spain, it is stated, that after the birth of a daughter, St. Hilary of Aquitain left the world and its enjoyments, to become initiated in sacred orders. See that very learned and scarce work of John Tamayo De Salazar, Priest, and intitled "Anamnesis sive Commemoratio Omnium Sanctorum Hispanorum, Pontificum, Mar-



trusted that Christ, in reality, had regard for his prayers, and that the Holy Spirit cried out, and assisted him. As the Lord had said to his Apostles, "For it is not you that speak, but the spirit of your Father that speaketh in you,"<sup>172</sup> so St. Patrick believed, that aid came from heaven, in the hour of his tribulation.<sup>173</sup>

Our Apostle speaks of his journey, in such a manner as to insinuate, that he had some companions during the whole way. It seems probable, that these fellow-travellers of the saint were not sailors, in our acceptation of the word. According to the general custom of ancient traders, those navigators had gone themselves to Ireland, with the view, there to dispose of their goods. After having purchased some articles in exchange, it is likely they were returning to their homes. We may easily suppose, their vessel had been a hired one; while the managers and directors of its course were those roving merchants. It would seem, that some of those navigators belonged to our saint's own native place.<sup>174</sup> According to his own narrative, it seems clear, that they received him as a friend, and brought him as a fellow-passenger; hence, it is incorrect to state—as some have done—that St. Patrick had been sold to these merchants. His adventures, after arriving in his own country—which means that in which his friends dwelt—are variously related. Thus, while some of his Acts simply relate a return to his parents,<sup>175</sup> others state, that he endured a second captivity before he reached them.<sup>176</sup> That his parents were then living, and that they received Patrick with great joy, on his escape from Ireland, are accounts, which we find in some of his biographies, and these are corroborated, likewise, by his own narrative.

tyrum, Confessorum, Virginum, Viduarum, ac Sanctarum Mulierum," &c., tomus i., Januar., Dies xiii., p. 143.

<sup>171</sup> "Et dum clamarem Heliam, Heliam, viribus meis, ecce splendor solis decedit super me, et statim discussit a me omnem gravitatem."—"Confessio S. Patricii," p. 8.

<sup>172</sup> See Matt. x. 20.

<sup>173</sup> See the foregoing account in the Second Life, cap. xx., p. 13; the Third Life, cap. xvii., p. 22; the Fourth Life, cap. xxiv., p. 38; the Fifth Life, lib. i., cap. viii., p. 51; the Sixth Life, cap. xix., p. 68; the Seventh Life, pars. i., cap. xxviii., p. 121.

<sup>174</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. viii., nn. 50, 51, 52, pp. 151 to 153.

<sup>175</sup> See the Second Life, cap. xxi., p. 13, and the Fourth Life, cap. xxv., p. 38.

<sup>176</sup> See the Third Life, cap. xviii., p. 22. It states, he was then a prisoner for two months. The Fifth Life has it, that this occurred, many years after his first capture, and that he was then brought into a very distant country, to the language of which he was altogether a stranger; that a heavenly message was conveyed to him, which announced he should only be in slavery for two months, and that he should then return to his country, where a third captivity was destined for him; afterwards, he was to visit Rome, and thence returning, he was to subjugate the country, where he lived—apparently Ireland—to the Gospel. Kings and princes were to obey him. He was to

baptize people, in Scotia, Britain, Anglia, Normandy, and in other islands. On the sixtieth day, he was released from the hands of those barbarians; and, flying, with other captives, the Providence of God supplied them with food, fire, and dry weather, until on the tenth day, they came among the people of their own country. See lib. i., cap. x., pp. 47, 48. As usual, Jocelyn adds something to the previous account, as that the Angel Victor was the messenger employed to announce his release. Then, we are told, that the saint was sold for a chaldron, which afterwards could not receive heat from the fire, and the more of this latter was applied, the colder the water within became, until it was quite congealed. Then the seller of our saint demanded the return of St. Patrick to captivity; but, when the chaldron boiled beneath fire again applied, this miracle was acknowledged, and the saint thus obtained his liberty. See cap. xx., pp. 68, 69. It is probable, in reference to this legend, the following curious popular adage remains: When a man uses foolish means to effect an end, they say of him in some parts of France—"It is like the miracle of St. Patrick, who heaped an oven with snow." The Tripartite Life makes our saint endure a third captivity, after he returned to his country, and had remained there three months. The Britons were his captors, and the devastators of his country; but, they only detained him two months, when the Angel Victor procured his release. See lib. i., cap. xxix., p. 121. His own

## CHAPTER V.

ST. PATRICK'S AGE AND THE TIME WHEN HE ESCAPED TO GAUL—HIS SECOND CAPTIVITY—HIS VISION—HIS RESOLUTION TO EMBRACE THE CLERICAL STATE—HE SEEKS THE MONASTERY OF TOURS, TO PREPARE FOR IT—LIFE AT MARMOUTIER—ST. PATRICK'S PROMOTION TO HOLY ORDERS—HIS HEAVENLY INSPIRATIONS—HE STUDIES UNDER ST. GERMANUS OF AUXERRE—HIS LIFE IN ITALY—THE TYRRHENE ISLANDS—THE STAFF OF JESUS.

OUR saint is generally considered to have attained the age of twenty-two, at the time of his return to Gaul from Ireland, which must have occurred about the close of the first decade in the fifth century. There, his sad experiences had rather matured his judgment, although they militated against his literary improvement. His parents and friends were greatly rejoiced, at his restoration to them, and they desired, that he should no more leave them. However, Patrick had certain internal illuminations, that called him to a higher destiny. He seems to have resolved on embracing the clerical state, as one of choice. He did not enjoy, perhaps, for any great length of time, the society of his parents' or friends.<sup>2</sup> It is probable, St. Patrick had been carried off the second time, by some marauding Franks, who captured prisoners, for the purpose of selling them as slaves, or of extorting money from friends, for their ransom.<sup>3</sup> But, it is not easy to determine the exact period, to be assigned for such detention. After sixty days, he escaped from his captors.<sup>4</sup> From his own Confession, and from various old Acts, several modern writers have supposed, that all the vicissitudes of St. Patrick's captivities<sup>5</sup> preceded those periods, when his education and preparation for the sacred ministry had seriously commenced. Following the Tripartite Life,<sup>6</sup> his second captivity is referred, by the Bollandists, to the period of three months, after returning to his own country.<sup>7</sup> Dr. Lanigan, who questions their accuracy in stating the time and place, is of opinion, that this second capture ought to be assigned to a period, after our saint had spent his four years of study at Tours.<sup>8</sup> A comment on St. Fiach's Hymn states, how an angel having declared to St. Patrick, that he must cross the sea to study, the place

Confession seems to insinuate, that after having been some years, at home, he was captured a second time. An inspiration was given him, on the first night, that he should be two months a prisoner, and after sixty days he escaped from his captors. See Father Villanueva's "*Sancti Patricii, Iberorum Apostoli, Synodi, Canones, Opuscula*," &c. *Confessio S. Patricii*, cap. ii., num. 10, pp. 193, 194.

CHAPTER V.—<sup>1</sup> Whether the saint intended to state, *many years*, or, *not many years*, seems somewhat doubtful. Ussher followed the Armagh reading, "*annos multos*." See "*Primordia*," cap. xvii., p. 834. Yet, strange to say, he reckons "*annos multos*" at two years. See also the "*Index Chronologicus*," at A.D. 395, and at A.D. 397. The Bollandists, too, leave this a doubtful reading.

<sup>2</sup> In his Confession, the saint says, "*Et iterum post annos non multos adhuc captivam dedi*." Probus has "*post multos annos*," when describing St. Patrick's second captivity by strangers. See "*Quinta Vita S. Patricii*," lib. i., cap. x., p. 51. It is to

be observed, that "*non*" was wanting in the Armagh MS. of the Confession, consulted by Sir James Ware. See his marginal note, "*Opuscula S. Patricii*."

<sup>3</sup> Of such unprincipled men, St. Patrick himself speaks, in "*Epistola ad Coroticum*."

<sup>4</sup> St. Patrick says, "*Nocte illa sexagessima liberavit me Dominus de manibus eorum*." — "*Opuscula S. Patricii*," p. 9. After these words, a few lines succeed, in Ware's edition. Evidently these have been displaced. What is contained in them belongs to an account of the saint's return, from his Irish captivity. The whole of this text is much better edited, by the Bollandists.

<sup>5</sup> In Probus' Acts, there is a confused account of a third captivity endured by St. Patrick. But, although this has been called he third, in reality it was the first bondage. See Ussher's "*Primordia*," cap. xvii., p. 833.

<sup>6</sup> See "*Septima Vita S. Patricii*," lib. i., cap. xxix., p. 121.

<sup>7</sup> See "*Acta Sanctorum*," tomus ii., Martii xvii. "*De S. Patricio Episcopo*," &c. *Commentarius Prævius*, sect. v., p.

intended for his instruction was Gaul.<sup>9</sup> Here, it would seem, he had a very remarkable vision, which indicated the will of heaven, in reference to his future Apostolate. The saint himself relates it, as occurring after his return to his parents. Then, one night, he had a clear revelation of that glorious mission, for which he was destined. He beheld, in a vision, a man presenting a comely appearance, as we are told in his Confessions. He is called Victricius,<sup>10</sup> or in some texts, Victor,<sup>11</sup> or Victoricus.<sup>12</sup> This ghostly visitant seemed to bring many letters from Ireland.<sup>13</sup> Giving St. Patrick one to read, our holy Apostle recognised a proof of God's Providence, for his future direction. When he began to read this letter, he found written, in the very beginning of it: "Hæc est vox Hibernigenarum," which may be interpreted in English, "This is the voice of the Irish nation."<sup>14</sup> Having read this opening announcement, and intending to go on with the rest, it seemed to Patrick, that he understood in spirit, how the Irish people, from the wood of Foclut,<sup>15</sup> near the western sea, cried out to him with a loud voice:<sup>16</sup> "We

522. This event is referred by them to A.D. 398. They have even recounted a third captivity, at Bordeaux.

<sup>9</sup> See "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. x., p. 159.

<sup>10</sup> See "Scholia Veteris Scholiastæ," nn. 97., 107., pp. 4, 5.

<sup>11</sup> Perhaps we may here understand St. Victricius, who was a great missionary of the Morini, at the end of the fourth century, and he afterwards became Bishop of Rouen. See Malbrancq, "De Morinis," lib. ii. Again, Franciscus Pommeræus, in his History of the Bishops of Rouen, says, that St. Victricius was also sometimes called Victorius and Victoricus. He had been preceded, as an Apostolic man, by St. Victoricius, who suffered martyrdom, with Saints Fuscien and Firmin, at Amiens, in the year 286.

<sup>12</sup> A favourite disciple of St. Martin, and called Victor, was sent to St. Paulinus of Nola. See S. Paulini Nolani "Opera," Epistola xxiii., in the "Patrologiæ Cursus Completus" of J. P. Migne, vol. lxi. Paris, 1847. See, also, the two epistles of St. Victricius, who with St. Martin persuaded Paulinus to withdraw from the world. Mr. John Cashel Hoey has a suspicion, that the disciple of St. Victricius, named in these epistles, now as Paschasius, now as Tytichus, or Tytius—the name being evidently misprinted, but there being no doubt, as the Bollandists say, that the two names refer to one and the same person—may have been in reality St. Patrick. St. Paulinus refers to the accounts he had heard from this young priest, regarding the anxiety of St. Victricius, for the evangelization of the most remote parts of the globe, and then speaks of him as a disciple, in every way worthy of his master: "In cujus gratia et humanitate, quasi quasdam virtutum gratiarumque tuarum lineas velut speculo reddente collegimus."—Epistola xvii.

<sup>13</sup> The person, referred to in the Confession, more probably is St. Victricius, who was an exact contemporary of St. Patrick. He was engaged on the mission of Boulogne, at the

time of our saint's escape, and he is said to have been a French Briton.

<sup>14</sup> It has been appropriately remarked, that this passage, from a very authentic period of antiquity, strongly supports the claim of the Irish to an early knowledge of the art of writing. See Mrs. M. C. Ferguson's "Story of the Irish before the Conquest," p. 134.

<sup>15</sup> "Rogamus te sancte puer, ut venias et adhuc ambules inter nos."—"Confessio S. Patricii," p. 9, Ware's edition. It would seem, that instead of "puer," some of the old writers read "pueri," as if it were, "we, boys, treat thee, O saint." St. Fiach's Hymn, strophe 8, p. 1, the Third Life, cap. xx., p. 22, Probus, lib. i., cap. xviii., p. 48, and the Tripartite Life, lib. i., cap. xxx., p. 121, speak of the voice, as if it came from children. Some of the accounts have it infants. See "Scholia Veteris Scholiastæ," n. 15, p. 5. The Fourth Life, cap. xxv., p. 38, for "sancte puer," has "sancte Patrici," and so has Probus. See lib. i., cap. xviii., p. 48.

<sup>16</sup> The Scholiast says, that it was in Hy-Amalgaidh, now Tirawley, in the county of Mayo. See "Scholia Veteris Scholiastæ," n. 15, p. 5.

<sup>17</sup> In the Hymn of St. Fiach, we see this vision alluded to, in these lines following:—

7. Oochuim neheann doofetiu, aingil De  
hi fichiu;  
menice acchichu hi fichiu, dofnicepo  
apuchiu.
8. Ro bo chobair doono ehuun tichu  
pacraic forochlao;  
Ro clor cian fon a garma, mac-  
paroe Gaile pochlae.

They are thus Englished:—

7. "To Ireland he was brought back in  
visions by the angels of God:  
Often was he in vision solicited to  
return thither again,



pray thee, O holy youth Patrick, that thou come, walk among us and set us free.”<sup>17</sup> The saint could not read any further, but awaking out of sleep, he was sensibly touched with the earnest prayer of those unbaptized persons.<sup>18</sup> He rendered thanks to God. By reason of this vision, he was persuaded that our Lord called him to convert the Irish nation. Its inhabitants seemed to crave and most earnestly to desire his presence, and he longed to return as a missionary of the people, among whom he had lived as a slave.<sup>19</sup> Being desirous to know further the Divine pleasure, touching this matter, he consulted his own heart, his relations and friends, while he had special recourse to God, in prayer. A union of influences confirmed his devout purposes. By the Angel Victor, the Almighty commanded him to prepare himself for a seminary of ecclesiastical discipline, there to be trained up in Christian learning and piety.

In almost all his biographies, the saint is said to have been a nephew to St. Martin of Tours.<sup>20</sup> This fine old city of France is on the River Loire, in the present Department of Touraine.<sup>21</sup> As generally believed, by various writers, St. Martin was a near relation to our Irish Apostle. This, if true, was probably an additional inducement for his parents to entrust their child, during his tender years, to the care of teachers, who had been St. Martin's disciples. Although stated to have been a Celt of Pannonia, during his military and early ecclesiastical career, Martin was certainly stationed, at one time, in or near Boulogne. The well-known legend, about dividing his cloak with the beggar, is alleged to have taken place, at Amiens. It is recorded, that he was baptized at Therouanne, where the first church was raised to his honour. The principal missionaries, in that district, are said to have been his disciples. Evidently the people there entertained a deep devotion towards

8. “Salvation to Ireland was the coming  
of Patrick to Fochlaidh ;  
Afar was heard the sound of the call  
of the youths of Caill Fochladh.”

—“Irish Ecclesiastical Record,” vol. iv.,  
pp. 284 to 287.

<sup>17</sup> This well-remembered tradition has been elegantly rendered into English verse, by Thomas D’Arcy M’Gee. It will be found, in the edition of his collected poems, admirably edited, by Mrs. Sadlier. This piece headed, “St. Patrick’s Dream,” first appeared in the *New York Tablet*, and it is dated Montreal, March, 1868, a short time previous to the author’s tragic death. The scene of this vision, however, is placed in the cell of St. Martin’s Monastery, at Tours. We can only quote, here, from the poem, those lines, referring to this passage, as given in the text :—

#### I.

- “Come ! holy one, long pre-ordained—  
For thee the Swans of Lir are singing ;  
Come ! from the morning, orient-stained,  
Thy Mass-bell thro’ our valleys ringing.

#### II.

- “Man of the hooded hosts, arise !  
Physician, lo ! our souls lie dying—  
Hear o’er the seas our piteous cries,  
On thee and on thy God relying !

#### III.

- “Come, prayerful youth of Slemish hill !  
Come, in the name and might of Rome !  
Come with the psalm that charms from ill—  
Cross-bearer ! Christ-preparer ! come !”

<sup>18</sup> Speaking of the Irish Pagan youth, the Hymn of St. Fiech says :—

ḡadatar cotirrao innoeb, aranmthireo  
Lethu,  
aru tirtarrao ochloen, tuatha herenn  
oo bethu.

These lines are thus Englished :—

9. “They prayed that the saint would come,  
that he would return from Letha,  
To convert the people of Erin from  
error to life.”

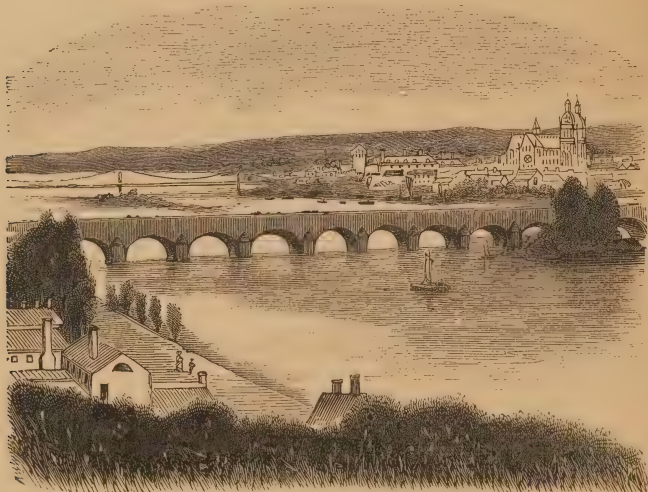
—“Irish Ecclesiastical Record,” vol. iv.,  
pp. 286, 287.

<sup>19</sup> See Mrs. M. C. Ferguson’s “Story of the Irish before the Conquest,” p. 134.

<sup>20</sup> Hugh of Kirkstead relates, that St. Patrick was St. Martin’s nephew, and by St. Martin initiated to a religious life. See Ussher’s “Works,” vol. vi., p. 393.

<sup>21</sup> The accompanying illustration, from a French photograph, has been drawn on the wood, by William F. Wakeman, and it was engraved by Mrs. Millard.

him. Even yet, there are abundant evidences,<sup>22</sup> to establish this statement. St. Martin<sup>23</sup> died a year or two after the death of Pope Siricius,<sup>24</sup> or about the beginning of the fifth century. As to what has been said, regarding our saint going to St. Martin,<sup>25</sup> it cannot be understood personally of this holy



The Bridge and City of Tours, France.

bishop, who for some years had been already dead.<sup>26</sup> Wherefore, the Bollandists have remarked, it must be applied to St. Martin's monastery, according to a manner of speaking, often occurring in ecclesiastical documents.<sup>27</sup> It

<sup>22</sup> Of the 420 churches, comprised in the ancient diocese of Boulogne, 82 had St. Martin for patron. We also find several there dedicated to the Irish St. Maclou and St. Kilian. Yet, strange to say, not one has been dedicated to St. Victricius.—See "Histoire des Evêques de Boulogne," par M. l'Abbé E. Van Drival, published at Boulogne, A.D. 1852.

<sup>23</sup> Ussher refers his decease to A.D. 401; while Colgan places it in 402 or 403. In his notes to the Roman Martyrology, Baronius assigns very cogent reasons, for having it, at A.D. 402. It was on the night of the 11th of November, that St. Martin of Tours happily went to bliss.

<sup>24</sup> He departed, on the 26th of November, A.D. 398. See Rohrbacher's "Histoire Universelle de l'Eglise Catholique," tome vii., p. 372.

<sup>25</sup> Some of St. Patrick's biographers state, that immediately after he landed in Gaul, he became the disciple of St. Martin. Thus, the two Rheims Breviaries, following the statement of Probus, have such an account. The Third Life, cap. xxi., xxii., pp. 22, 23, postpones this instruction, until he had first studied with St. Germanus. See the Fifth

Life, lib. i., cap. xiv., p. 48. Jocelyn says, our saint lived some time, with the Blessed Archbishop Martin. See Sexta Vita S. Patricii, cap. xxii., p. 66. Also, the Tripartite Life, pars. i., cap. xxxii., pp. 121, 122. These two latter authorities place his stay at Tours, after his visit to St. Germanus. See Prima Appendix ad Acta S. Patricii, pp. 194, 195.

<sup>26</sup> Thus, Fiach, the Second Life, and the Fourth Life, have no mention of him, as our saint's instructor. Harris states, that St. Patrick, after his second captivity, spent about two years with his parents. See Harris' Ware, vol. i., "Archbishops of Armagh," p. 9. This second captivity is placed by Ussher, at A.D. 397, and he then adds "post paucos annos, in Britanniam ad parentes rediit."—"Index Chronologicus," at A.D. CCCXCVII., p. 513.

<sup>27</sup> Thus we say, *ad S. Petrum*, for Rome; but, this mode of expression seems not to have been rightly understood, by Probus, and by some other writers.

<sup>28</sup> As when the learning and sanctity of a monk had been very remarkable, or when permission had been obtained, to ordain a monk for monastic services. The bishops

is very probable, that St. Patrick had been initiated into the ecclesiastical state solely, while at Tours. This seems consistent, likewise, with his future proceedings. Generally speaking, at this early period, the duties of a cleric and of a monk were deemed incompatible; although, in exceptional cases, both professions were found united.<sup>28</sup> St. Eusebius of Vercelli first introduced collegiate monasteries into the Western Church.<sup>29</sup> In these, a bishop usually lived, in common with some of his clergy, or with persons, who separated from the world. Here, also, young men were educated and prepared for the sacred ministry. Certain rules, resembling those of regular monasteries, were observed in such houses, and therefore they were often confounded with monastic establishments, and so denominated. St. Martin appears to have been a great promoter of those educational institutes, which he brought into Gaul.<sup>30</sup> We have a description of his establishment, which was partly a monastery, strictly speaking, and partly a college or seminary, for the education of ecclesiastical students. St. Martin had a cell to himself, and some of his brethren dwelt in cells, excavated in the mountain.<sup>31</sup> Various observances of strict discipline, such as abstinence from wine, were followed. The coarseness of their dress is noticed; and, it is remarked, that it was wonderful to see how the monks submitted to their monastic rules, particularly as several of them belonged to noble families. Many of these religious, afterwards, were elevated to the episcopal rank. Here, we have an exact picture of an ecclesiastical seminary, united to a monastery. St. Augustine presided over a nearly similar institution.<sup>32</sup> He and his clergy seemed to have everything in common, while they lived in the same house.<sup>33</sup>

The illustrious Archbishop of Tours, St. Martin, had established, near that city, his celebrated Monastery of Marmoutier,<sup>34</sup> in the midst of a desert. It was enclosed, between the Loire's right bank, and scarped rocks, which overlook the course of that river. It could only be entered, through a very narrow pathway. There, the holy Bishop Martin inhabited a cell, which had been made of interlaced branches. It was like that one, which he had for too short a time, occupied at Ligné. Those eighty monks, whom he had collected there, for the most part, dwelt in very small caves, hollowed in the rock, while they were attired in camel-skins. Among them, many noble Gauls dwelt. These were afterwards drawn from their retreat, to be consecrated bishops, like St. Martin himself, and much against their own desire.<sup>35</sup>

The earliest transactions of St. Patrick are those most confused or misconceived, by his biographers; and they are consequently most perplexing to the modern writer, or reader, who seeks an order and a congruity, in their relation.

rarely conferred Holy Orders on men, devoted to regular religious observances. St. Jerome says, "*Alia monachorum est causa, alia clericorum: clerici pascunt oves, ego pascor.*"—"Opera," *Epistola I. Ad Heliodorum.*

<sup>29</sup> See St. Ambrose "*Opera,*" *Epistola lxxii. Ad Ecclesiam Vercellæ.*

<sup>30</sup> See Cardinal Baronius' "*Annales Ecclesiastici,*" at A.D. 328. Num. 22.

<sup>31</sup> Sulpicius Severus thus writes:—"Discipuli vero octoginta erant, qui ad exemplum beati magistri instituebantur." Again, he says, "*Nemo ibi quidquam proprium habebat.*" He also observes, "*Ars ibi, exceptis scriptoribus, nola habebatur, cui tamen operi minor actas deputabatur.*"—See "*De Vita S. Martini,*" cap. vii.

<sup>32</sup> See S. Augustini "*Opera,*" *Sermo,*

xliv. *De Diversis.*

<sup>33</sup> See Possidius, in *Vita S. Augustini*, cap. xxv.

<sup>34</sup> It was only a little while before the death of the holy Bishop of Tours, that the future apostle of southern Scotland, St. Ninian, returned from Rome, and became an inmate of the monastery of Marmoutier. See "*Irish Ecclesiastical Record,*" vol. iii. Notes on the Life of St. Patrick, sect. ii. No. 28. January, 1867, p. 195.

<sup>35</sup> See Le Comte de Montelambert's "*Les Moines d'Occident,*" tome i., liv. iii., p. 228. The accompanying view of Marmoutier Abbey, taken from an accurate French engraving, has been drawn on the wood, by William F. Wakeman. It was engraved by Mrs. Millard. This gives a fair idea of its present appearance.



Thus, while some accounts<sup>36</sup> state, that on a certain occasion, Patrick visited St. Martin, and in due reverence remained with him, for forty days,<sup>37</sup> other writers assign a residence of four years,<sup>38</sup> for him, at Tours. Probus<sup>39</sup> adds, that he had received tonsure, and perhaps some minor orders, in this place.<sup>40</sup> Indeed, St. Patrick's promotion to the priesthood is placed by Probus several years later.<sup>41</sup> Some writers have stated, that the future Apostle embraced a



Abbey of Marmoutier, France.

rule of regular discipline, at this time;<sup>42</sup> however, there seems to be no valid reason for supposing, that he intended to become a monk,<sup>43</sup> in this, or in any other, institution. His sole object, in entering that house, and remaining in it, was to prosecute his studies, with the advantage of receiving a religious education, in a monastery. The records, of our Apostle's life, during his stay at Tours, commemorate very few incidents. It has been mentioned, moreover, that his actions corresponded with the habit of his holy profession, while he perseveringly devoted himself to the practice of monastic austeri-

<sup>36</sup> These are said to be, according to Irish books. See Ussher's "Works," vol. vi., p. 391.

<sup>37</sup> An old copy of the Tripartite Life and in John of Tinnuth. See Ussher's "Primordia," cap. xvii., p. 834. The same writer quotes some corroborative pieces, and he alludes to an ancient Life of St. Patrick.

<sup>38</sup> See the Third Life, cap. xxii., p. 22. Probus agrees with this account. See lib. i., cap. xiv., p. 48. See, likewise, the Rheims Breviaries, lect. v., vi. Prima Appendix ad Acta S. Patricii, pp. 194, 195.

<sup>39</sup> This writer calls our saint simply a "clericus," meaning, according to the style

of his times, that St. Patrick was not even a deacon. See lib. i., cap. xiv., p. 48.

<sup>40</sup> This writer states, "tonso capite ordinatus est ab eo in clericum, et tenuit lectionem et doctrinam ab eo."

<sup>41</sup> See the Fifth Life, lib. i., cap. xvii., p. 48.

<sup>42</sup> This story is only told in Jocelyn's, and in the Tripartite Life. That clerical tonsure, mentioned by Probus, has been changed, moreover, in the Tripartite Life, into a monastic tonsure. See "Septima Vita S. Patricii," pars. i., cap. xxxii., p. 121.

<sup>43</sup> The First, Second, Third and Fourth Lives have nothing about it.

ties.<sup>44</sup> The Tripartite Acts of St. Patrick state, how he set out for Tours, to visit St. Martin, that he might receive monastic tonsure. Until that time, it is said, he had only the tonsure of servitude.<sup>45</sup> When he received the monastic tonsure, he abandoned all the cares and pleasures of this world. He devoted himself entirely to prayer and abstinence. It is even said, that he took a resolution, never more to taste flesh meat.<sup>46</sup> Some of the Gaulish monks regarded this practice, as a trial too rigorous for their northern constitutions, however well it might be borne, by the monks of Egypt and of Asia Minor.<sup>47</sup> It is possible, the young scholastic may have shared these opinions, especially on one occasion. St. Patrick was tempted, it is said, to renounce this severe abstinence. He procured a portion of meat, which he carefully concealed, until the time for repast should have come. Scarcely had he done so, than he was favoured with a vision. This checked his desire for eating, and rendered the law of abstinence ever after light and pleasing to him. A man appeared to him, bearing two faces. While our saint gazed at him, in amazement, the apparition said, "I am a servant of God; with one face I contemplate the ordinary actions of man, but with the other, I view a monk, who, yielding to self-indulgence, conceals some meat, lest perchance he should be discovered." Saying these words, he disappeared. As the ancient record adds, the young religious was struck with sorrow of heart, and prostrated himself upon the ground, praying for a long time. He humbly asked pardon from God, for what appeared to him a heinous crime. Then the angel, Victor, coming to him, said: "Arise, and be comforted, for the Lord hath cancelled your fault." Our saint, then arising, renounced the use of all flesh meat. Thenceforth, it is added, that he inviolably abstained from it until his death. In punishment for his fault, our saint was commanded to bring forth that meat, in the presence of his other fellow-religious. He humbly did so, and, in obedience to the superior, he cast it into water. His docility and humble spirit were rewarded, by a manifest prodigy. Immediately, the meat was found to be changed into fishes.<sup>48</sup> Often, in after times, St. Patrick commemorated this fault, in the presence of his faithful followers. He mentioned to them this vision, with which he had been favoured, to deter them from ever violating their holy rules.<sup>49</sup>

St. Patrick's industry and piety greatly promoted the pursuit of his studies,

<sup>44</sup> See the Sixth Life, cap. xxxii., p. 66.

<sup>45</sup> This would indicate, perhaps, that Conquessa had been a slave, and therefore the mark of servitude was perpetuated, in her offspring. We read, that Sulpicius Severus, a wealthy nobleman of Aquitain, was a friend, biographer, and disciple of St. Martin. About this very time, of St. Patrick's return to Gaul, Sulpicius had given up the world, his fortune, and his bar practice. He sold his patrimony, and he chose for a dwelling one of his villas, in Aquitain, among his own slaves, who had become his brothers in religion. They all lived together, praying and labouring, sleeping upon straw, while eating only brown bread and boiled herbs. See *Le Comte de Montalembert's "Les Moines d'Occident,"* tome i., liv. iii., p. 229.

<sup>46</sup> However, Dr. Lanigan states, that he cannot find any sufficient authority, for this assertion, and he thinks, that St. Patrick, although he might have observed the rules

of such religious communities, as he lived with, at times; yet, during his mission, and when preaching the Gospel, in various parts of Ireland, our saint probably followed that rule, given by our Saviour, of eating whatever was laid before him. However, he would not violate the general ecclesiastical laws, relative to abstinence. See Dr. Lanigan's "*Ecclesiastical History of Ireland,*" vol. i., chap. iv., sect. viii., n. 53, pp. 153, 154.

<sup>47</sup> See the Dialogues of Sulpicius Severus, lib. i., cap. iii.

<sup>48</sup> In Jocelyn's Life of the saint, this story occurs, in the twenty-third chapter. The writer adds a very singular practice, in his time, on St. Patrick's day, regarding some bad fasters among our ancestors, and what they called Patrick's fish. See the Sixth Life, cap. xxiii., p. 66.

<sup>49</sup> See "*Septima Vita S. Patricii,*" pars. i., cap. xxxii., pp. 121, 122.

<sup>50</sup> See "*Irish Ecclesiastical Record,*" vol.

at the school of Tours. He always entertained a great veneration for its holy founder. So cherished was St. Martin's memory, that his beautiful memoir, composed by Sulpicius Severus, was one of the few tracts borne about by our Apostle. It was copied, by his own hand, and for this reason, it was subsequently preserved, with such jealous care, in the "Book of Armagh."<sup>50</sup> After his departure from Tours, he applied most fervently to practices of piety.<sup>51</sup> As distinguishable from the vision, which urged him to undertake his mission among the Irish, the saint relates the following, as a sequence: "And on another night—God knows, for I know not—I heard within me, or beside me, some persons, singing in the spirit, the most beautiful words, and I knew not who they were, nor could I understand what I heard, until, at the end of their prayer, they thus spoke: 'He who gave his life for you.' And, again, I awoke. And, again, I heard one praying within me, and it was within my inward man, and he prayed fervently with groaning. In the meantime, I was stupified, and I wondered and considered, who this could be, who was praying within me. But, at the end of his prayer, he said he was a spirit; and I remembered the words of the Apostle, saying: 'The spirit helpeth the weakness of our prayer. For what we ought to pray for, we know not, but the spirit himself asketh for us.' This was said, with unspeakable groanings, which I cannot express in words."<sup>52</sup> Thus do we find, from his own simple and pious soul, that St. Patrick's convictions taught him to regard such visions, as direct messages from heaven.

It is not so very clear, that St. Patrick formed his design, for preaching the Gospel, in Ireland, at the time of these visions.<sup>53</sup> Nor can it be known exactly, at what date, these occurred; although, they may be assigned, to about A.D. 417, if it be true, as some writers of his life assert, that he was about thirty years old, at this period.<sup>54</sup> It might appear, from various parts of his Confession, that St. Patrick did not understand the drift of that vision, until at some later period. Then, he was informed by our Saviour, concerning the task, which he had to undertake.<sup>55</sup> The circumstance of various distinct visions seems to have been confounded, by certain writers. While some of the saint's Lives<sup>56</sup> altogether omit the name of St. Martin, as his instructor, others have it, that Patrick had visited that great bishop for forty days,<sup>57</sup>

iii. Notes on the "Life of St. Patrick," sect. ii. St. Patrick at Tours. No. 28. January, 1867, p. 195. An account of the ancient monastery of Marmoutier will be found in "Histoire des Ordres Monastiques, Religieux et Militaires," tome v., part iv., chap. vii., pp. 61 to 65.

<sup>51</sup> See the Breviary of Rheims.

<sup>52</sup> See Father Villanueva's "Sancti Patricii Ibernorum Apostoli, Synodi, Canones, Opuscula," &c. Confessio S. Patricii, cap. iii., pp. 194, 195. One account states, that St. Patrick was a priest, at that time, when he had the vision. See the Fifth Life, cap. xvii., xviii., p. 48. Therefore, he was thirty years old, in all likelihood; since the Council of Agde required that age, for the ordination of priests, as well as of bishops. "Presbyterium vel episcopum ante triginta annos, id est, antequam ad viri perfecti ætatem perveniat, nullus metropolitanorum ordinare presumat."—"Canon," xvii. It would also accord well with the probabilities of chronology, as referring to our saint. Long before the Council of Neocaesarea,

this ecclesiastical regulation prevailed. That it had been observed in the Gallic Church, prior to its being confirmed by the Council of Agde, appears pretty certain.

<sup>53</sup> Not to quote some old writers, Harris mentions this resolution, and then he makes St. Patrick commence his travels. See Harris' Ware, vol. i., "Archbishops of Armagh," p. 9.

<sup>54</sup> The Second Life states, that he was then "incipiens quasi annorum triginta." See cap. xxi., p. 13. Again, we read: "Erat autem tunc quasi annorum triginta." See "Quarta Vita S. Patricii," cap. xxv., p. 38. Again, according to the Tripartite Life, lib. i., cap. xxxi., p. 121, "annum jam ætatis attingens trigessimum."

<sup>55</sup> See Sir James Ware's "Opuscula S. Patricii," Confessio, p. 11.

<sup>56</sup> Such as Fiach's Hymn, the Second Life, and the Fourth Life.

<sup>57</sup> Such is the statement made, by the anonymous writer of his Life, in three Books, as cited by Ussher, in his "Primordia," cap. xvii., p. 835. Jocelyn has it, "cum B.



while the more probable accounts state, that he lived four years,<sup>58</sup> in the celebrated monastery, at Tours.<sup>59</sup> In various tracts, St. Patrick's repairing to Tours, and there spending four years, we find placed, before the time of his going under the direction of St. German of Auxerre. Others invert the order of his studies.<sup>60</sup> A legendary account states, how an angel said to Martin, that Patrick should go to the island of Tamara.<sup>61</sup> This seems to have been that island, where hermits dwelt, between the mountain and the sea.<sup>62</sup> Jocelyn commemorates this vision of the angel to St. Martin. He says, however, that it was St. Martin himself, who was commanded to go to Tamara, while St. Patrick returned to the Blessed Germanus, with whom he spent some days.<sup>63</sup>

The Bollandists state, under the year 414, that St. Patrick attached himself to Amator, then Bishop of Auxerre,<sup>64</sup> and, that he had been for some time there, with that prelate. This is not improbable, and we might suspect, that it was by the latter, our saint had been ordained a priest.<sup>65</sup> However, Probus<sup>66</sup> relates, that St. Patrick had been ordained priest, by Senior, a bishop, who lived on the mountain Hermon. This lay, at the right side of the ocean.<sup>67</sup> Again, he tells us, that Senior's city was protected by seven walls.<sup>68</sup> Placing Patrick's ordination in 410,<sup>69</sup> the Bollandists follow Probus, with regard to Senior. They consider, he was bishop, perhaps of Pisa. They supposed, moreover, that St. Patrick had been then and there in Italy. It has been thought, by others, that Probus did not allude to any part of Italy, as he

Martino Turonensi Archiepiscopo aliquanto tempore demoratur."

<sup>58</sup> See the Third Life, cap. xxii., p. 22; the Fifth Life, lib. i., cap. xiv., p. 48. However, after Probus gives St. Patrick these four years of residence, the angel of the Lord is said to have warned him, to go among the solitaries, who made no use of shoes, and that he remained with those eremites for eight years. See *ibid.*, cap. xxv. Colgan's text of Probus seems to be interpolated, however, to such a degree, that St. Patrick's actions have been thrown out of their original order, in this narrative.

<sup>59</sup> See this matter treated, in Colgan's Fifth Appendix to the saint's Acts, chap. xi., p. 236.

<sup>60</sup> Thus, Colgan was induced to think, that Germanus had been our saint's first preceptor, after his Irish captivity. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xiii., pp. 241 to 245.

<sup>61</sup> The Third Life says, "ut irit Patricius ad Tamerensem Insulam." See cap. xxii., p. 23.

<sup>62</sup> See *ibid.*, nn. 19, 20, pp. 30, 31. See also the Fifth Life, lib. i. cap. xvi., p. 48.

<sup>63</sup> See the Sixth Life, cap. xxii., p. 66.

<sup>64</sup> See "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Episcopo, &c., sect. v., p. 522.

<sup>65</sup> This may account, for what Probus and others state, about his having been ordained bishop, by one Amator, and not long before his setting out, for the Irish mission. Those writers, however, might have confounded one ordination with

another. Having heard of an ordination, by Amator, they possibly understood it, in reference to his episcopal ordination, of which alone they make mention.

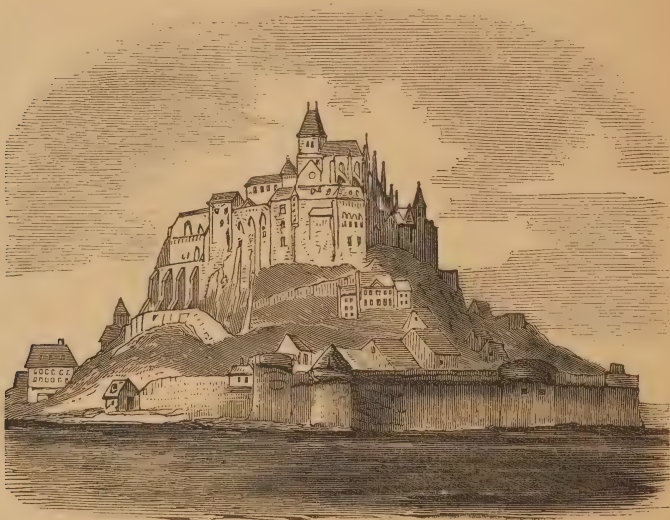
<sup>66</sup> See "Quinta Vita S. Patricii," lib. i., cap. xvii., p. 48.

<sup>67</sup> Probus writes, "in dextro latere maris Oceani." This phrase must be understood, as meaning the south side, according to the ancient Irish phraseology. In the same manner, we are told, the nations of the East, called the South the right, and the North the left. That rock, adjoining the ocean southwards, must be sought for, as Dr. Lanigan thinks, in the great promontory of Britany, or close to some of the bays of Normandy. At first sight, it might seem probable, that Hermon was one of those rocks, near St. Malo. Perhaps, this was Aletum, or Aletha, a place of considerable note, and, from the patron saint, it got the name of St. Maclovius' town. Afterwards, it was corrupted into St. Malo. That point, where the sun rises, was considered as the leading one formerly, in fixing geographical and astronomical positions. See Vallancey's "Collectanea de Rebus Hibernicis," vol. ii., p. 269 and Dr. O'Brien's "Irish Dictionary," at *Deas*.

<sup>68</sup> Aletum was a garrison town, and the residence of the Prefect or commander of soldiers, called Martenses.

<sup>69</sup> At this time, our saint should have been, according to them, about thirty-three years of age, for they placed his birth, in A.D. 377. See "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Episcopo, &c. Commentarius prævius, sect. v., p. 522.

places Senior's residence near the ocean, which Dr. Lanigan considers to be the Atlantic. The whole passage is very curious, he allows, not that we are bound to believe what it contains, but because it may be worth while to search for that place, to which Probus alludes. The name, Hermon, signifies "a great rock," being a compound of two Celtic words, *Her*, "great," and *Maen*, "rock."<sup>70</sup> This rock or mount is thought, by Rev. Dr. Lanigan, to be the present Mont St. Michel. It might justly be called Hermon, as it is really a stupendous rock, situated in a bay, between Avranches and Dol, at the points of Normandy and Britany. It has the sea towards the north, and so close to it, that in times of high water, the rock becomes an island.



Mont St. Michel, France.

It was a celebrated place, long before that period, when Probus lived. Some writers maintain, that it was an episcopal See, even before the time of St. Maclovius.<sup>71</sup> A church had been erected, on that insulated rock, in honour of St. Michael, A.D. 709, by Autbert, Bishop of Avranches.<sup>72</sup> It might be objected, that there seems not to have been any town, or church, at Mont St. Michel,<sup>73</sup> in St. Patrick's time. But, Probus and other ancient writers before him, not adverting to chronological dates, probably thought it had been a monastery,

<sup>70</sup> See Bullet's "Dictionnaire Celtique," *sub voce*, Hermon.

<sup>71</sup> See Hadrian Valesius, "Notitia Galliarum," &c., at Aletum. The name of St. Malo, together with the See, had been transferred, in the twelfth century, to the present St. Malo. See Pierre le Bayd's "Histoire de Bretagne," &c., chap. i., p. 7. It is situated, about a league's distance from Aletum, the ruins of which are still to be seen, under the name of Quidaleth or Guichaleth. See *ibid.*, and Martinère, at Aleth.

<sup>72</sup> Hadrian Valesius says, that it is thought

to have been built by Paterne. His feast is kept, on the 15th of April. He was bishop of Avranches, in the sixth century, and he died, A.D. 565. His Life was written, by St. Fortunatus, Bishop of Poitiers. See the Benedictine "Histoire Litteraire de la France," &c., tome iii., vii. Siecle S. Fortunat, sect. ii., p. 478.

<sup>73</sup> It is in the Department of Manche, and in the Fifth Arrondissement, of which the chief city is Avranches. This latter gave title to a bishop, from about A.D. 400, until A.D. 1791, when the See was suppressed, and united to the diocese of Cou-

when our Apostle was living. It is possible, likewise, that to enhance the respectability of that holy rock, a story had been circulated, concerning our saint having spent some time there, particularly as it was inhabited of old, by hermits, before Autbert's time.<sup>74</sup> He established clerics there, to sing the Divine Office. A Benedictine monastery, in their stead, was afterwards founded, A.D. 966, by Richard, Duke of Normandy,<sup>75</sup> and a considerable town grew up, at the base and sides of the rock. It was much resorted to, by pilgrims, and it was supplied with a numerous garrison.<sup>76</sup> Its natural strength was increased, by fortifications, in an almost impregnable manner. From the bottom upwards, various ranges of walls traversed the sides of St. Michel's rock. Including balustrades around the church, on its summit, the walls may fairly be computed, at the number of seven.<sup>77</sup> It may naturally be objected, that it was not an episcopal See. This is easily obviated, however, on reflecting, that we often find bishops residing in monasteries, as was the case in Ireland. Here, the monastic superior was very often both bishop and abbot. No bishop, bearing the name of Senior, is to be found living at Pisa, in Italy, nor do we find any such name, among the bishops of Gaul, in St. Patrick's time.<sup>78</sup> According to Dr. Lanigan's hypothesis, the Senior of Probus is not to be taken, perhaps, as a proper name. It might be intended to signify, "aged," or "old," on the supposition, that in the west of Gaul, a monastic state of living then prevailed, similar to that subsequently brought into Ireland.<sup>79</sup>

The saintly Bishop of Auxerre, Germanus, was born at Auxerre of noble parents, about the year 380.<sup>80</sup> He was a mere layman, for several years after St. Patrick's first return from Ireland to Gaul. The Emperor Honorius created Germanus a Duke, and a military leader, in his own province. Afterwards, he embraced the clerical state, and he became a bright ornament of the Gallic Church. From a secular administration, he was appointed to succeed Amator, who died on the 1st of May, A.D. 418. Until this year, therefore, St. Patrick could not have become his disciple; and, many think their first interview took place, during that very year, when Bishop Germanus had been consecrated. Yet, led astray by some passages in Ussher's work,<sup>81</sup> Colgan places our saint, at Rome, under the tuition of Germanus, so far back as A.D. 396. Then, he is brought to St. Martin. Others state, that Patrick was thirty years of age, when he came to Germanus.<sup>82</sup> One account has it, that he spent, according to some writers,<sup>83</sup> thirty, or, according to other autho-

stances. See Charles Knight's "English Cyclopædia," Geography, vol. i., col. 754, and vol. iii., col. 688.

<sup>74</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. x., n. 75, pp. 164 to 167.

<sup>75</sup> In 1622, the Benedictine monks here were united to the Congregation of St. Maur. After the French Revolution, this place was made a prison for nobles and priests. At present, however, this Abbey has been transformed into a state prison. See the Abbé Migne's "Dictionnaire des Abbayes et Monastères," &c., col. 563, 564.

<sup>76</sup> A deed of Lewis the Pious, and dated A.D. 817, names this establishment, among the great monasteries of France.

<sup>77</sup> See Martinière, at Mont St. Michel, and also Hadrian Valesius.

<sup>78</sup> A St. Senior, or St. Senator, was a fellow-hermit with St. Paternus, and he is

said to have succeeded in the See of Avanches.

<sup>79</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. x., n. 45, p. 167.

<sup>80</sup> His festival occurs, on the 26th of July, although he died on the 31st of this month, A.D. 448, after having ruled his diocese for thirty years and twenty-five days. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii. July xxvi.

<sup>81</sup> See his "Primordia," cap. xvii., p. 837 and the following pages.

<sup>82</sup> See the Fourth Life, cap. xxvii., p. 38.

<sup>83</sup> See the Second Life of St. Patrick, cap. xxii., p. 13; the Fourth Life, cap. xxvi., p. 38. In the Tripartite Life of St. Patrick, lib. i., cap. xxxiii., p. 122, we have a nearly similar account.

<sup>84</sup> But Colgan shows, in his notes, the in-



rities, forty years with St. Germanus,<sup>84</sup> while he was employed, in diligently studying the Holy Scriptures. However, the Third Life states,<sup>85</sup> that Patrick was only four years with St. Germanus, and, that then he lived nine years, in an island, called Tamerensis. Afterwards, it is said, he went to Rome. Again, St. Erric of Auxerre speaks of eighteen years, as all passed by St. Patrick, under St. German.<sup>86</sup> Many who wrote after his time adopt this statement. Rigorously taken, however, this could not be true. From the words of Erric of Auxerre, it might be inferred, that St. Patrick was the constant companion of St. Germanus.<sup>87</sup> It was during this time, that our Apostle is said to have got the name of Magonius, or, as Nennius has it, Maun.<sup>88</sup> Not in Gaul alone, but likewise in Italy, St. Patrick is introduced, as being under the guidance of St. Germanus,<sup>89</sup> who spent much of his time, with the imperial ruler at Ravenna. Here, too, he died, and St. Patrick was probably under his guidance there, as in many other places, where he may have received instruction. This seems consistent, with what we read, in various tracts.<sup>90</sup> He is said to have crossed the mighty Alps,<sup>91</sup> and to have visited the south-east of Italy, to learn wisdom and religion, from the Bishop Germanus.<sup>92</sup> By one learned authority, it has been advanced, that the four years of St. Patrick, passed in St. Martin's monastery, should precede those years he spent in the island.<sup>93</sup> And next, in chronological order, ought to follow those other four years, he remained under the immediate direction of St. Germanus. Thus, it might happen, at thirty years, that Patrick could have placed himself, under the guidance of so holy a bishop, who recommended him to study in a suitable place, and who afterwards received his missionary services, until the Irish mission had been thought deserving our Apostle's ultimate charge. The practical duties of a pastor and the administration of the sacraments were a necessary part of this preparation.<sup>94</sup>

In the Irish version of Nennius<sup>95</sup> it is said, that Patrick went southwards to study, and that he read the Canon with Germanus.<sup>96</sup> Other Acts of the

correctness of such an assertion. See cap. xxii., and nn. 26, 28, pp. 13, 17, "Trias Thaumaturga."

<sup>85</sup> See cap. xxi., xxii., pp. 22, 23.

<sup>86</sup> These might in some manner be accounted for, as being added to 414, they make 432, the presumed date when St. Patrick commenced his mission in Ireland.

<sup>87</sup> See "De Miraculis S. Germani," lib. i., cap. xii.

<sup>88</sup> If there be any truth in this story, it has been conjectured, that Maun might be the same as Maen, a rock, by which metaphorical appellation, St. Patrick may have been recognised.

<sup>89</sup> Probus, who has been classed among the most accurate of our Apostle's biographers, represents him, as having been in Gaul and Italy. Thus, our saint is made to state, that he had been "per Gallias atque per Italiam." See "Quinta Vita S. Patricii," lib. i., cap. xix., p. 48.

<sup>90</sup> See Ussher's "Primordia," cap. xvii., pp. 833 et seq.

<sup>91</sup> From the Hymn of St. Fiach, "Liber Hymnorum," we read this translation, by William M. Hennessey:—

"He sent him across the mighty Alps,  
It was an illustrious course,

Until he left him with Germanus,  
Southwards in the south of Letha."

—"Irish Ecclesiastical Record," vol. iii., No. 25. October, 1866. On this last word, there is added this ancient gloss: "*id. Italia ubi fuit Germanus.*" See p. 9.

<sup>92</sup> See the "Tribes and Customs of Hy-Fiachrach," edited by Dr. O'Donovan, p. 413. Taken from a fragment of St. Patrick's Life, as found in the "Leabhar Breac."

<sup>93</sup> The diversities of narrative and the chronological difficulties found in St. Patrick's Acts—especially in reference to this period—have induced the Rev. John Francis Shearman and other writers to suppose, that those statements must have reference to more Patricks than to the traditional Apostle of Ireland. See Father Shearman's ingenious essay in "Loca Patriciana," part xiii., pp. 409 to 468, in the "Journal of the Royal Historical and Archæological Association of Ireland," vol. iv. Fourth Series. July, 1878. No. 35.

<sup>94</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xi., pp. 169, 170.

<sup>95</sup> Published by the Irish Archæological Society, in 1848.

Irish Apostle sustain this statement.<sup>97</sup> The testimony of the Tripartite Life is quite explicit, on this head. It says, that having been admonished, in many visions, St. Patrick journeyed across the Iccian Sea, until he came to France.<sup>98</sup> Here, we can hardly doubt, he had a conference with St. Germanus, when he revealed to the holy bishop some of his own sublime purposes and aspirations. To the Alps, and to southern parts of Italy, he went from France, continues the Tripartite; and, there he found St. Germanus. With him, St. Patrick read the ecclesiastical canons, even as Gamaliel, at the feet of the Apostle Paul. He there served God in labours, and in fasting, and in chastity, in contrition of heart, and in the love of God and of his neighbour. In collecting dates, from the confused evidences now at hand, if we regard St. Patrick's first introduction to Germanus, as occurring about A.D. 418, thirteen or fourteen years of study and of missionary labour probably occupied the interval, until A.D. 432. Then, as pretty clearly established, St. Patrick commenced the active pursuit of his Irish Apostolic labours.<sup>99</sup>

The life of St. Patrick was—according to his most enlarged Acts—a stirring and an adventurous one. Some of the writers merely commemorate the fact, that he spent some time in Italy. Others subjoin various incidents, connected with this period. The bleak and barren isles, that rise out of the Tuscan Sea, from Serino to Lipari, were chosen by Anchorets, for the place of their voluntary exile.<sup>100</sup> Here, too, the Irish Apostle sought a congenial retreat, for a time, in the Tyrrhene Islands.<sup>101</sup> It does not follow, however, that he there received instruction from St. Germanus in person,<sup>102</sup> although said to have been with him,<sup>103</sup> in Southern Latium.<sup>104</sup> We are told, that after

<sup>96</sup> The Hymn of St. Fiach likewise states :—

Ἐγὼ αἶψα καὶ τὸν ἱερεὺς Γερμανὸν, ἵππεύοντα ἑλθόντα.

It is thus translated into English :—

“He read the canon with Germanus : it is this that history relates.”

—“Irish Ecclesiastical Record,” vol. iv., March 1868, pp. 284, 285.

<sup>97</sup> See the Second Life, cap. xx., p. 13 ; the Third Life, cap. xxi., p. 22 ; the Fourth Life, cap. xxvi., p. 38 ; the Fifth Life, lib. i., cap. xxi., p. 48 ; the Sixth Life, cap. xxii., p. 66.

<sup>98</sup> See “Septima Vita S. Patricii,” lib. i., cap. xxxi., p. 121.

<sup>99</sup> See Colgan's dissertation on these matters, in “Trias Thaumaturga,” Quinta Appendix ad Acta S. Patricii,” cap. xiii., pp. 241 to 245.

<sup>100</sup> See Gibbon's “History of the Decline and Fall of the Roman Empire,” vol. vi., chap. xxxvii., p. 233.

<sup>101</sup> The Hymn of Fiach states, in reference to St. Patrick :—

Ἦν ἰνὸν τῶν νησιῶν Τυρρηνίαν, αἰνῶν ἰνὸν τῶν νησιῶν.

It is thus translated into English :—

“In the islands of the Tyrrhene Sea he staid : therein he meditated.”

—“Irish Ecclesiastical Record,” vol. iv., pp. 284, 285.

<sup>102</sup> The author of the Third Life places those four years, passed at Tours, between the four other years, spent with St. Germanus, and that time, when St. Patrick went to the island. Dr. Lanigan remarks, likewise, that this statement must be a *Hysteron proteron*, or in other words a reversal of order, by placing the latter incidents of narrative the first, as meeting the reader's attention.

<sup>103</sup> St. Germanus, however, did not reside, nor hold a school, in any of those islands, near the south of France. Yet, some writers have supposed, that the account, given in St. Fiach's Hymn, related to one uninterrupted chain, as a part of St. Patrick's life. Accordingly, they placed St. Germanus along with him, in the island or islands of the Tyrrhene Sea. Probus says of our saint, “sicque permansit cum insulanis illis novem annis.”—“Quinta Vita S. Patricii,” lib. i., cap. xvi., p. 48.

<sup>104</sup> The Scholiast here remarks, that Latium means Italy, and that it was so called, because Saturn “ibi latuit,” when flying from Jove. He notices, however, that Germanus was living in Gaul. “In insulis maris Tyrrhene mansit, uti memoro, is probably an error for the word, “memoratur.” The word “remansit” can mean

leaving Ireland, St. Patrick crossed the Alps,<sup>105</sup> and how he remained with that master, in Southern Letha.<sup>106</sup> Colgan has incorrectly translated the Letha of St. Fiach's Hymn, by Latium, according to Rev. Dr. Lanigan;<sup>107</sup> probably, he was not aware, that while Armorica, or Britany, went by such a name, when distinguished as Southern Letha, the denomination applied, likewise, to Italy.<sup>108</sup> Arelanensis<sup>109</sup> is the name given, to this island of St. Patrick's residence, by some authorities;<sup>110</sup> while, it is added, that he spent there thirty years of his life, under St. Germanus.<sup>111</sup> However, such a statement is surrounded with too many inconsistencies. By Colgan, it has been supposed, that thirty-eight years elapsed, between St. Patrick's captivity and his Irish mission.<sup>112</sup> But, the latter account seems only the visionary dream of those chroniclers, who wished to advance the age of our saint to sixty years, when he came as a missionary to our country. It has been conjectured, by Colgan,<sup>113</sup> that Camargue, at the mouth of the Rhone,<sup>114</sup> was the place, to which allusion has been made. In some part of the Mediterranean, and near the western coast of Italy, that island is thought to have been situated. Lerins is said to have been the place.<sup>115</sup> It has been doubted, however, by some, that St. Honoratus<sup>116</sup> founded his seminary there, during the early career of our saint.<sup>117</sup> Various writers, and among others, the Bollandists, relate, that St. Honoratus founded his monastery, about the year 375.<sup>118</sup>

only, that St. Patrick spent some time with St. German, before he went to the islands. The word, *comdhfargaibh*, which Colgan has rendered, "remansit," in Dr. Lanigan's opinion, ought rather be translated, "visited," or, "conferred with."

<sup>105</sup> The Hymn of St. Fiach states:—

Do fadó tar éirfa huile de marb ba  
amru petha  
Conno farrsgaib la German, anoe  
moeirceat Letha.

It is thus translated into English:—

"He sent him across all the Alps: over  
the sea marvellous was his course,  
Until he staid with Germanus in the  
south, in southern Letha."

—"Irish Ecclesiastical Record," vol. iv.,  
pp. 284, 285.

<sup>106</sup> See the Hymn of St. Fiach. For *Alpes*, which Colgan's translation has, at stanza 5, he tells us, in a note appended, that we are to read *Albion*, according to an old marginal remark.

<sup>107</sup> In the Second Life, cap. xvii., the voice, announcing to St. Patrick his liberation from captivity, is made to say, that a ship was ready for him that he might go to Italy. Dr. Lanigan thinks the author, or, perhaps, his translator, mistook Letha for Latium, and imagined, it has been assumed, his text should have been better understood, by his writing Italy.

<sup>108</sup> Dr. Lanigan thinks, likewise, that translating the Letha of St. Fiach's Hymn, for Latium, confused Colgan's calculations, in reference to St. Patrick's time spent with St. Germanus. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xiii., pp. 241 to 245.

<sup>109</sup> It is rather curious to find, what con-

fusion has been caused, owing to the name of St. Patrick's island having been written Tamerensis and Arelanensis. Colgan would read "Arelatensis" for "Arelanensis." Elsewhere, he makes Tamaria a different island, from Arelanensis. See "Trias Thaumaturga," n. 27, p. 17, and nn. 19, 20, pp. 30, 31.

<sup>110</sup> See the Second Life, cap. xxii., p. 13, the Fourth Life, lib. i., cap. xxvi., p. 38, and the Seventh Life, lib. i., cap. xxxiii., p. 122.

<sup>111</sup> The Bollandists have distinguished likewise, Tamarenis—by which they mean Ireland—from "insula Arelanensis." See "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Apostolo Hiberniæ. Commentarius prævius, sect. v., p. 522, sect. ix., p. 528. But, this difference may have been caused, by the circumstance of various readings occurring for the same place, as found in different MSS.

<sup>112</sup> To find the respective places, in which so many years were spent, proves no easy task.

<sup>113</sup> See his "Trias Thaumaturga," n. 27, p. 17.

<sup>114</sup> See Carolus Stephanus, "Dictionarium Geographicum."

<sup>115</sup> In certain stories, concerning St. Patrick's insular proceedings, there occur circumstances, that have a sort of similarity with some, which are said to have taken place at Lerins.

<sup>116</sup> The feast of St. Honoratus, Archbishop of Arles, occurs on the 16th of January. He died, A.D. 429, and from Arles, his remains were translated to Lerins, now called St. Honoré, A.D. 1391.

<sup>117</sup> See Ussher's "Primordia," cap. xvii. p. 836.

<sup>118</sup> See also Tillemont's "Memoirs pour



Most probably, his building at Lerins may be referred, to the beginning of the fifth century. At any rate, by many years, it must have been prior to A.D. 418, when St. Patrick is supposed to have visited this island, for the first time.<sup>119</sup> There many holy and learned men had received their training.<sup>120</sup> The authority of Probus and his description are cited, by the Bollandists, for the probability of such an opinion.<sup>121</sup> The Island of Lerins lies near the coast, and the mountains; while, it may be regarded, as situated in the Tyrrhene Sea. While St. Patrick was in the island, he is said to have banished a huge beast, that used each year—the month of May excepted—to hinder the islanders, from getting water, at a certain fountain.<sup>122</sup> This is somewhat like a story, concerning St. Honoratus having driven a dragon out of Lerins Island.<sup>123</sup> Yet, more than one island is said to have been honoured, by St. Patrick's presence.<sup>124</sup> Near Lerins, there was another, known as Lero, now Sainte Marguerite.<sup>125</sup> The pious student might have visited it. He might have wished, even, to hold intercourse with holy recluses, who inhabited some islands, lying near him.<sup>126</sup> By some writers, the island of St. Patrick's residence is called Tamerensis.<sup>127</sup> This has been incorrectly identified with Capraria, now Capraia.<sup>128</sup> But, Ussher indulges a conjecture, that Tamaria was Camaria, or Camargue,<sup>129</sup> near Arles.<sup>130</sup> And Probus, when relating the angel's message, intimates, that island, in which St. Patrick's instructors dwelt,<sup>131</sup> lay between the mountains and the sea.<sup>132</sup> But, although many monasteries had been established, in other parts of Provence,<sup>133</sup> we are not aware of any religious house having been founded at Camargue.<sup>134</sup> The Bollandists start an absurd conjecture, that the "insula Tamerensis" was no other than Ireland itself.<sup>135</sup> Opposite the mouth of a river, Tamar, that flows in England, into the Irish Sea, this Insula Tamarensis has been placed, by another writer.<sup>136</sup> Yet, this river, at Plymouth,<sup>137</sup> does not enter the sea in-

servir a l'Histoire Ecclesiastique," tome xii., at St. Honorat. Art. vii.

<sup>119</sup> Persons of various nations and tongues lived at Lerins. See *ibid.*

<sup>120</sup> See *ibid.*, tome xv., p. 395.

<sup>121</sup> See "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Episcopo, &c. Commentarius Prævius, sect. ix., pp. 528, 529.

<sup>122</sup> See Probus' or Quinta Vita S. Patricii, lib. i., cap. xvi., p. 48.

<sup>123</sup> See Tillemont, in the Article already quoted.

<sup>124</sup> See Fiech's Hymn, strophe 6. Tirechan has a similar statement.

<sup>125</sup> See Tillemont's "Memoires pour servir a l'Histoire Ecclesiastique," tome xv. Art. S. Eucherius.

<sup>126</sup> See, St. Ambrose, Hexam. lib. iii., cap. 5. Also, St. Jerome, Epist. 30 ad Oceanum.

<sup>127</sup> See, "Tertia Vita S. Patricii," cap. xxii., p. 23. The same name occurs, in Ussher's Tripartite. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 435.

<sup>128</sup> See Colgan's "Trias Thaumaturga," nn. 19, 20, pp. 30, 31. But, it is quite evident, Colgan misapprehended a passage in Ussher. This writer, however, when speaking of certain islands, inhabited by the monks, mentions Capraria in his "Primor-

dia," cap. xvii., p. 836; but, he does not identify it with Tamaria.

<sup>129</sup> An island, formed by the mouths of the River Rhone.

<sup>130</sup> See "Index Chronologicus," at A.D. ccccix.

<sup>131</sup> The matter was thus understood, by the compiler of the Tripartite Life. After mentioning, that St. Patrick was "in mari Tyrreno," or rather in an island of that sea, the writer says, that there he went to certain persons, who dwelt in a cavern, between a mountain and the sea. See "Septima Vita S. Patricii," lib. i., cap. xxxiv., p. 122.

<sup>132</sup> "Vade ad illos, qui sunt in insula inter montes et mare." See "Quinta Vita S. Patricii," lib. i., cap. xvi., p. 48.

<sup>133</sup> See Fleury's "Histoire Ecclesiastique," liv. xxiv., sect. lvi.

<sup>134</sup> Patroclus was Bishop of Arles, about this period. See Tillemont's "Memoires pour servir a l'Histoire Ecclesiastique," tome xv., p. 54.

<sup>135</sup> They seem to think, a clerical error has here occurred, and that for Tamerensis may be read Temoriensis, because Temoria was the capital of Ireland. See "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Apostolo Hiberniæ, sect. viii., num. 52, p. 527.

<sup>136</sup> This conjecture has been offered, by

dicated, nor is there an island at its embouchure. The period, spent by St. Patrick in those islands, and elsewhere, during his studentship, has been variously estimated, by different compilers of his Acts. Yet, it cannot be discovered, from his own writings, how long he lived in the chief island, although, the contrary has been asserted.<sup>138</sup> The Tripartite Life states, that three other Patricks<sup>139</sup> received him, and that they lived in a solitary cave, on the Tyrrhene Islands. Our saint there miraculously banished a monster, from a fountain, that was near; and, loaves of bread were sent to the four Patricks from heaven. These also established a bond of holy friendship and alliance. The period for our saint's dwelling there has been stated as seven years.<sup>140</sup> Another account<sup>141</sup> divides these years, between the Tuscan Islands, and other localities of Gaul and Italy, as also, to make up the interval, including his journeys by land and sea.<sup>142</sup> During this time, the fear of the Lord was ever before his mind, as related in the Book of Armagh,<sup>143</sup> and it was the guide of all his proceedings.<sup>144</sup> This account,<sup>145</sup> as found in Tirechan, is rendered absurd, however, by the immediate announcement,<sup>146</sup> that Patrick lived for thirty years,<sup>147</sup> in Aralanensis. It is to be regretted, that we have not clearer lights, regarding the places named, about this period of his career, such as the Thyrrene Sea,<sup>148</sup> the Tuscan Sea, Letha, Capua,<sup>149</sup> Latium and Hermon.<sup>150</sup> The Tripartite Life has no account of Capua, but it retains the name Hermon.<sup>151</sup> Colgan knew not what to do with a mountain, or rock, called Hermon, Arnon, or Morion. He could make out no such place, bearing that name, in Italy.<sup>152</sup>

Porter, in his "Compendium Annalium Ecclesiasticorum Regni Hiberniæ," p. 123.

<sup>137</sup> See Camden's "Britannia," col. 25. See, likewise, Lewis' Maps of Cornwall and Devonshire.

<sup>138</sup> It is not defined, in the Hymn of St. Fiach, in the Second Life, in the Third Life, in the Fourth Life, in the Fifth Life, in Jocelyn's, nor in the Tripartite Life.

<sup>139</sup> Colgan conjectures these were probably St. Patrick of Auvergne, venerated at the 16th of March; St. Patrick, Bishop of Nola, venerated on the 17th of March; and St. Patrick Senior, venerated at the 24th of August. See his note 22, on the Hymn of St. Fiach, p. 7.

<sup>140</sup> Colgan thinks this arose, from a copyist's error, by writing *seven* for *nine*. See "Tertia Vita S. Patricii," n. 28, p. 30. Also, see "Septima Vita S. Patricii," lib. i., cap. xxxiv., p. 122, and n. 16, p. 171.

<sup>141</sup> That of Tirechan.

<sup>142</sup> This account, as found in Tirechan, adds, "ut ipse dixit in commemoratione laborum suorum." See also Ussher's "Primordia," cap. xvii., p. 835.

<sup>143</sup> According to "Dicta S. Patricii," in the "Liber Armacanus," fol. 9.

<sup>144</sup> See Dr. Petrie's "Essay on the Hill of Tara," p. 35.

<sup>145</sup> It is said to have been received, from a Bishop Ultan, by some thought to have been over the See of Ardrbraccan, in the seventh century.

<sup>146</sup> After "laborum," as seen in Ussher's allusion, "Primordia," cap. xvii., p. 835, the text thus runs: "Erat autem in una ex insulis, quæ dicitur Aralanensis, annis xxx.

<sup>147</sup> Dr. Lanigan suspects, that "thirty" had been inserted for "three" years, which, perhaps, formed a part of the total "seven," spent at his studies, and on his travels.

<sup>148</sup> It is said, "Et Angelus duxit eum ad montem Arnon *ar mair* (? muir) *Lethe* supra petram maris Tyrreni, in civitate quæ vocatur Capua."—"Tertia Vita S. Patricii," cap. xxv., p. 23.

<sup>149</sup> Dr. Lanigan states, that after the word *petram*, in the Life by Probus—he should rather have said the Third Life—something had been added, by a bungler, who was striving to interpret the Irish words *ar muir Letha*. According to Dr. Lanigan, the scribe mistook *Letha* for Latium. Hence was introduced the Tuscan Sea, and, wonderful to tell, *Capua*. This greatly puzzled Colgan. Knowing that Capua lies several miles distant from the sea, he conjectured, that for *Capua* we might read *Caieta*. See "Trias Thaumaturga." Vita Tertia S. Patricii, cap. xxv., p. 23, and nn. 25, 26, p. 31. Jocelyn has copied this account, about the Tuscan Sea and Capua, but he calls the mountain *Morion*. See "Sexta Vita S. Patricii," cap. xxvi., p. 70.

<sup>150</sup> Probus mentions the interference of an angel, in sending St. Patrick to Hermon, a walled city near the sea. See "Quinta Vita S. Patricii," lib. i., cap. xvii., p. 48.

<sup>151</sup> See the Seventh Life, pars. i., cap. xxxvii., p. 122.

<sup>152</sup> The Bollandists seem to have shelved this difficulty, by changing the mountain into a river; most probably, by understanding Arnon, as in the Third Life, to mean the River Arno. On it, the city of Pisa is

According to some of St. Patrick's Acts, the holy man had determined to visit Rome, in order to be better instructed, in the ecclesiastical Constitutions, and Canons. He felt desirous withal, that his journey for Ireland might be approved, and ratified by Apostolic authority. This determination he manifested to St. German, who well approved of it. Germanus joined with St. Patrick a servant of God, named Segitius,<sup>153</sup> or Segetius,<sup>154</sup> also called Sergenius,<sup>155</sup> the Priest, as a comfort in his trials, and as a faithful witness to his holy conversation.<sup>156</sup> Then, as we are told, he had an angelic revelation, that he should seek out a holy solitary, called Justus,<sup>157</sup> living in an island of the Etruscan Sea. It is stated, in old accounts, that St. Patrick received there a certain *baculus*—or as called in Irish *bachul*<sup>158</sup>—afterwards regarded with great religious veneration. It was called "the Staff of Jesus," because our Saviour is thought to have given it himself<sup>159</sup> to a hermit of the place. In turn, he was directed to present it to St. Patrick, when he should arrive there.<sup>160</sup> After charitable salutations and some spiritual conference passing between them, the holy man, Justus, delivered to Saint Patrick that staff, which he said he received out of our Saviour's own hands, and destined for him alone. Other old and young men resided on that island, apart from Justus.<sup>161</sup> Saint Patrick, after living some days with that servant of God, went on his journey to Rome, being enriched with that holy staff, which the Almighty had so miraculously sent him. However, no mention of this circumstance occurs, in St. Fiach's Hymn, nor in his Commentator, nor in Probus.<sup>162</sup> Yet, the Tripartite Life of our saint<sup>163</sup> and Jocelyn<sup>164</sup> relate some wonderful miracles,

situated, and here its Bishop Senior lived, according to their supposition. See "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Apostolo Hiberniæ. Commentarius prævius, sect. viii., num. 34, p. 527.

<sup>153</sup> In the Second Life; in the Third Life; in the Fourth Life. In Probus, by an apparent error, the name is written Regirus.

<sup>154</sup> In the Tripartite Life.

<sup>155</sup> By Jocelyn.

<sup>156</sup> See the Sixth Life, cap. xxiv., p. 70.

<sup>157</sup> In a Synod held at Arles, about A.D. 450, a bishop called Justus assisted, and it is remarkable, that the Synod was mainly composed of prelates, educated at the School of Lerins. See Tillemont, "Memoires pour servir a l'Histoire Ecclesiastique," tome xv., p. 407.

<sup>158</sup> "Bacul—a staff. Either, hence the Latin, *Baculum*; or from it *Bachal Easpuic*—for philologists differ as to which is the original root—a bishop's staff, a crozier. Of these *Bachul Phadraig*, St. Patrick's crozier, was the most celebrated." See n. II., pp. 117, 174, of that admirable and elegant Poem, "The Monks of Kilmere."

<sup>159</sup> See Henry, a monk of Saltrey, Huntingdonshire, in his book, "De Purgatorio S. Patricii," cap. i.

<sup>160</sup> See the Seventh Life, pars. i., cap. xxxvii., pp. 122, 123.

<sup>161</sup> The following curious and legendary particulars are related, in addition, by Jocelyn: When St. Patrick had conferred with the youthful-looking persons, he learned from them, that the apparent seniors were the sons of those apparent juniors, and when he enquired how this wonder hap-

pened, they replied: "From our youth forward, through the Divine mercy, we were all intent on performing charitable works, while our doors were always open to every traveller, asking for food and hospitality, in Christ's name; but, one night, a pilgrim bearing a staff sought refuge at their house, and he was most considerately treated; in the morning, he blessed them and said, 'You have received Jesus Christ, this time in person, whereas formerly you only served his members.' Then, leaving his staff with the chief of those holy men, he was ordered to keep it, until a pious pilgrim, named Patrick, should in lapse of time come to their island. Giving these orders, Jesus Christ ascended into heaven, and we continued in the same state of youthfulness, beauty and vigour, to the present time; while our children, who were then small, have now become decrepit, as you observe." There is a different rendering of this story, in Colgan's Latin Tripartite Life, and in Miss Cusack's Irish version of it.

<sup>162</sup> Probus speaks of a staff, with which St. Patrick struck a certain grave. See "Quinta Vita S. Patricii," lib. ii., cap. xxi., p. 58. Still, he does not call it "the Staff of Jesus." Neither does he tell how the saint came to possess it.

<sup>163</sup> See "Septima Vita S. Patricii," lib. i., cap. xxxvi., xxxvii., pp. 122, 123. The Irish version has an account, differing from that in the text, regarding the reception of this celebrated staff. See Miss Cusack's "Life of St. Patrick," p. 377.

<sup>164</sup> See "Sexta Vita S. Patricii," cap. xxiv., p. 70.



wrought through it, and they compare it for efficacy to the rod of Moyses.<sup>165</sup> As by it, says Jocelyn, God wrought many prodigious wonders, in bringing the Israelites out of the house of bondage, so by that holy staff, which the Lord had sent to his true servant Patrick, did he work wonderful miracles, in the conversion of many nations. St. Bernard<sup>166</sup> and Jocelyn allude to it, as having been held by the Irish, in great veneration, at that time, when they respectively wrote. If St. Patrick brought the Staff of Jesus from that island, where he had been educated, it may have been a keepsake given to him, by some dear friend. Perhaps, at first, it was merely a plain walking staff, although subsequently it served the purposes of an episcopal crozier.<sup>167</sup> However this may be, it was transferred from Armagh to Dublin, by William Fitz-Adelm De Burgo, and deposited in Christ's Church, about the year 1180.<sup>168</sup> With many other relics, it was publicly burned, in High-street, by the Protestant Archbishop Browne, soon after the Reformed doctrines had been brought into Ireland.<sup>169</sup>

Thus, after receiving the Staff of Jesus, from the hand of our Lord Himself, according to the Irish Tripartite Life, and at a place, called Sliabh-Hermoin, near the island, St. Patrick was commanded to go and preach to the Gaoidhel. He was told, likewise, that the Bachall-Isa should prove of great assistance to him, in all his difficulties and dangers. Then are related, three special requests, made by the favoured of heaven;<sup>170</sup> but, as these appear to partake of a legendary cast, the reader may well be spared an enumeration of those specific petitions preferred. Nine companions, according to some accounts, journeyed with the saint, at this period of his life; but, the order and variety of incidents recorded are greatly confused, by his different biographers.

## CHAPTER VI.

ST. PATRICK'S RECEPTION OF HOLY ORDERS—HIS SUPPOSED MISSIONARY LABOURS AT BOULOGNE—HIS MISSION WITH SAINTS GERMANUS AND LUPUS TO GREAT BRITAIN—THEIR RETURN TO GAUL—ST. PALLADIUS IN IRELAND—ST. PATRICK PROCEEDS TO ITALY—HIS CONSECRATION AS BISHOP—ST. PATRICK SAID TO HAVE BEEN AN AUGUSTINIAN—DESTINED FOR HIS MISSION TO IRELAND, BY THE POPE.

HAVING received the various grades of clerical Orders, and even priesthood itself, under St. Germanus;<sup>1</sup> it has been supposed,<sup>2</sup> that before St. Patrick set out for Rome, he spent some time, in his own country. It has been calculated, that our saint passed about nine years, in the Tyrrhene Island,

<sup>165</sup> See Exodus vii., xiv.

<sup>166</sup> See "Vita S. Malachiae," cap. xii. See, also, the author's "Life of St. Malachy O'Morgair," &c., chap. vii. Dublin, 1859, 8vo.

<sup>167</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xii., and nn. 89 to 115, pp. 173 to 178.

<sup>168</sup> In the years 1877 and 1878 appeared a series of communications, in the *Kilkenny Journal*, referring to a Charter of Henry the Third, preserved in the British Museum (Charter Role 14, Henry III., p. 1, MS.) This Charter conferred a Knight's Fee, at Inistioge, on John Comyn, Archbishop of Dublin, for guardianship of the Staff of Jesus. Mr. James Morrin suggested, that the latter object had been preserved, at Inis-

tioge, County Kilkenny, about the period alluded to; but, the Rev. Patrick Neary, C.C., proved, that it had never been kept, except in the churches of Armagh and of Dublin, while in Ireland. This controversy originated from a learned paper, read by Mr. Morrin, at a meeting of the Diocesan Archæological Society of Ossory.

<sup>169</sup> Whoever wishes to learn more, regarding this staff, may consult Colgan. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxii., pp. 263, 264.

<sup>170</sup> See Miss Cusack's "Life of St. Patrick," p. 377.

CHAPTER VI.—<sup>1</sup> See the Sixth Life, cap. xxii., p. 66.

<sup>2</sup> By Rev. Dr. Lanigan.

<sup>3</sup> See Tillemont's "Mémoires pour servir

and at the end of this time, that he approached the fortieth year of his age. It is thought, he returned to Auxerre, about A.D. 429, and had been employed, during the interval to A.D. 431, in missionary duties, near his parents' place of residence. More probably, we should suppose, he was only a priest, at that time. However, popular traditions, and even old chronicles, represent him to have governed Boulogne, as a bishop, before he set out on the Irish mission. Victricius, who presided over the See of Rouen, preached to the Morini;<sup>3</sup> and, after his departure, to replace their loss, St. German, it is stated, sent our saint to Boulogne.<sup>4</sup> Indeed, Probus tells us, that St. Patrick preached the Gospel, and that he baptized persons in Scotia, Britain, Anglia and Normandy, as also in the islands.<sup>5</sup> The name of Normandy had been sometimes extended, beyond its provincial limits, and hence may have originated an idea, that St. Patrick laboured at Boulogne, and in the adjacent territory. However this may be, in the year 429,<sup>6</sup> Saints Germanus and Lupus<sup>7</sup> proceeded to Britain, for the purpose of combating the growing errors of Pelagius.<sup>8</sup> He was a monk of Bangor, in Wales; and, about the beginning of the fifth century, he denied the propagation of original sin, among the children of Adam.<sup>9</sup> Aided by Celestius, a Scottish monk, this heresy became greatly diffused, through Europe, Asia, and Africa. The Apostolic missionaries are said to have been accompanied, by many other attendants, and among these, St. Patrick is stated to have been.<sup>10</sup> Although loaded with exaggerations, this account may not be considered improbable, since he is said to have been on the mission, in northern France, about this period. Those prelates stopped, for some time, at Nanterre, in the diocese of Paris.<sup>11</sup> Their journey seems to have been directed, towards the Armorican Sea. They embarked, it is quite possible, at some port, where St. Patrick could bear them company,<sup>12</sup> and with little inconvenience to himself.<sup>13</sup> The result of their united labours tended to extirpate this heresy there, in a short time.<sup>14</sup> It is not correct to state—as Jocelyn does—that the Arian perfidy had then defiled many parts of Britain.<sup>15</sup> Only imperfect accounts of this British missionary enterprise have come down to us. Probus indeed informs us,<sup>16</sup> that at a certain time, when all Britain—meaning Anglian Britain—was nearly overspread with infidelity, St. Patrick almost despaired of doing any good among its inhabitants. These would not pay attention to his preaching. However, the Lord comforted him, and told him, that his toils should not be

a l'Histoire Ecclesiastique," tome x., Article. S. Victrice.

<sup>4</sup> See Malbrancq, "De Morinis," lib. ii., cap. 26.

<sup>5</sup> See "Quinta Vita S. Patricii," lib. i., cap. x., p. 51.

<sup>6</sup> See Cressy's "Church History of Britany," book ix., chap. iv., v., pp. 174 to 178.

<sup>7</sup> He was Bishop of Troyes. His feast occurs on the 24th of July. He died A.D. 479.

<sup>8</sup> See Fiach's Scholiast, in Prima Vita S. Patricii, n. 10, p. 5. Also Ussher's "Primordia," cap. xi., p. 325.

<sup>9</sup> For an account of this heresiarch, and of Pelagianism, named from him, see the Abbé Bergier's "Dictionnaire de Théologie," Art. Pélagianisme, Pélagiens.

<sup>10</sup> See Cressy's "Church History of Britany," book ix., chap. vi., pp. 178 to 180.

<sup>11</sup> See Ussher's "Primordia," cap. xi., p. 327. Also, Tillemont's "Memoires pour

servir a l'Histoire Ecclesiastique," tome xv., p. 16.

<sup>12</sup> Stillingleet, in his "Antiquities of the British Churches," chap. iv., favours this view.

<sup>13</sup> A passage, quoted by Ussher, from William of Malmesbury's work, "De Antiquitatibus Glastoniæ Ecclesiæ," contains something to the same purpose. See "Primordia," cap. xvii., p. 840.

<sup>14</sup> Then the Scholiast adds, regarding Germanus, that he and St. Patrick returned into Gaul. Jocelyn adds, that Patrick by his preaching and miracles, "patriotas ad viam veritatis reducebat." See "Sexta Vita S. Patricii," cap. xcii., p. 86. However, he refers this visit, to a later period of St. Patrick's career.

<sup>15</sup> See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. xvii.

<sup>16</sup> See "Quinta Vita S. Patricii," lib. ii., cap. xxiv., xxv., p. 59.

quite useless. This state of things, hardly referable to Great Britain, before the Saxon persecution, after A.D. 450,<sup>17</sup> may relate rather to Gallic and Belgic Britain. The Morini, Nerviens, and other adjacent people,<sup>18</sup> were in a wretched condition, owing to the ravages of barbarians, and the negligence of their pastors,<sup>19</sup> about A.D. 427, or 428. This is supposed to be nearly the time, when St. Patrick went to Boulogne, and after his return from Lerins.<sup>20</sup> If it be true, that he preached and baptized in Great Britain, most probably it was on this occasion. We may fairly take it for granted, that such a zealous pastor would not have misspent his time while there, even in a subordinate capacity. However, it seems probable, also, that he may have continued his missionary career, while passing through England, when leaving Gaul for the Irish shores, in 432. In his own words, we may learn, that from the time, he commenced the work of God there, Patrick continued to labour among the people, to the close of his active career.<sup>21</sup>

Saints Germanus and Lupus are said to have remained in Great Britain, until Easter, in the year 430.<sup>22</sup> It is supposed, about that time, they must have returned to Gaul.<sup>23</sup> German had learned before this, that his own city was infected with Pelagianism.<sup>24</sup> Then he went to Gaul, as has been thought, in company with St. Patrick. It is possible, they had communications, respecting the state of Ireland, and that these were duly forwarded to Pope Celestine. From his experience of that country, our saint might have been considered most suitable, to serve in the capacity of a missionary bishop.<sup>25</sup>

About the year 431, Pope St. Celestine the First had sent his Archdeacon Palladius<sup>26</sup> to attempt the Christian conversion of the Irish people. Even then, the Gospel had been preached among them, by some holy missionaries. At that period, however, our island is said to have been exposed to wintry cold<sup>27</sup>—probably a metaphoric expression used for the prevailing errors of Paganism. It is said, Palladius brought with him the Apostolic number of twelve companions. The Pope bestowed some books, with the relics of the Apostles, St. Peter and St. Paul, as also of other martyrs.<sup>28</sup> The missionaries set out, and landed on the eastern shore of Ireland. It was not decreed by Providence, however, that Palladius should convert its people; since, no one can receive anything on earth, unless it be given to him from above. Having reached the territory of Hy-Garchon, he there built three churches, called respectively, Teach na Roman, Kill-fine, and Domnach ardec.<sup>29</sup> A local ruler, named Nathy, resisted his efforts to spread the Gospel, and drove the missionaries away from that part of the country. Neither did Palladius desire to remain any long time, in a country not his own; but, he resolved on

<sup>17</sup> See Ussher's "Index Chronologicus," ad annum ccccl., and "Primordia," cap. xii., pp. 415, et seq.

<sup>18</sup> At present known as Flanders, Brabant, Hainaut and Cambray.

<sup>19</sup> See Tillemont's "Memoires pour servir a l'Histoire Ecclesiastique," tome x., p. 671.

<sup>20</sup> See Malbrancq's work, "De Morinis," lib. ii., cap. 26.

<sup>21</sup> See his Confession, p. 17, and Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xiv., and nn., pp. 180 to 183.

<sup>22</sup> See Ussher's "Index Chronologicus," at A.D. ccccxxx.

<sup>23</sup> Computing the "aliquot annos," mentioned by William of Malmesbury, from A.D. 430 to 432, the statement cannot be

admitted. See "De Antiquitate Glastoniensis Ecclesiæ."

<sup>24</sup> See St. Fiach's Scholiast, n. 10, p. 5.

<sup>25</sup> According to William of Malmesbury, St. German going to his own country, and receiving St. Patrick to become his familiar friend, after some years sent him to preach among the Irish, Pope Celestine ordering it.

<sup>26</sup> He is styled, *alio nomine*, Patricius. His festival is generally assigned to the 6th of July.

<sup>27</sup> According to Muircu Maccutenus who is said to have written his narrative, before A.D. 700. Probus uses a similar expression. See "Quinta Vita S. Patricii," cap. xxiv., p. 48.

<sup>28</sup> See Sixth Life, cap. xxv., p. 70.

<sup>29</sup> See St. Fiach's Scholiast, n. 13 n., p. 5. Second Life, chap. xxiv., p. 13; the



returning to him, by whom he had been sent.<sup>30</sup> It is thought he remained there, until about the end of 431, when he intended returning to Rome ;<sup>31</sup> but, his vessel was impelled by contrary winds, towards the northern coasts of Ireland. Afterwards, he was driven towards the southern extremity of a land, called Modhaidh.<sup>32</sup> When Palladius left Ireland for Britain, it is said, he went to the land of the Picts. Fordun was the place selected for his residence. Between the departure of Palladius from Ireland and his arrival there, some time must have intervened, and probably at least three weeks or a month. How long he stayed at Fordun we do not know. There is no reason for supposing, that Palladius died, so soon as he reached that place.<sup>33</sup> It is likely he lived, until the beginning of A.D. 432.<sup>34</sup> Some accounts have it, that he died a martyr, in Ireland. We must allow some weeks to have passed, in any case, between the day of his death, and that time, when an account of it reached St. Germanus, and St. Patrick.<sup>35</sup> It may be, that somewhat later, Pope Celestine learned this failure of his project, for the conversion of Ireland.

In conformity with St. Patrick's most ancient Acts, we must probably reject the hypothesis, that our holy Apostle had time to arrive in Rome—where according to some accounts he had already been<sup>36</sup>—to be consecrated, or even to receive powers, relative to the Irish mission, from Pope Celestine. Now, this Pontiff died, on the 6th of April, A.D. 432. It seems probable, that the whole of Ireland's missionary affairs had been arranged, at Rome, before the departure of Palladius, for his mission ; and, that due provision had been made, for supplying his place, in case of any untoward accident. Yet, owing to a complexity and an apparent contradiction of statements, it is particularly difficult, at this period, to arrange the order of our narrative. St. Eric of Auxerre declares, that he considers it as the highest honour of the holy prelate, St. Germanus, of that city, to have been the instructor of St. Patrick ; for, the glory of a father shines, in the government of his children. Of the many disciples, who are reported to have been his sons in Christ, one, by far the most famous, as the series of his actions must show, was Patrick, the particular Apostle of Ireland.<sup>37</sup> By some, it has been inferred, St. Patrick's discipleship, under St. Germanus in person, was after his return from the Tuscan Islands, and immediately before his Irish mission began. We are told, that St. Patrick, in A.D. 430, went to Rome ; and, what we would not expect to meet with, is stated by the Bollandists, that he was at first repulsed, by the Pope.<sup>38</sup> They add, that he then returned to St. German, by whom he was sent, after the earlier Irish missionary's death, to the same Celestine. We learn, that the disciples of Palladius, Augustine, Benedict, and the rest,

Fourth Life, chap. xxviii., p. 38 ; the Seventh Life, part i., cap. xxxviii., p. 123.

<sup>30</sup> See the Fifth Life, cap. xxiv., p. 48.

<sup>31</sup> See the Third Life, chap. xxvi., p. 23.

<sup>32</sup> See St. Fiach's Scholiast, n. 13 n.,

p. 5.

<sup>33</sup> John Bale assigns the death of Palladius, to the 15th day of December. See "Scriptorum Illustrium Majoris Britanniae, quam nunc Angliam et Scotiam vocant, Catalogus," Centur. xiv.

<sup>34</sup> Palladius did not die, so soon as Bale has stated ; for, the Anglican Martyrology and Ferrarius, much better authorities than he, place the *natalis* or exit from the world of Palladius, on the 27th of January. See

Ferrarius' "Catalogus Sanctorum," at this day, and also Colgan's "Trias Thaumaturga," Secunda Vita S. Patricii, nn. 33, 34, p. 18.

<sup>35</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xviii., n. 153, p. 201.

<sup>36</sup> In the year 413, according to the Bollandists. See "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Apostolo Hiberniae. Commentarius praevious, sect. v., p. 522, and sect. viii., num. 56, p. 527.

<sup>37</sup> See "Vita S. Germani."

<sup>38</sup> See "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Apostolo Hiberniae. Commentarius praevious, sect. v., p. 522.

on their return, brought that news to a place, called Ebmoria, or Euboria.<sup>39</sup> Soon afterwards, the mission pre-ordained by God, and the conversion of the Irish nation, often promised by the angelic oracle, were given by apostolic authority of Pope Celestine to Patrick.<sup>40</sup> Probus declares, that our saint had not yet obtained the episcopal degree, because he had deferred receiving it, as he knew that Palladius, Celestine's chief deacon, had a particular mission to Ireland. One statement puts it, that our saint had been consecrated, so early as A.D. 424.<sup>41</sup> This is too early a period, however, for his episcopacy; and, it does not seem to agree, with the context of the different published Lives. The Scholiast on St. Fiach tells us, that when St. Patrick went to Rome, on what he pretends was the first of two visits to that city, the Pope refused to honour him with the *insignia* of a bishop, because he had already consecrated and sent Palladius to Ireland.<sup>42</sup> Other Acts of our saint have a like statement.<sup>43</sup> It has been asserted, as Palladius had assigned to him charge of the Irish mission, at that time; it is likely, in consequence, that St. Patrick could not have been appointed more than his assistant, with a proviso for succession, in case of his principal's death.<sup>44</sup> This, however, is purely conjectural, as an attempt to clear up some obscurities, in the acts of our Apostle. Again, some writers have inferred, that St. Patrick had been previously nominated, to assume his position in Ireland; and, as it was not probable he could there receive consecration, a presumption is, that at Eboria he found the venerable prelate, called Amator, deputed to perform such a function.<sup>45</sup> From their experience of his zeal and efficiency, as a missionary, St. Germanus and St. Lupus are said to have highly approved of St. Patrick, as a bishop for the Scots and Britons.<sup>46</sup> Generally, however, it is related, that St. German had been most active, in procuring the appointment of St. Patrick, for that great career before him.<sup>47</sup> Testimonials were borne accordingly to the Apostolic See; for, it had been deemed advisable, to send a great labourer in the Lord's vineyard, to gather a harvest of souls in a field, where hitherto but few missionaries had been engaged. It is related, that Segetius accompanied him, on his second visit to Rome.<sup>48</sup> He was to bear testimony, for the zeal, virtue, prudence and learning of the favourite of heaven, so that, through permission of the Apostolic See,<sup>49</sup> according to the proper order, he might go forth to preach. It is thought, that Segetius, or as he is otherwise called, Segestius, had been a member of the Auxerre clergy, for he is styled the Vicar of St. German, in spiritual affairs.<sup>50</sup> Some writers

<sup>39</sup> See the Fifth Life, cap. xxv., pp. 48, 49.

<sup>40</sup> Such is a statement of the holy Bishop Marcus.

<sup>41</sup> See Malbrancq, "De Morinis."

<sup>42</sup> See n. 13 n., p. 5.

<sup>43</sup> See Colgan's "Trias Thaumaturga," Secunda Vita S. Patricii, cap. xxiii., p. 13. Quinta Vita S. Patricii, lib. i., cap. xxiv., p. 48.

<sup>44</sup> Dr. Lanigan says, that it is worth remarking, this is the very reason assigned in some of St. Patrick's Lives, for his not having been sooner consecrated bishop.

<sup>45</sup> See the Second Life, cap. xxvi., p. 14; the Third Life, cap. xxiv., p. 23; the Fourth Life, cap. xxxi., p. 39; the Fifth Life, lib. i., cap. xxv., pp. 48, 49.

<sup>46</sup> So it is stated, in an old Tract, on the Liturgy.

<sup>47</sup> We are told, by St. Fiach's Scholiast, that Germanus said to Patrick, "Do you

proceed to the successor of holy Peter, namely to Celestine, that he may ordain you. For this office belongs to him." St. Patrick therefore came to him, "et nec ei honorem dedit;" because Celestine had before sent Palladius to Ireland, that he might teach the people there, and bring them to the true Faith. Then, after sending St. Patrick to the islands of the Etruscan Sea, some authorities make him return again to St. German.

<sup>48</sup> This account of St. Patrick's second visit there rests only on the authority of St. Fiach's Scholiast, nn. 13 n., 14 o., p. 5. The Bollandists seem to have been led astray, by such an account. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xv., n. 131, pp. 185, 186.

<sup>49</sup> See "Quarta Vita S. Patricii," cap. xxix., xxx., p. 39. It adds: "ita enim ordo exigebat."

have stated, that St. Patrick had been accompanied to Rome, by Germanus,<sup>51</sup> Axilius and Servinius, who are designated Canons of St. John Lateran. Ussher inclines to an opinion, that a Germanus,<sup>52</sup> said to have been consecrated bishop for the Isle of Man, might have accompanied our saint.

On his way to Rome, it is related, that St. Patrick met Kiaran<sup>53</sup> of Saigir and Declan,<sup>54</sup> in Italy.<sup>55</sup> This, however, is rather a doubtful matter. We are told, likewise, that Patrick and his companions turned aside from their journey, to seek a remarkable and holy bishop,<sup>56</sup> living in a neighbouring place. He foresaw future events, while the holy pilgrim received episcopal consecration from that wonderful man, and chief bishop, called Amathorix or Mathorix,<sup>57</sup> by Muircu Maccutenus.<sup>58</sup> This prelate is called, likewise, Amator,<sup>59</sup> Amatorex,<sup>60</sup> Mathorex, Amathus<sup>61</sup> or Mathens.<sup>62</sup> It is argued, by Colgan, that St. Patrick had been at first nominated a bishop, by the Apostolic See, and destined for the conversion of the Irish, sometime before he had been consecrated as bishop.<sup>63</sup> Those writers, who have most carefully examined the subject,<sup>64</sup> do not consider St. Patrick to have been consecrated in Rome.<sup>65</sup> Others again, are found to assert it.<sup>66</sup> Some pretend, that he went thither, after he had heard about the death of Palladius.<sup>67</sup> Several writers have held the opinion, that the Irish Apostle received consecration, as bishop, from the hands of Pope St. Celestine the First. Thus, also, Sigebert,<sup>68</sup> Marianus Scotus,<sup>69</sup> William of Malmesbury, suppose.<sup>70</sup> Jocelyn states, that the Pope, finding St. Patrick sound in faith, learning, and sanctity, consecrated him bishop, and determined to employ him in the conversion of Ireland. Later writers have adopted the same statement.<sup>71</sup> Ussher would not decide, as to whether he was consecrated, by a certain Bishop, Amator, or Amathaeus, or as some declared, by Pope Celestine himself. However, St. Patrick there heard the voice of an angel saying: 'Go to the island of Ireland, and assist those who invoke thy aid.' And Patrick answered: 'I will not go, until I salute the Lord.' Then, the angel conducted him to Mount Arnon, on the Italian sea, in the city which is called Capua: and, there he saluted the Lord as Moyses. Authorities seem to differ, regarding the actual consecrator of St. Patrick. While some have it, that he had been made bishop, by Pope St. Celestine the First; others state, St. Germanus officiated, at that time, while most of the ancient Acts relate, that Amator consecrated him.<sup>72</sup> The com-

<sup>50</sup> See "Septima Vita S. Patricii," lib. i., cap. xxxv., p. 122.

<sup>51</sup> Thus, Vincent of Beauvais writes: "Mittitur cum Germano Patricius, et Hiberniis episcopus ordinatur."—"Speculum Historiale." However, we know, that the great St. Germanus was not sent with St. Patrick.

<sup>52</sup> There is no such person, however, known at this period.

<sup>53</sup> His feast occurs, at the 5th of March.

<sup>54</sup> His feast occurs, at the 24th of July.

<sup>55</sup> Such is the account, as found in the respective Acts of these saints.

<sup>56</sup> By John of Teignmouth, he is called Amotus.

<sup>57</sup> Also called Amator. See Tertia Vita S. Patricii, cap. xxiv.

<sup>58</sup> In the Book of Armagh.

<sup>59</sup> See "Tertia Vita S. Patricii," cap. xxiv., p. 23.

<sup>60</sup> See "Secunda Vita S. Patricii," cap. xxvi., p. 14, and "Quarta Vita S. Patricii," cap. xxxi., p. 39.

<sup>61</sup> See Ussher's "Primordia," cap. xvii., p. 839.

<sup>62</sup> These are probably Irish or Latinized corruptions of a particular name.

<sup>63</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xvi., num. 4, p. 253.

<sup>64</sup> Such as the Bollandists.

<sup>65</sup> The more ancient Acts of St. Patrick, and their writers, are opposed to this conclusion, according to Colgan. These he considers to be the authors of the Second, Third, and Fourth Lives of St. Patrick.

<sup>66</sup> Among these are Archdeacon Cotton, in "Fasti Ecclesiae Hibernicae," p. 3.

<sup>67</sup> See Ussher's "Index Chronologicus," at A.D. ccccxxxii. Also Harris' Ware, vol. i., "Archbishops of Armagh," p. 11.

<sup>68</sup> In his "Chronicon."

<sup>69</sup> In his "Chronicon."

<sup>70</sup> In his "Chronicle."

<sup>71</sup> Such as Sir James Ware, in his Irish Bishops, p. 11. See, also, Dr. O'Donovan's



mentator on St. Fiach has Amato,<sup>73</sup> King, and Bishop of Auxerre, as the officiating prelate, in the presence of Celestine, and of Theodosius the Younger,<sup>74</sup> King of the World.<sup>75</sup> We are informed, too, that St. Patrick had a special call to the mission of our island, and that it was granted to him, by apostolic authority. He proceeded to Rome, as some state, for his grade or orders, and Pope Celestine consecrated him,<sup>76</sup> in the presence of Saint Germanus. Amatho, King of the Romans was there likewise.<sup>77</sup> At this period of his life, Mann was the name he bore.<sup>78</sup> It is related, by the author of the Tripartite Life,<sup>79</sup> that our saint received episcopal consecration from Pope Celestine himself. We have added, that Celestine gave him the name of Patrick.<sup>80</sup> This statement found admittance into some modern lessons and accounts, relating to our saint,<sup>81</sup> as a consequence. His consecration, it is said, took place in the presence of the Roman King Amatus<sup>82</sup> and of St. German.<sup>83</sup> The date, most generally assigned for this event, is about the earlier part of the year 432.<sup>84</sup> Then, Auxilius and Iserninus<sup>85</sup> with others, obtaining minor degrees, as we are told, were associated, apparently on the same day, and with St. Patrick, those companions received ordination.<sup>86</sup> In addition to this account, we may add, that the author of the Second Life, as found in Colgan, gives almost word for word a similar narrative. But, according to Nennius, Auxilius was only ordained priest, and Iserninus deacon. The very ancient Third Life of our saint, without observing chronological order, yet presents a series of detached facts, concerning him. When consecrated, we are told, the three harmonious choirs mingled their chants and rejoicings: the first composed of heavenly spirits; the second consisting of the Romans; and the third of those Irish infants, living in the region of *Caille Fochladh*, who had cried out to St. Patrick, saying: "All the Irish pray you, O holy Patrick, to come and live amongst us, and that you liberate us."<sup>87</sup> Also, we are informed, that on the same day, when St. Patrick had been consecrated by sacred rites, the canticle of the Psalmist was appropriately sung, by the

"Annals of the Four Masters," vol. i., pp. 128 to 131.

<sup>72</sup> Colgan thinks the best way to reconcile these accounts is, to consider St. Patrick's consecration, as being solicited from Pope Celestine, by Germanus, and that it took place, by authority of that Pope, and through the ministry of Amator.

<sup>73</sup> See, also, the Second Life, cap. xxvi., p. 14; the Third Life, cap. xxiv., p. 23; the Fourth Life, cap. xxxi., p. 39; the Fifth Life, lib. i., cap. xxv., p. 49.

<sup>74</sup> This Emperor never resided at Rome. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xv., n. 131, p. 186.

<sup>75</sup> Some accounts have Theodosius and Valentinian, as the Roman rulers, at this time. Theodosius is said to have ruled in the east, from A.D. 408 to 450; while Valentinian III. was ruler in the west, from A.D. 425 to 455. See the Scholiast on St. Fiach's Hymn, n. 140., and Colgan's nn. 32, 33, 34, pp. 5, 9.

<sup>76</sup> See the Tripartite Life, lib. i., cap. xxxviii., xxxix., p. 123.

<sup>77</sup> See Miss Cusack's "Life of St. Patrick, Apostle of Ireland," p. 378. Here too, he is called "a hostage-liberating man."

<sup>78</sup> According to Bishop Marcus.

<sup>79</sup> See lib. i., cap. xxxix., p. 123. See also Jocelyn's "Sexta Vita S. Patricii," cap. xxv., p. 70.

<sup>80</sup> Meaning, "a Patrician." This was a title, commonly assumed, in Italy, during the fifth century. See the Scholiast on St. Fiach, n. 6, p. 4. Florence of Wigorn, Ralph of Chester, and Henry of Marleburgh, repeat this origin of the name. See also Dr. Todd's "Life of St. Patrick," chap. ii., p. 363.

<sup>81</sup> See Ussher's "Primordia," cap. xvii., p. 841.

<sup>82</sup> No such King of Rome is known in history.

<sup>83</sup> Most certainly, St. German was not in Rome, in the year 432.

<sup>84</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xvi., num. 4, p. 253.

<sup>85</sup> By some writers, he has been called Esserninus or Serenus.

<sup>86</sup> The Second Life says, "Sed etiam Auxilius et Serenus, et ceteri inferioris gradus, ordinati sunt eodem die, quo sanctus Patricius." See "Vita Secunda S. Patricii," cap. xxvi., p. 14. By Serenus was probably meant Iserninus. The Fourth Life has nearly—but more correctly—the same words. See "Quarta Vita S. Patricii,"

choir of clerical chaunters: "Thou art a priest for ever according to the order of Melchisedech."<sup>88</sup>

Among writers, O'Sullivan Beare<sup>89</sup> and Baronius<sup>90</sup> were of opinion, that this bishop, who consecrated St. Patrick, was St. Amator,<sup>91</sup> Bishop of Auxerre.<sup>92</sup> Again, Pagi<sup>93</sup> supposes, an Amator,<sup>94</sup> who was Bishop of Autun, had performed that function; but, this should clearly be found a chronological impossibility.<sup>95</sup> Again, Dr. Lanigan does not hesitate to assert, that St. Amandus,<sup>96</sup> Bishop of Bordeaux, who survived to the year 432, may have been that prelate, whose name so nearly approaches the forms, and the circumstances of whose life may be reconciled, with what we can learn, regarding St. Patrick's consecrator. Little has been preserved, regarding his Acts. It is thought, he may have been expelled from Bordeaux, during the Gothic eruptions, in the commencement of the fifth century.<sup>97</sup> No account is said to be extant, regarding an Archbishop of this city, intervening between him and Gallicinus, who ruled over that See, about A.D. 474.<sup>98</sup> Then, St. Amandus may have been an exile, in that part of France, where and when St. Patrick was obliged to embark for the Irish mission. The history of the Gaulish bishops is a very imperfect one, about this period; and, consequently, great scope is left for conjecture, on the question here discussed.<sup>99</sup> However, that Bishop Amatorex,<sup>100</sup> who consecrated St. Patrick, is not represented as residing in his own See, but dwelling, probably as an accidental sojourner, in a place near Ebmoriam, remarks Dr. Todd. But, he does not profess to point out where that place was situated. It was not then unusual, he observes, that a bishop should be without a See; while, the incursions of Goths, with other contemporaneous political troubles,<sup>101</sup> may sufficiently account for a bishop being found in retirement or concealment, in some obscure village. Such a story is not discredited, although we are unable satisfactorily to identify the Bishop, Mathorex, or Amathorex, with any Gaulish prelate, whose name is known in history.<sup>102</sup>

cap. xxxi., p. 39. Without giving their names, Probus thus writes: "Sed et alii nonnulli clerici ad officium inferioris gradus ordinati sunt."—"Quinta Vita S. Patricii," lib. i., cap. xxv., p. 49.

<sup>87</sup> See Miss Cusack's "Life of St. Patrick," p. 378.

<sup>88</sup> See the Second Life, cap. xxvi., p. 14; the Fourth Life, cap. xxxi., p. 39; the Fifth Life, part i., cap. xxv., p. 49.

<sup>89</sup> "Ad Amatorem antistitem, qui Antisiodorensis et Germani antecessor fuit, divertit, a quo Pontificalibus sacris inauguratus."—"Patritiana Decas," p. 14.

<sup>90</sup> See "Martyrologium Romanum," at Maii i.

<sup>91</sup> He died, on the Kalends of May, A.D. 418, according to Ussher, or, as other accounts have it, A.D. 421. Now, St. Celestine did not become Pope, until A.D. 423. See Colgan's "Trias Thaumaturga," n. 34, p. 9.

<sup>92</sup> He must have been dead, however, from ten to fourteen years before this event.

<sup>93</sup> See Critics to the "Annales Ecclesiastici," of Baronius, at A.D. 431.

<sup>94</sup> He flourished, about the year 314, according to "Gallia Christiana."

<sup>95</sup> He is mentioned, about the year 314, in the "Gallia Christiana."

<sup>96</sup> See Sammarthan, in "Gallia Christiana," tome ii., col. 789, 790. It is there added, that he was perhaps the Amandus, who subscribed the synodical letter of the Gallican bishops to Pope Leo, A.D. 451.

<sup>97</sup> See Tillemont's "Mémoires pour servir à l'Histoire Ecclesiastique," tome x. Article, S. Amand.

<sup>98</sup> It is related, by Gregory of Tours, that St. Amandus gave up his See for some years to a St. Severinus. "If so," asks Dr. Lanigan, "might not the year 432 have been one of them, and spent by him in retirement?"

<sup>99</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xviii., and notes, pp. 198 to 203.

<sup>100</sup> Dr. Todd, in his "St. Patrick, Apostle of Ireland," chap. i., p. 37, lays it down, that he was consecrated bishop by Amathorex, or Mathorex, as he is called in the Book of Armagh. Still, it must be remarked, Dr. Todd acknowledges himself unable to discover the truth, on this subject, which to him seems to be overlaid by a cloud of fiction. See n. 1, p. 335. *Ibid.*

<sup>101</sup> See L. P. Anquetil's "Histoire de France." Première Race dite des Mérovingiens, sect. i., pp. 41 to 44.

<sup>102</sup> See Dr. Todd's "St. Patrick, Apostle

A great variety of opinions has been expressed, regarding that country and place, where St. Patrick received episcopal consecration. While some pronounce in favour of Gaul,<sup>103</sup> others declare it was in Italy;<sup>104</sup> while Colgan surmises, he was made bishop, in Belgium,<sup>105</sup> or somewhere adjoining.<sup>106</sup> It has been conjectured, likewise, by Tillemont, and by others, that St. Patrick had become a bishop in his own country, which is assumed to have been Great Britain. Although an opinion, regarding his consecration in Gaul, prevailed; yet, the only ground, on which that opinion rests, is a gratuitous supposition, that St. Patrick,<sup>107</sup> having left St. German at Auxerre, some short time before, must have been in that country, about the time he received the fullness of the priesthood. However, no ancient record confirms it; while, it is even plainly contradicted, by historic authorities. Certain zealot writers, in the present century, have endeavoured to maintain, that our early Irish missionaries were independent of the Roman See, and rejected the present doctrines of those in communion with it.<sup>108</sup> However, from various authorities, and especially from the old Lives of St. Patrick himself, there can be no question, as to the source, whence our Apostle's great mission had been drawn.<sup>109</sup> The Bollandists bring him to Rome, A.D. 431, after the death of Palladius.<sup>110</sup> For this statement, however, no authority is quoted. Two very ancient anonymous Lives of our saint are quoted, by the learned Ussher. In one of these, it is recorded, that St. Patrick, on coming to Rome, was benignly received by the blessed Pope Celestine, who reigned the forty-fifth in order, after St. Peter the Apostle.<sup>111</sup> It is said, that Celestine greatly honoured and favoured our holy missionary, while he was in Rome.<sup>112</sup> Here, he remained a long time studying, according to Bishop Marcus,<sup>113</sup> and being filled with the Holy Ghost, he learned the Scriptures and sacred mysteries. Again, it is said, after the saint's safe arrival at Rome,<sup>114</sup> he visited with great devotion, and reverence, the memorials of the Apostles and Martyrs.<sup>115</sup> If

of Ireland," chap. i., pp. 317, 318, and nn. *Ibid.*

<sup>103</sup> Such is Colgan's opinion. See "*Trias Thaumaturga*," *Secunda Vita S. Patricii*, n. 38, p. 18. Also in "*Quinta Appendix ad Acta S. Patricii*," cap. xvi., pp. 252 to 254. The fact of St. Patrick's friends having interfered to prevent his consecration is greatly relied on, by Dr. Lanigan, to prove it took place in some north-western part of France. See his "*Ecclesiastical History of Ireland*," vol. i., chap. iii., sect. xix., p. 204. But, it was almost equally convenient, to transmit an accusation, or to place obstacles, at a great distance from his place of residence, or of birth.

<sup>104</sup> Among these are Archbishop Ussher. See "*Index Chronologicus*," at A.D. ccccxxii. See, also, Harris' Ware, vol. i., "*Archbishops of Armagh*," sect. 14, p. 11.

<sup>105</sup> The city or town of his ordination, Eboria, is thought to correspond with the Belgic Eboronum.

<sup>106</sup> See "*Trias Thaumaturga*," *Quinta Appendix ad Acta S. Patricii*, cap. xvi., p. 254.

<sup>107</sup> See a very able article, manifesting a very great power of historical analysis, and intitled, "*Notes on the Life of St. Patrick*," in the "*Irish Ecclesiastical Record*," vol. iii., No. xxv. October, 1866, pp. 7 to 18.

<sup>108</sup> Among these may be noticed, Henry J. Monck Mason, LL.D., in a Letter to Thomas Moore, Esq., and intitled, "*Primitive Christianity in Ireland*." Dublin, 1836, 12mo. Also the Very Rev. Richard Murray, D.D., Dean of Ardagh, in a work, intitled, "*Outlines of the History of the Catholic Church in Ireland*." London, 1840, 12mo.

<sup>109</sup> The Third Life of our saint places Patrick's episcopal consecration, before his arrival at Rome, and before his presenting himself to the Pope; but, this is contrary to all other accounts, and, it is undoubtedly owing to a misplacement of the chapters, by making the 24th stand instead of the 26th.

<sup>110</sup> See "*Acta Sanctorum*," tomus ii., Martii xvii. De S. Patricio Apostolo Hiberniæ. Commentarius prævius, sect. v., p. 522.

<sup>111</sup> Jocelyn styles him the forty-third in succession, in opposition to other authorities, cited by Colgan, in n. 21, p. 109, of "*Trias Thaumaturga*."

<sup>112</sup> See the Fourth Life, cap. xxix., p. 39.

<sup>113</sup> He wrote a Life of St. Patrick, about the year 820.

<sup>114</sup> The "*Annals of Innisfallen*," also, state, that Patrick came from Rome, as a bishop, into Ireland, and that he devoutly preached here the faith of Christ.

<sup>115</sup> See the Sixth Life, cap. xxv., p. 70.



he at all visited the Eternal City, his stay must have been short, at this period, as can easily be collected, from a comparison of dates. His arrival, in that city, according to Rev. Dr. Lanigan,<sup>116</sup> could scarcely have been previous to the year 431. It is generally allowed, his abode there, on the occasion treated of, could not have been that, during which it has been said by some writers, he studied at Rome. So early as A.D. 402 has been set down,<sup>117</sup> for his first visit to that city, where it is said he spent a considerable time.<sup>118</sup> This period Ussher considers, as a part of those seven years, mentioned by Tirechan, and which are said to have been passed, by the saint, in the Gauls, in Italy, and in the islands,<sup>119</sup> although Rome is not referred to, by the latter writer.<sup>120</sup> However, about A.D. 402, St. Patrick was probably a captive in Ireland. Besides, there is not, in any of St. Patrick's early Acts, an account, relative to those supposed studies, in the eternal city. Nor does it clearly seem, he had ever been there, unless he went thither, on business connected with the Irish mission. However, it has been stated, in some of those Lives, that he had been actually at Rome, where he received the Pope's benediction. This was amplified into an account of his having remained there a considerable time, and for the sake of study.<sup>121</sup> Were we to follow the text of Probus, in Colgan, the foregoing conclusion might be admitted.<sup>122</sup> In that passage, however, the text of Probus seems to have been reversed, so that, what is found in the twentieth chapter ought to follow the twenty-second chapter. The reported circumstance, of St. Patrick having been accompanied by a priest, was for the purpose of introducing our great Apostle to the Pope. Other ancient Acts of our Apostle interpret it, in like manner.<sup>123</sup> For, Probus could not have meant what the text, in its present involved state, seems to convey; since, neither Rome, nor Celestine, is mentioned, after what we find, in the twenty-first and twenty-second chapters.<sup>124</sup>

According to some accounts,<sup>125</sup> St. Patrick, while at Rome, is said to have become a Regular Canon of St. John Lateran,<sup>126</sup> and to have followed

<sup>116</sup> See "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xv., p. 184.

<sup>117</sup> See Ussher's "Primordia," cap. xvi., xvii., pp. 790, 835.

<sup>118</sup> Colgan followed Ussher's account, and he has observed, that St. Patrick could not have remained there, more than six years. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xiii., p. 243.

<sup>119</sup> If this were the case, we might suppose it probable, that on some occasion or other, St. Patrick visited Rome, like other holy men. A visit to a city, however, is very different, from a permanent residence, which he is thought to have had there, according to some of his more recent biographers, or their interpolators.

<sup>120</sup> See Ussher's "Index Chronologicus," at A.D. CCCCII.

<sup>121</sup> Nennius is the only old writer, in whom this story is to be found.

<sup>122</sup> See "Quinta Vita S. Patricii," lib. i., cap. xx., p. 48. Afterwards, it is stated, that he remained a considerable time with St. German. When the proper time arrived, for St. Patrick setting out for Ireland, Germanus sent with him a priest, who is called Regirus. See cap. xxi., xxii. *Ibid.*

<sup>123</sup> This appears to be the more confirmed, by what Probus states, regarding a priest having been sent with our saint, as the witness, or voucher for his character. This priest could not have borne testimony for him, to the people of Ireland. For these knew less of that priest, than of St. Patrick himself. Yet, such appears to have been Probus' meaning, were we to adhere to the order of his printed text. We must also naturally conclude, according to such version, that our saint had been sent to Ireland, not by the Pope, but by St. German.

<sup>124</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xv., n. 135, pp. 190, 191.

<sup>125</sup> See, Onuphrius Panvinus, in his work, "De Ecclesia Lateranense," lib. ii., cap. 3. Joannes Trullus, in "Historia Canoniorum Regularium," lib. i., cap. 5. Also, Gabriel Pennotus, in his "Historia Canoniorum Regularium," lib. ii., cap. 34, 35.

<sup>126</sup> The claim of the Canons Regular of St. Augustine, to St. Patrick, has been strenuously opposed, on their own behalf, by several writers, belonging to the Order of Augustinian Hermits.

<sup>127</sup> This might be understood, however, as merely meaning, that they lived in a manner,

the rule of St. Augustine.<sup>127</sup> But, the name of that church, or the account of his regular attachment to it, is not mentioned, in any of St. Patrick's old Acts.<sup>128</sup> Probably, that discipline, according to which he had lived, both in St. Martin's College, and at Lerins, was similar to what had been observed in Canonical communities. But, he could not properly be called a Canon Regular of St. Augustine, because no such Canons were known, until the eleventh century. About that time, some communities of clergymen adopted a sort of monastic rule, commonly attributed to St. Augustine.<sup>129</sup> Nor until the thirteenth century were the Augustinian Hermits<sup>130</sup>—more generally known as Augustinians—in existence.<sup>131</sup> Until the time of Pope Gelasius, it is said,<sup>132</sup> there had not been Canons, in the church of St. John Lateran.<sup>133</sup> However, the practice of some clergy, belonging to a diocese, and living in common with the bishop, had been introduced in several churches, at an early period. Although given originally to all clergymen, who were in the Canon, or roll of a church,<sup>134</sup> afterwards, the title Canonici or Canons became particularly appropriated to those only, who thus lived in a community.<sup>135</sup> Especially, they were bound to observe regular rules, relating to their institute.<sup>136</sup> According to this acceptance, it might be said, during part of his life St. Patrick had lived as a Canon, or even, as a Regular Canon. However, it does not appear, that he could have been a Canon Regular of St. Augustine, nor an Augustinian Hermit.<sup>137</sup> For, owing to the nature of that business, upon which St. Patrick is thought to have visited Rome, he could not have been regularly attached there, to the service of any church.<sup>138</sup>

With regard to Eboria—the place assigned for St. Patrick's consecration by the old writers of his Acts—it has been conjectured, that it was probably

similar to that practised in St. Augustine's domestic establishment.

<sup>128</sup> As a conclusion from this, however, Dr. Ledwich had no reason triumphantly to urge an objection, from rather modern and ill-founded statements, against the truth of our saint's Acts, and even of his existence. See "The Antiquities of Ireland," p. 372.

<sup>129</sup> He left no rule, according to Dr. Lanigan, except certain regulations, which he had drawn up for the direction of a nunnery. This was under the superintendence of his sister. With some necessary alterations, these have been applied to communities of men, who took vows, under the title of the Rule of St. Augustine.

<sup>130</sup> Then, they appeared in Lombardy, under the name of *Eremitæ fratris Joannis Boni, ordinis S. Augustini*.

<sup>131</sup> Colgan has a long disquisition, regarding this whole question. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, pp. 237 to 241. There, he states with critical and historical care, the arguments, for and against, these rival claimants of our saint, as their patron. He has very unnecessarily and amusingly endeavoured to accommodate matters, between the disputants.

<sup>132</sup> His pontificate began, A.D. 492.

<sup>133</sup> From the archives of this church, we learn, that they continued there, until the time of Pope Boniface VIII. See a note to Platina's Life of Felix II., alias III. That learned man was certainly mistaken, in this point. The Canons Regular of St. Augus-

tine, however, for the first time, had been placed in the Lateran church, by Alexander II. Onuphrius himself marks it, in his Ecclesiastical Chronology, at the year 1062, or, as it would appear from Fleury, in 1063. See "Histoire Ecclesiastique," lib. lxi., sect. vi.

<sup>134</sup> Regulations were made, at various periods, for the purpose of upholding that salutary discipline.

<sup>135</sup> See Bingham's "Origines Ecclesiasticæ," book i., chap. v., sect. 10.

<sup>136</sup> See Fleury's Institutes, part i., chap. xvii.

<sup>137</sup> In Ireland we had very few of them, until after the arrival of the English. Alemand in his "Histoire Monastique d'Irlande," and, after him, Harris in "Antiquities of Ireland," chap. xxxviii., have been guilty of a great mistake, in classing such a multitude of our ancient monasteries, under the head of *Canons Regular of St. Augustine*. The name of *Canons Regular* has been continued in these institutions alone, since the eleventh century; and, as such, they are usually spoken of in the Canon law, and alluded to by Canonists. Thus Gibert says: "Tantum seculo XI. visi sunt primum Canonici regulares, sic vocati, quia religiosorum vota faciebant, et ea vitæ clericali adjiciebant."—"Corpus Juris Canonici," Tit. xiii., Reg. 3.

<sup>138</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xv., nn. 133, 134, pp. 186 to 189.

some corrupt form of the ancient Bononia, now Boulogne; or, that Eboria might stand for Eboracum,<sup>139</sup> or for Ebonia Insula;<sup>140</sup> or, that it might refer, perhaps, to some town, within or near the territory of Liege, in Belgium.<sup>141</sup> Again, the Eburones, or Eburoni, are mentioned by Cæsar,<sup>142</sup> and, in his time, they had a town named Amatuca. Afterwards, their chief town was Tongern.<sup>143</sup> Supposing it to have been near the coast of France,<sup>144</sup> and not far from Auxerre, Dr. Lanigan thinks it was in north-western Gaul,<sup>145</sup> and to have been identical with Evreux,<sup>146</sup> in Normandy. This was formerly called Ebroica, and the people of that district were designated Aulerci Ebuovices.<sup>147</sup> This name was thought to resemble Eboria. But, in Gaul, neither a town can be found corresponding in name with Eboria,<sup>148</sup> as all skilled topographers must acknowledge, nor a bishop, who might answer for St. Amator; it may be considered, then, if such a town and such a bishop, may be found in ancient Italy. Now, it so happens, that very town, in which St. Patrick received intelligence, regarding the death of Palladius, we find at the foot of the Alps, and called Eboria, or Eporia.<sup>149</sup> Eboria—resolvable into Eporia or Eporedia—is now Ivrea, in Piedmont, according to the Bollandists.<sup>150</sup> It lay at the foot of the Alps.<sup>151</sup> Also, it has been styled, Iporia and Eporedia; and, it is met with, on the direct route from Ravenna—where probably St. Germanus then lived—to Gaul and Ireland. Travellers, and especially celebrated Irish Saints, generally passed through it, in former times, when journeying between Italy and Gaul. It happened to be on that very road, hallowed by St. German's relics, when translated with solemn pomp from Ravenna to Auxerre; and, in after times, this funeral route was dotted over, where his remains rested, with several churches, dedicated to him.<sup>152</sup>

St. Maximus ruled, at this very period, over the See of Turin. He flourished, A.D. 423,<sup>153</sup> and he was bishop there in 451.<sup>154</sup> In a straight course, that city is not more than a few miles distant from Ivrea. The name, Maximus, in the old Celtic form, should be equivalent to Amahor, it is main-

<sup>139</sup> York, an ancient city in England.

<sup>140</sup> Eubonia and Ebonia were formerly names, used by ancient Irish writers, for the present Isle of Man. However, the context of his various Lives sufficiently demonstrates, that St. Patrick had been consecrated a bishop, either in Gaul or Italy, and this too before he set out for Britain or Ireland, to assume the missionary duties devolving on him, in reference to our island.

<sup>141</sup> See Colgan's "Trias Thaumaturga," Secunda Vita S. Patricii, n. 38, p. 18. Also, Quarta Appendix ad Acta S. Patricii, cap. xvi., pp. 252 to 254.

<sup>142</sup> See "De Bello Gallico," lib. ii., sect. 4, lib. vi., sect. 31, and elsewhere.

<sup>143</sup> It was called so from *Tongri*. This was another name for the tribe. See Cellarius, "Geographia Antiqua," lib. ii., cap. 3.

<sup>144</sup> See, also, Rev. Dr. Todd's "St. Patrick, Apostle of Ireland," chap. i., p. 280.

<sup>145</sup> This he thinks may be gleaned, from the Second, Fourth and Fifth Lives. In these, Euboria is spoken of, as being not far from that port, whence St. Patrick embarked for Great Britain.

<sup>146</sup> In Peutinger's Table, and in Antoninus' Itinerary, from Rouen to Paris, this town is called *Mediolanum Aulercorum*.

Afterwards, it went by the name of *Civitas Ebroicorum*, then *Ebroica*. Finally, the name was Frenchified into *Evreux*. See Cellarius, "Geographia Antiqua," lib. ii., cap. 2, and Hadrian Valesius, "Notitia Gallica," at *Aulerci Ebuovices*.

<sup>147</sup> See Cæsar, "De Bello Gallico," lib. iii., sect. 15.

<sup>148</sup> This Colgan himself avows.

<sup>149</sup> The change of *p* into *b* is quite characteristic of our early Irish writers. This Zeuss very clearly proves. It is thus they write, *baptizo*, *obto*, etc. See also Reeves' Adamnan's "Life of St. Columba." Præfatio, p. xviii.

<sup>150</sup> See "Acta Sanctorum," tomus ii., Martii xvii. Commentarius prævius, ad Vitam S. Patricii, sect. v.

<sup>151</sup> For the various names of Ivrea, see Cappaletti's "Le Chiese d'Italia," vol. xiv., p. 177.

<sup>152</sup> In the town and small diocese of Ivrea, at present, there are no less than seven chapels, bearing the name of St. Germanus.

<sup>153</sup> According to Genadius.

<sup>154</sup> During this year, he assisted at the Milan Synod, and subscribed to its decrees. He died soon after A.D. 465, and his feast occurs on the 25th of June.



tained;<sup>155</sup> and, a transition from that, to the various Latinized names, already given, is readily explained. This reputation, for learning and eloquence, and still more for sanctity, justifies those epithets, which are added to his name, in the ancient Lives of St. Patrick. Even the title, Romanus, which these sometimes add, has reference, perhaps, to a tradition, mentioned in the Life of St. Maximus, that he was a native of Rome. At this time, the Emperor Theodosius lived, probably at Ravenna. This city was regarded, at that period, as head-quarters for the Western Empire, and for other cities, in Northern Italy. St. German's history justifies a conjecture, that he was then actually at the Emperor's court. This, too, on occasions, had been migratory, between Ravenna and the Imperial city of Turin.<sup>156</sup> Accounts state, that the Popes had often visited those parts, during the fifth century. Thus, Pope Celestine, the Emperor Theodosius, St. Germanus, St. Maximus, and Segetius,<sup>157</sup> could have been present, at Turin, on the occasion of St. Patrick's consecration as bishop, and when intelligence had been received at Eboria, regarding the death of Palladius.<sup>158</sup>

Some writers have stated, that St. Patrick was sixty years old, at this time of his life;<sup>159</sup> but, more probably, it has been concluded, that he must have been consecrated a bishop, when about forty-five years of age.<sup>160</sup> From some passages, found in his Confessions, this latter opinion has been inferred.<sup>161</sup> During an unguarded moment, in one hour and during some day of his boyhood—being only fifteen years at the time—St. Patrick seems to have offended God, by some objectionable expression. He meekly confesses, that in consequence of it, he was severely punished; that verily, he was humbled by hunger and nakedness, and that he proceeded, though not willingly, towards Ireland, until he nearly fainted away. These acknowledgments manifest the poignancy of his regret; and, we cannot approve, therefore, that breach of confidence, to which he afterwards had been subjected. The saint thus writes, that he was tempted by some of his elders, who came on account of his sins, to urge him against undertaking his laborious episcopacy; and, he was violently tempted, on that day, so that he might have fallen then, and for ever, which appears to mean, he had almost formed an intention, to renounce his original purpose. He then says: "But the Lord had mercy on his stranger convert, for his name's sake, and favourably came to my aid in this tribulation, so that I escaped from the same, without blame, and without reproach. I beseech the Lord," is added, "that he lay not the occasion of this sin to their charge; for, after the space of thirty years, they discovered against me that word, which I confessed, before

<sup>155</sup> By a writer in the "Irish Ecclesiastical Record," vol. iii. See Notes on the Life of St. Patrick, No. i., p. 18.

<sup>156</sup> It was called, Augusta Taurinorum, in those times.

<sup>157</sup> A bishop, named Segetius, was in Italy, during the pontificate of Leo the Great, and about A.D. 443. See Tillemont, "Memoires pour servir a l'Histoire Ecclesiastique," tome xv., p. 421. Dr. Lanigan asks: "Might he have been the same person? Or would it be reasonable to conjecture, that Segetius, when a priest, had been sent by Pope Celestine with letters to S. German relative to his proceeding to Great Britain, and that, after having been with him in that country, he, on his returning to Rome, was requested to take St. Patrick along with him and to introduce him to the Pope?"—"Ecclesiastical History of Ireland," vol. i.,

chap. iv., sect. xv., n. 132, p. 186. There was a St. Maximus, Abbot of Lerins, in 426. He became Bishop of Riez, in Provence, about the year 433, and he died before the year 462, on the 27th of November—the day for his festival.

<sup>158</sup> See a very learned dissertation, on the subject of this enquiry, by an acute investigator and a learned writer, in the "Irish Ecclesiastical Record," vol. iii., No. 25. October, 1866, pp. 7 to 18.

<sup>159</sup> Were such the case, when undertaking the Irish mission, in Dr. Lanigan's opinion, he would not have spoken of himself, as having been then a young man. See "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. iii., p. 136. But, may it not be observed, this allusion to being a young man might have reference to the period of his captivity?

I was ordained deacon.<sup>162</sup> On account of the anxiety of my sorrowing mind, I confessed to my dearest friend, what I had done one day in my boyhood." The false zeal and want of judgment, on the part of this supposed familiar, seem, for a time, to have interposed some objection to St. Patrick's episcopal elevation. Yet, God had great designs in waiting, for his humble servant; and, he acknowledges, that all things turned out well for him,<sup>163</sup> because he was thereby amended, through our Lord. Even on that very day, when Patrick had been reproved by those censors, he saw a nightly vision, before his face. It presented the appearance of a writing, and, in the meantime, Patrick heard an answer from the Lord, saying to him: "We have imperfectly seen the face of him, who was marked out to us, and whose name was discovered." In giving this account, the saint adds: "Nor did he say, 'You have imperfectly seen;' but, 'We have imperfectly seen,' as if he there joined himself to another; like when he said, 'He who touches you, touches the apple of my eye.'<sup>164</sup> Wherefore, I give thanks to him, who comforted me in all things, so as not to interfere with the journey I had resolved upon, nor with my purpose, which I had learned from my Lord; but, rather I felt within me an uncommon strength, and my faith was approved before God and men. Wherefore, I boldly assert, that my conscience offers me no reproach. I have God for my witness, that I have spoken the truth in those things I related; but, I grieved the more for my dearest friend, to whom I trusted my soul, that we should have deserved to hear such an answer. I found out, likewise, from some of my brethren, before such prohibition, that I was not there, nor was I in Britain, nor was I the occasion, that he, in my absence, should have defended me." We are not more clearly enlightened, regarding the nature of this accusation and defence of our holy patron. However, he returned thanks to God, for having comforted and encouraged him, not to desist from the great purpose, on which he had resolved.<sup>165</sup> He also declares, how God and the Irish people knew the manner of his life, and of his dispositions, among them, from the time of his youth. It has been conjectured, that the denunciation of St. Patrick had been contrived, by certain seniors,<sup>166</sup> with a view of keeping him at home, with his friends and relatives, who were so much opposed to the idea of his undertaking the Irish mission. It has been regarded, also, as a convincing proof, for his having been consecrated, in his own country, and, not far from where his relations and acquaintances resided.<sup>167</sup>

Singular to relate, St. Celestine the First only lived one week, after this most remarkable event in his pontificate.<sup>168</sup> He thoroughly approved, how-

<sup>160</sup> Thus, according to Dr. Lanigan, it would seem to have occurred, in A.D. 432, or towards the latter end of 431. See *ibid.*, sect. iv., pp. 136, 137.

<sup>161</sup> See, Tillemont's "Memoires pour servir a l'Histoire Ecclesiastique," &c., tome xvi., Art. ii., S. Patrice, and notes.

<sup>162</sup> These thirty years must be counted, after the fifteen years of age, when this fault had been committed.

<sup>163</sup> Rom. viii. 28.

<sup>164</sup> Zach. ii. 8.

<sup>165</sup> See "Confessio S. Patricii," cap. iii., num. 11, 12, 13, pp. 194 to 197. See Villanueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c.

<sup>166</sup> Tillemont conjectures, that by "seniores" he meant priests. See, "Memoires pour

servir a l'Histoire Ecclesiastique," tome xvi., p. 459. But this agrees, neither with the context, which plainly shows, that at least under a part of these *seniores*, he comprised some of his relatives, nor with his using the word *presbyter*, wherever he talks of a priest. It would be very unusual, moreover, for a person, while as yet only a priest himself, to use the phrase, "my priests."

<sup>167</sup> Tillemont adds, that country was Great Britain. See p. 783. At this time, however, St. Patrick's near relatives seem to have been in France.

<sup>168</sup> See "Prima Vita S. Patricii," nn. 13, 14, p. 5. The Scholiast remarks, that at the time of Patrick's ordination, Celestine heard the voices of certain infants, called Erebreia and Lessa, or Lasseria, two daughters of Glerann, the son of Cumin.

ever, the judgment of St. German, in this choice, and gave his benediction to St. Patrick, before setting out on his Irish mission.<sup>169</sup> Our saint also obtained sacred relics, from the glorious Pontiff.<sup>170</sup> Having bade farewell to him, our newly-appointed bishop journeyed on towards Ireland, through Italy and Gaul, until he came to the British Sea.<sup>171</sup> If we are to rely on the Scholiast's statement, this consecration should be assigned, to the 30th or 31st of March, A.D. 432.<sup>172</sup> Assuming St. Patrick to have visited Rome, Dr. Lanigan calculates, that he left it, either late in the year 431,<sup>173</sup> or early in the year 432.<sup>174</sup> The latter date is that most generally accepted.<sup>175</sup> William of Malmesbury, who knew little about the chronology of those times, brings St. Patrick to Ireland, in A.D. 425. It would appear, he brought companions associated with him, for this important work he had undertaken.<sup>176</sup> Whether or not these belonged to Gaul or to Italy has been questioned. It is most likely, however, his missionaries were drawn, from both countries. There are even reasons for doubting, if all those enumerated as foreign assistants went to Ireland with St. Patrick, or deferred their visit to that country, for some years, after his mission there commenced. The Third Life<sup>177</sup> gives St. Patrick twenty-four companions; while others raise the number to thirty-four, partly obtained, it would seem, from Rome, and partly from other places.<sup>178</sup> This *cortège* has been thought, however, to have been over numerous, for the necessities and policy of the Irish Apostle's mission.<sup>179</sup> Jocelyn says,<sup>180</sup> that he was accompanied, all the way from Rome, by twenty men, who were distinguished for their morals and wisdom. These were given him, by the Pope, as his coadjutors, in that great work he was to undertake, when he set out on his journey towards Ireland. On the way, he repaired to his old master and instructor, St. German, from whom he received chalices, vestments, books, and other church requisites.<sup>181</sup> Whether or not, St. German then lived, at Auxerre, may be questioned. It is supposed, that St. Patrick did not take the route by Boulogne, when about passing over to Great Britain. This may have proceeded from a desire, to avoid family importunities, as he had been previously thwarted in his episcopal consecration, and in his self-devotedness to the labours of a foreign

These, although not yet born, invoked Patrick; and, afterwards he baptized them, at Caille Foehla, westwards from the River Moy, where they rest. "*Quæ autem tunc in ventre Matris existentes dicebant, erant hæc; Hibernienses omnes clamant ad te. Et hæc sæpius ab eis decantata audiebantur per Hiberniam totam, vel usque ad ipsos Romanos.*"—*Ibid.*, n. 15*p.*, and n. 38, p. 10.

<sup>169</sup> Erric thus writes, in his work, "*De Vita S. Germani*," lib. i., cap. 12.

<sup>170</sup> The Fourth Life so states, in the twenty-ninth chapter, p. 39.

<sup>171</sup> See "*Septima Vita S. Patricii*," lib. i., cap. xxxix., xl., p. 123.

<sup>172</sup> Pope St. Celestine the First died, on the 6th of April, A.D. 432.

<sup>173</sup> His mission is placed under this year, in Dr. O'Donovan's "*Annals of the Four Masters*." See vol. i., pp. 128 to 131.

<sup>174</sup> See his "*Ecclesiastical History of Ireland*," vol. i., chap. iv., sect. xviii., p. 195.

<sup>175</sup> The Bollandists have supposed, that St. Patrick preached in Ireland, A.D. 413, for the first time. This was long before his regular appointment, for that purpose. It

is remarkably absurd, as also their conjecture, that by the island Tamarensis, we may understand Ireland. See "*Acta Sanctorum*," tomus ii., Martii xvii. De S. Patricio Apostolo Hiberniæ. *Commentarius prævius*, sect. v., p. 522, and sect. viii., p. 527.

<sup>176</sup> See, Ussher's "*Primordia*," cap. xvii., p. 842, and Colgan's *Secunda Vita S. Patricii*, cap. xxvi., pp. 13, 14, and "*Trias Thaumaturga*," nn. 39, 40, pp. 18, 19.

<sup>177</sup> See cap. xxvii., p. 23.

<sup>178</sup> See Ussher's "*Primordia*," cap. xvii., p. 845.

<sup>179</sup> Such a number of missionaries, as Dr. Lanigan remarks, was hardly ever heard of before, nor even since, when an enterprise of this kind had been at first undertaken. Not to mention the expense for conveying and maintaining such a number of persons, those story tellers might have reflected, if St. Patrick were to appear in Ireland with such a host of foreigners, and particularly of Romans, that he and his companions must have been driven immediately out of the country.

<sup>180</sup> See "*Sexta Vita S. Patricii*," cap. xxvi., p. 70.



mission.<sup>182</sup> However, St. Patrick permitted no very lengthened period to elapse, after his consecration, until he made the necessary preparation, and he soon was ready to enter on the scene of his missionary enterprises.

Some miracles are commemorated, by his biographers, and which our saint is said to have performed, while in Gaul, as also on his passage over to Ireland. These, indeed, are of too legendary a character to deserve serious notice.<sup>183</sup> It is thought, by Dr. Lanigan, our great Apostle may have embarked for Ireland, from the mouth of the River Seine.<sup>184</sup> Every preliminary for his passage having been arranged, St. Patrick, with his companions, probably coasted by the shores of Cornwall. It is even possible, he sailed direct from France to Ireland. His passage is described, as having been a favourable one.<sup>185</sup> According to nearly all of his biographers, however, he passed over, in the first instance, towards Great Britain.<sup>186</sup> Some writers state, moreover, that he made little delay in this latter country.<sup>187</sup> Yet, other authorities declare, that he preached for some days there;<sup>188</sup> and, it is related, likewise, that he spent some time at Menevia, afterwards known as St. David's, in South Wales.<sup>189</sup> This, indeed, seems not improbable; and, it is even likely, he passed by a short sail, from that port, over towards the Wicklow coast, where he is thought to have landed, on this auspicious occasion. According to another account, however, the saint debarked A.D. 432, from that celebrated pool, on the north-western coast of England, and which is now so famous, as a great commercial *entrepôt*.<sup>190</sup> If there be truth, in his sailing to the Isle of Man and to Britain, at a later period, this tradition may have antedated the time of his departure, from that more northerly shore. During his passage over to Ireland, the holy man turned from whatever might impede him,<sup>191</sup> and, he was wafted speedily to our shore, in the name of the most adorable Trinity.

<sup>182</sup> According to Jocelyn.

<sup>183</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sects. vii., viii., xix., and nn. pp. 195 to 205. Colgan thinks, however, if we grant, that St. Patrick spent some time on the mission, and exercised the episcopal office among the Morini, and at Boulogne, before he began his Irish Apostleship; it cannot be allowed, as Malbranque would have it, that many years were passed by the saint there, but, at most, only some months of the year 432, when he was consecrated, and sent into Ireland. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xvi., num. 4, p. 253.

<sup>184</sup> The Third Life contains the account of a leper, who in an extraordinary manner followed the saint to Ireland; and also, how demons fluttered about his vessel, during the six days he spent on the voyage over (cap. xxvii., p. 23); other particulars are added in the Fourth Life (cap. xxx., p. 39.) Probus omits these accounts; Jocelyn, however, enlarges on those particulars, apparently subjects he desired to treat, according with his peculiar taste (cap. xxvii., xxviii., pp. 70, 71); the Latin Tripartite Life relates about the leper solely (lib. i., cap. xl., p. 123); while, in the Irish Tripartite Life, edited by Miss Cusack, we find nothing, regarding either legend.

<sup>184</sup> See "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xvii., and n. 150, pp. 196, 198.

<sup>185</sup> See the Second Life, cap. xxvi., p. 14; also the Third Life, cap. xxviii., p. 23.

<sup>186</sup> The Life of our saint, written by Probus, thus relates, that the venerable priest Patrick speedily going on board, his vessel then sailed to Britain.

<sup>187</sup> Probus thus continues the narrative: "omissisque omnibus ambulandi anfractibus cum omni velocitate prospero fluctu mare nostrum in nomine S. Trinitatis adiit." See "Quinta Vita S. Patricii," lib. i., cap. xxv., p. 49.

<sup>188</sup> In a passage, almost word for word agreeing, with that just quoted from Probus, Nennius throws in this addition, referring to Britain: "Et prædicavit ibi non multis diebus." See, also, Matthew of Westminster, "Flores Historiarum," A.D. ccccxcī., p. 177.

<sup>189</sup> See Ussher's "Primordia," cap. xvii., p. 843, and those following.

<sup>190</sup> Under the year 432, and as the first entry, in local historic annals, one authority connected with this great town observes, that tradition informs us, St. Patrick, during this year, sailed from the banks of the Mersey, on his celebrated mission to Ireland, and that he suffered shipwreck, at the Isle of Man.—See Gore'

## CHAPTER VII.

STATE OF SOCIETY WHEN ST. PATRICK ARRIVED IN OUR ISLAND—DRUIDIC PREDICTIONS—THE DATE FOR PATRICK'S ARRIVAL—HE LANDS ON THE EASTERN COAST OF LEINSTER—REPELLED BY THE NATIVES—HE THEN SAILS TOWARDS THE NORTH—THE SAINT TOUCHES AT INIS PHADRAIG—HE ARRIVES AT LECALÉ—ENQUIRY REGARDING THE PLACE OF HIS DEBARKATION.

AT the time of St. Patrick's arrival in this country, the island was governed by a chief monarch, whose usual and principal residence was in the great central fortress, on the Hill of Tara.<sup>1</sup> According to a constitutional settlement of rights and privileges,<sup>2</sup> harmonized with those of his chiefs and subjects, the Ard-Righ's supreme jurisdiction was acknowledged, and it extended over the entire nation.<sup>3</sup> The territory of Midhe, or Meath, was more immediately subject to him, as containing the mensal lands; yet, Ulster, Leinster, Munster, and Connaught, were under independent kings, and co-ordinate with the Ard-Righ, to whom all others owed fealty. The subordinate chiefs, notables, and learned men of the kingdom, were obliged to assemble, in a triennial Feis, or Convention,<sup>4</sup> held at Tara;<sup>5</sup> where, with great ceremony and solemnity, this truly representative assembly enacted general laws, and discussed measures, requisite for the social well-being of various classes among the humbler people. These latter, at this period, had no special public interests or policy, distinct from the oligarchy, who were regarded as their protectors and privileged superiors.<sup>6</sup> Among the five provinces, that of Ulster was, at all times, the most important, since it furnished more titular monarchs for all Ireland, than any of the remaining divisions. The executive power sometimes wanted strength and authority to enforce obedience, especially under unwise and irresolute monarchs; so that, not less among our ancestors, than among other contemporaneous people, civil commotions and petty wars were often waged. This had been a state of living, common to the Teutonic and Celtic races. In contests with better organized empires and states, the fiery Kelts were often able to maintain a fitful, yet protracted, resistance. However, as the septs or clans varied in numbers, and in power, as also in diversity of local interests; it was found very difficult, to procure cohesion or coalition, in sufficient force, to secure a final victorious result.<sup>7</sup> From genuine records and monumental evidences, we can glean, and with a great degree of certainty, that the chiefs lived in old-world grandeur and state, while the law-protected people of ancient Erin were in possession of much worldly happiness and temporal comfort; although perfect civilization and rule cannot prevail, where Pagan superstitions abound.<sup>8</sup>

"Directory for Liverpool and its environs, 1871." *Annals of Liverpool, etc.*, p. 45.

<sup>19</sup> See Probus, in "Quinta Vita S. Patricii," lib. i., cap. xxv., p. 49.

CHAPTER VII.—<sup>1</sup> The parish of Tara, in the barony of Skreen, is shown on the "Ordnance Survey Townland Maps for the County of Meath," Sheets 31, 32, 37, 38. The townland and Hill of Tara are noted on Sheet 31.

<sup>2</sup> See on this subject, John O'Donovan's edition of *Leabhar na 5-Ceapt*, or "The Book of Rights," &c. Dublin, 1847, 8vo.

<sup>3</sup> The former social state of the Irish and the Celtic land system have been treated, with great ability, in the "History of the Land Tenures and Land Classes of Ireland," by George Sigerson, M.D., M.R.I.A. See

especially chap. i. on this subject. Dublin: 1871, 8vo post.

<sup>4</sup> This is said to have been first instituted, by Ollamh Fodhla, Monarch of Ireland, from A.M. 3082 to 3113.

<sup>5</sup> For a description and illustration of the ancient remains there, the reader may consult "Transactions of the Royal Irish Academy," vol. xviii. Antiquities, No. iii. On the "History and Antiquities of Tara Hill," by George Petrie, Esq., R.H.A., M.R.I.A. Read 24th April, 8th May, and 22nd May, 1837, pp. 25 to 232.

<sup>6</sup> See Dr. Jeffery Keating's "General History of Ireland," part i., pp. 160 to 170, Duffy's edition.

<sup>7</sup> See Goldwin Smith's "Irish History and Irish Character," p. 15.

History and poetry were preserved and cultivated by the learned, while patronized by the kings and chiefs. Ireland was a land of legends and of traditions many ages, before Saint Patrick visited it. There existed, in all parts, colleges of bards, whose duty it was to preserve in song the history of every clan and ruling-house, while shannachies no less sedulously promoted the cultivation of historic studies. From Pagan times, strange accounts were handed down to our Christian ancestors, who have not failed to transmit an abundant store of curious romance to the present generation. Thus, for fourteen centuries back, the subject of this biography has been regarded, at countless hearths, as the greatest man and the greatest benefactor, that ever trod the Irish soil, and there remains respecting him a vast cycle of legends, serious, pathetic, and profound.<sup>9</sup> Even the Druids and Soothsayers are related to have predicted St. Patrick's arrival, and those consequences likely to result from it. Art,<sup>10</sup> the son of Conn, Monarch of Ireland, is said to have had a vision of his coming.<sup>11</sup> We are informed,<sup>12</sup> that previous to, or about, the time of St. Patrick's arrival in Ireland, the "Tuatha" of Erin prophesied regarding a new kingdom of Faith, which should come, and that it should last for evermore. They had also announced, how the land of Tara must become waste and silent.<sup>13</sup> At this time, Loegaire was the supreme Monarch of Ireland, and from him, it is stated, his Druids<sup>14</sup> did not conceal the coming of St. Patrick: while their prophecy was verified, as to the kingdom, regarding which they spoke.<sup>15</sup> Various Irish Annals<sup>16</sup> announce the saint's arrival to have occurred, after the death of Pope Celestine I., and

<sup>9</sup> Whoever desires the most ample information, regarding this subject, may consult that admirable work, "On the Manners and Customs of the Ancient Irish." A series of Lectures, delivered by the late Eugene O'Curry, M.R.I.A., Professor of Irish History and Archaeology in the Catholic University of Ireland, corresponding Member of the Society of Antiquaries of Scotland, etc. Edited with an Introduction, Appendices, etc., by W. K. Sullivan, Ph. D., Secretary to the Royal Irish Academy, and Professor of Chemistry to the Catholic University of Ireland, and to the Royal College of Science. Three volumes 8vo. Dublin, 1873.

<sup>9</sup> See Aubrey De Vere's "Legends of Saint Patrick." Preface, p. vii.

<sup>10</sup> Art, the father of Cormac Mac Airt, was killed at the battle of Magh Mucruma, in the county of Galway, A.D. 195, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 108, 109.

<sup>11</sup> According to the "Leabhar Na H-Uidhri," p. 119. This is related in a Tract, having a short prose introduction to an Irish Poem of 156 verses. The Poem begins with *Cáin 'o Denna 'oen*; thus Englished, "Pleasant for Denna is the mist." See also "Description," p. xxii.

<sup>12</sup> The text of St. Fiach's Hymn, as found in the Franciscan "Liber Hymnorum," thus reads:—

*Tuatha hehenn tairchantair uor mcepo  
ritlhaith nua,  
mearo coe diaitaise, beo pái tih  
Tempach tua.*

—"Irish Ecclesiastical Record," vol. iv. March, 1868, p. 286.

<sup>13</sup> See St. Fiach's Hymn on St. Patrick, stanza 10. "Prima Vita S. Patricii," p. 2. "Trias Thaumaturga." Also *Scholia*, n. 18, p. 5. See the Second Life, cap. xxvii., p. 14; the Fifth Life, lib. i., cap. xxvi., p. 49; the Sixth Life, cap. xxxi., p. 71; the Seventh Life, lib. i., cap. xliii., p. 123.

<sup>14</sup> In the *scholia* to St. Fiach's ancient Hymn, we are informed, that the Druids of King Laogarius were Luchra and Lucat Moel. Other Acts of St. Patrick agree with this account, although the names of those Druids are somewhat differently spelled.

<sup>15</sup> The following gloss is added, in fol. 15, b., in the margin of the MS.:—

*ite a opuro .i. lucra ocu lucut mel  
ocu iro apbertir:—  
ticpa talceno uar muih  
mep ceno  
a bpat toll ceno, a  
cpam cpom-ceno  
a mair in iapthair a tige  
pfergeat a muntir  
huile, amen. amen.*

This is an English version of what they used to prophecy:—

"A *Talcenn* will come over the raging sea,  
With his perforated garment, his crook-headed staff,



during the first year of his successor, Sixtus III., who was elevated to the Papal dignity, on the 28th of April, A.D. 432.<sup>17</sup> It seems probable, that our holy Apostle came early in the summer of that year. It has been shown, that the date, A.D. 425 assigned by William of Malmesbury<sup>18</sup> for the arrival of St. Patrick in Ireland must have anticipated the true event, by several years. It was copied from him, by Stanihurst,<sup>19</sup> and by other writers; but, it is strangely erroneous.<sup>20</sup> In that case, St. Patrick must have been in Ireland, five or six years before that generally assumed time, for the arrival of Palladius. Nor is it likely, that his mission should have been deferred, until about 435,<sup>21</sup> or to A.D. 440, as Tillemont,<sup>22</sup> and other writers conjecture.<sup>23</sup>

Happily, to accomplish that glorious mission, which Palladius failed in fully prosecuting, and which the Almighty so mercifully aided St. Patrick in effecting, as many writers suppose, the future Apostle of Ireland landed, on some part of the Wicklow coast. A writer of his Acts tells us, that the holy man touched at a certain port, in the country of the Evoleni.<sup>24</sup> This place had been celebrated, even on the Continent of Europe. Yet, Colgan urges, in a note, that, for *Evolenorum*, we should rather read *Cuolenorum*. This seems to have been the Latinized form of name, for that tract, called, in Irish, *Crioch-cuollan*. Hence, the harbour in question must have been that of Kilmantan, now called Wicklow,<sup>25</sup> in the opinion of our Irish hagiologist.

With his table at the west end of his house,  
And all his people will answer. Amen,  
amen."

—"Irish Ecclesiastical Record," vol. iv. March, 1868, n. f., p. 287. In this gloss, the altar is said to be at "the west," *i.e.* *ἀπὸ τοῦ ἡλίου*. This word is written *ἀπὸ τοῦ ἡλίου*, *i.e.* "the east," in the Irish version of the Tripartite Life of St. Patrick, and in other copies of this stanza, as may be seen in Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," lect. xix., p. 397, and Appendix, No. cxxxi., p. 624.

<sup>16</sup> According to those of Ulster, of Innisfallen, of Clonmacnoise, and of the Four Masters. See, also, Marianus Scotus, Florence of Worcester, Sigebert and Baronius. See Ussher's "Primordia," cap. xvii., p. 1046, and Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xvii., p. 254.

<sup>17</sup> This seems to accord best, with the narrated series of St. Patrick's Acts.

<sup>18</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xv., n. 129, p. 185.

<sup>19</sup> See "De Vita S. Patricii Hiberniæ Apostoli," lib. i., p. 42. He remarks, that others have A.D. 430.

<sup>20</sup> Among the Burgundian Library Manuscripts, Bruxelles, vol. xviii., No. 5303 consists of sixty-five pages; the first twenty-six are entitled "Adversaria Rerum Hiberniæ excerpta ex mutila Historia D. Cantwely," and it commences thus: "Hoc anno ante diluvium." At page 25 commences "Annales Roscreenses." The initial line is "Patricius Archiepus in Hi-

berniam venit atque Scotos baptizare inchoat, nono anno Theodos. minoris," &c. This should place St. Patrick's arrival, about A.D. 417. These Annals, as well as the "Adversaria," are in Latin and Irish, and very badly written.

<sup>21</sup> This would seem to follow, from the statement of John Major, that St. Patrick was sent to Ireland five years after Palladius. See "De Gestis Scotorum," cap. ii.

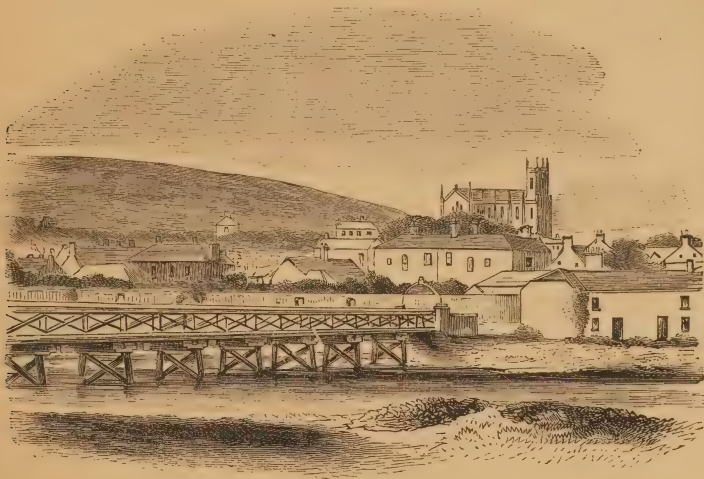
<sup>22</sup> See "Memoires pour servir a l'Histoire Ecclesiastique," tome xvi., p. 784.

<sup>23</sup> The Rev. Dr. Todd states, from some calculations he has made, that "we may assume A.D. 440 to 450, or at latest 460, as the limits within which must be found the year of the consecration of St. Patrick and of his arrival as a missionary in Ireland."—"St. Patrick, Apostle of Ireland," chap. ii., p. 392.

<sup>24</sup> Probus says, that when the holy Bishop Patrick had ended his voyage and fatigue, "in optatem portum regionis Evolenorum, utique apud nos clarissimum delatus est."—See "Quinta Vita S. Patricii," lib. i., cap. xxvii., p. 49.

<sup>25</sup> See also Ussher, "De Primordiis," cap. xvii., p. 845. "If *Cuolenorum* be the true reading," says Dr. Lanigan, "Ussher's and Colgan's corollary will naturally follow; but I confess I have some doubts on this subject, for it is not easy to admit that the harbour of Wicklow could, at any time, be very famous (*clarissimus*), considering not only how badly situated that place is for trade with the interior of Ireland, but likewise the badness of the harbour, which is fit only for small vessels."—"Ecclesiastical History of Ireland," vol. i., chap. v., sect. i., n. 3, p. 210. The accompanying view of the River Vartry, near its embouchure to

However, the Rev. Dr. Lanigan<sup>26</sup> and Thomas Moore<sup>27</sup> think St. Patrick's first landing may have been, on the shore of Dublin.<sup>28</sup> But, Ostium Dee,<sup>29</sup> Inbher-De, Dee, or Dea,<sup>30</sup>—which means the opening of a River De or Dea—is mentioned by many writers,<sup>31</sup> as having been the actual place, where St. Patrick disembarked. That stream has been also called the Deae River.



The Vartry River, the wooden bridge across it, the Town of Wicklow, and St. Patrick's Catholic Church on a hill-side.

From the situation of Cualann and Ui-Garchon, where it was, Dr. O'Donovan supposes it to be more than probable, that he landed at Bray.<sup>32</sup> It is very remarkable, however, that the river, now denominated the Two Mile Water, formerly was known as the De,<sup>33</sup> and this local tradition is yet preserved in

the sea, at Wicklow Town, and the Catholic Parochial Church, dedicated to St. Patrick, is from a photograph, kindly furnished by Mrs. Ryan, 89 South Great George's-street, Dublin. This view has been drawn on the wood, by William F. Wakeman, and engraved, by George A. Hanlon.

<sup>26</sup> See *ibid.*, sect. i., p. 209. Dr. Lanigan says, according to one account, it should be looked for somewhere in the bay of Dublin, or between it and Skerries.

<sup>27</sup> Owing to the mention of the Evoleni, Ptolemy's "portus Eblanorum," or the harbour of Dublin, may have been meant. See "History of Ireland," vol. i., chap. x., p. 214. As in Irish, *b* is commutable with *v*, between the two names, there seems little difference.

<sup>28</sup> The harbour of Dublin, in the time of Probus, was very celebrated; for, the Danes were then its controllers.

<sup>29</sup> So it is called, in the Second Life, cap.

xxviii., p. 14; in the Fourth Life, cap. xxxi., p. 39. This landing, at the place named, is thus alluded to, in Aubrey De Vere's "Legends of St. Patrick:—"

"When now at Imber Dea, that precious bark,  
Freighted with Erin's future, touched the sands  
Just where a river, through a woody vale  
Curving, with duskier current clave the sea,  
Patrick, the island's great inheritor,  
His perilous voyage past, stept forth and knelt  
And blessed his God."

—The Disbelief of Milcho, or St. Patrick's one failure, p. 3.

<sup>30</sup> A prince named Dagadh is said to have been drowned, near that place, and hence the name is thought to have been derived.

that neighbourhood.<sup>34</sup> By others, it has been said, the mouth of the Ovoca River is more likely to have been that exact spot, and some reasons have been advanced for such an opinion.<sup>35</sup> This is near the present town of Arklow,<sup>36</sup> and the people there have a tradition, that no fish can live in that river, owing to the malediction of St. Patrick; while others attribute such a circumstance, to those copper mines, which are near its banks. Popular tradition asserts, likewise, that the holy missionary first landed at the mouth of a little creek, a few miles to the south of Wicklow town, and near the old church ruins of Ennisboheen, formerly written Inis-Baithin.<sup>37</sup> However, his bark may have touched, at several places, along that shore, and which undoubtedly were within the ancient Ui-Garchon district.<sup>38</sup> The present conformation of coast, however, to the north of Wicklow town, appears more to favour that old record, about the sea having broken over a part of the eastern shore, where the illustrious Apostle had been so inhospitably and rudely treated. When St. Patrick arrived on the east coast, he is said to have visited a place, called Anat-Cailtrin,<sup>39</sup> whence he was driven away by the people. This Jocelyn calls Aonach-Tailtin.<sup>40</sup> Colgan states, that it was not near the sea, but some miles distant from it. However, as it is said to have been overflowed by the tidal-waters,<sup>41</sup> we cannot conceive it to have been very far removed from the Irish Sea. The Third Life distinguishes that place from Tailtin,<sup>42</sup> so remarkable for ancient sports and festivities. St. Patrick could not have remained long, on the shores of Wicklow; for, it appears, he met with a very inhospitable reception, from its inhabitants. After landing, the Apostle made ready to refresh himself and his people, and to announce the office of his ministry. The idolatrous inhabitants, however, not enduring the presence of the man of God, violently drove him thence, as the light of the sun is intolerable to the weak eye. Yet, that God, whom Patrick bore about him and glorified in his body, would not permit an affront, offered unto his servant, and for the sake of his name, to go unpunished. The river, which flowed into the sea, at that point, is said to have abounded with fish. Some fishermen, at the time, were found leaving that water, and drawing their loaded nets to the bank. Wearied with toil and hunger, the servants of the holy missionary earnestly besought those fishermen, to bestow what was requisite for refreshment. Such entreaty was not only refused with churlishness, but insult was added by the uncourteous and inhuman fishermen. On account of this refusal, on the part of these idolaters, to comfort and feed God's true worshippers, that river was thenceforth condemned to unproductiveness. This was announced, in a prediction of St.

See Harris' Ware, vol. i., "Archbishops of Armagh," p. 11.

<sup>31</sup> See the Third Life of St. Patrick, cap. xxviii., p. 23; Jocelyn's, or "Sexta Vita S. Patricii," cap. xxix., p. 71. See, also, the Irish Tripartite, Miss Cusack's "Life of St. Patrick," p. 378.

<sup>32</sup> See "Annals of the Four Masters," vol. i., p. 130, n. (d.)

<sup>33</sup> This identification accords very well with the order of narrative, as found in the Third Life, cap. xxviii., xxix., p. 23.

<sup>34</sup> Accompanied by the Rev. Michael Moloney, P.P. of Kilbride, to Ennereilly, at its mouth, near the sea, a resident there told us the Two Mile Water was formerly called the De, and this peasant had no knowledge whatever, regarding any historic matter, in connexion with it.

<sup>35</sup> In Lynch's "Life of St. Patrick,"

chap. x., the writer adds, in a note, he was strongly of this opinion, owing to the local tradition.

<sup>36</sup> The town and parish of Arklow, in a barony so called, are shown, on the "Ordinance Survey Townland Maps for the County of Wicklow," Sheets 40, 45.

<sup>37</sup> Kil-Mantin and Inis-Baithin took their names from saints, and subsequent to the time of St. Patrick's first landing in Ireland.

<sup>38</sup> Hence, the exact place where St. Patrick first landed, after his return to Ireland, appears still a matter for further investigation.

<sup>39</sup> See "Tertia Vita S. Patricii," cap. xxix., p. 23, and n. 29, p. 31.

<sup>40</sup> See "Sexta Vita S. Patricii," cap. xxx., p. 71.

<sup>41</sup> See the Third Life, cap. xxix., p. 23.

<sup>42</sup> See *ibid.*, cap. xliii., p. 25, and n. 43.



Patrick, according to the local legend ; and, it seems to have come down to us, from the records of very ancient times.<sup>43</sup>

A certain chief, said to have opposed Palladius some time previous, has been charged with offering most violent opposition to our saint.<sup>44</sup> That opponent is set down as Nathy,<sup>45</sup> son of Garchu,<sup>46</sup> and he figures as the Chief of Ui Garchon.<sup>47</sup> His opposition to St. Patrick is related in the Tripartite Life, and immediately after his rejection by the people, who lived near Inbherde. These narratives seem to indicate distinct events.<sup>48</sup> Owing to the wickedness of those who dwelt there, the Lord converted their fruitful land into a salt-marsh. With the overflowing of an unwonted tide, the sea covered their adjoining grounds, and that these might for ever be uninhabitable, our saint changed the dry land into a plashy lake.<sup>49</sup>

If we are to credit some accounts, St. Patrick is stated to have made the first Scottish or Irish convert,<sup>50</sup> where he landed, about this time, on the coast of Wicklow. This presumed neophyte is called Sinell,<sup>51</sup> son of Finnchadh, a Leinster man. He is related, to have received baptism, from the newly-arrived Apostle.<sup>52</sup> According to other accounts, however, Dichu, in the north of Ireland, is said to have been St. Patrick's first convert. His neophyte, Sinell, is thought to have lived, until A.D. 548.<sup>53</sup> Therefore, in the opinion of Dr. Lanigan, he could not have been of age to become a convert, when St. Patrick landed on the east coast of Ireland.

After the inhospitable repulse of Nathi, the inspired man pushed his bark out from Inbher-Dea,<sup>54</sup> and, he had a prosperous voyage. When obliged to sail from the Wicklow coast, the Tripartite Life states, that, spreading sail, he next steered towards the north, keeping the region of Breagh on the left side.<sup>55</sup> He landed, at a place, called Rathinbher.<sup>56</sup> It is thought to have been denominated a Rath, owing to the circumstance of a fort, or castle,

p. 31. Dr. Lanigan cannot but think, that Tailten, or Tailtin, was situated, at or near the place, now corruptly called Teltown, in the barony of Kells. See Seward's "Topographical Dictionary of Ireland," at Tailten.

<sup>43</sup> See "Sexta Vita S. Patricii," cap. xxix., p. 71 ; Colgan's "Trias Thaumaturga."

<sup>44</sup> See Septima Vita S. Patricii, lib. i., cap. xlii., p. 123. As this narrative appears in the Second Life, it is evidently an interpolation. It not only breaks the continuity ; but, it is directly contrary to circumstances, related in the twenty-eighth and twenty-ninth chapters of the said Life. Found in the Tripartite, it may be suspected as an interpolation. It has even all the appearance of a note, that had crept into the text.

<sup>45</sup> See Secunda Vita S. Patricii, cap. xxv., p. 13.

<sup>46</sup> See Miss Cusack's "Life of St. Patrick," p. 378.

<sup>47</sup> This ancient territory contained Gleann Fhaidhle, now Glenealy, and Rath-Naoi, now Rathnew, near Wicklow. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (r), p. 453.

<sup>48</sup> See "Septima Vita S. Patricii," lib. i., cap. xlii., p. 123.

<sup>49</sup> See the Sixth Life, cap. xxx., p. 71. This description of the place seems to accord

very well, with those lagoons, near the mouth of the Vartry River ; and, in point of fact, the landing-place has been so identified. See Rev. Dr. Todd's "St. Patrick, Apostle of Ireland," chap. i., p. 338, n. 2.

<sup>50</sup> See "Secunda Vita S. Patricii," cap. xxv., p. 13. In a note annexed, Colgan seems to think, he was a saint of the name, venerated either on the 12th of January, or on the 12th of November. See *ibid.*, n. 35, p. 18.

<sup>51</sup> His Life is given by Colgan, in the "Acta Sanctorum Hiberniæ," at the 26th of March. In this, however, there is nothing about Sinell having been converted, by the Irish Apostle.

<sup>52</sup> A genealogy of Sinell is furnished by Colgan. Thence, it would appear, that Sinell was grandson of Imchadius, and the eighth in descent from Corbmac Cucor, King of Leinster. Colgan likewise says, that he was surnamed the Elder. See n. 35, p. 18, in "Trias Thaumaturga." The Bollandists, with regard to Sinell, followed the Tripartite Life of our saint.

<sup>53</sup> At this year, we find the death of Sinell, *alias* Senchell, the Elder. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 186, 187. See, also, Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, n. 120, p. 188.

<sup>54</sup> The Irish Tripartite has it, "his ships," thus seeming to indicate, that the

having been there, and at the mouth of a river. A conjecture has been offered,<sup>57</sup> that it may have been identical with Old Court,<sup>58</sup> in the parish of Bray, and at the mouth of a clear and shallow stream, rushing into the sea,



Skerries Harbour, County Dublin.

near that point. Afterwards, it is related, that he reached the mouth of a river, called Inbher Domnonn<sup>59</sup>—perhaps, however, it was not a locality distinct from Rath Inbher. He found no fish there.<sup>60</sup> That name is now supposed to be disguised, under the modern denomination, Muldowney,<sup>61</sup> at the Malahide river.<sup>62</sup> Thus, had the holy man touched on the territory of the Bregenses,<sup>63</sup> or Bregii.<sup>64</sup> This district, called Magh-Brega,<sup>65</sup> was situated

saint and his companions used more than one vessel. See Miss Cusack's "Life of St. Patrick," p. 381.

<sup>55</sup> See "Septima Vita S. Patricii," cap. xlv., p. 124.

<sup>56</sup> This seems to have been the place, called Anat-Cailtrín, in the Third Life, cap. xxix., p. 23. See, also, n. 29, p. 31. By Jocelyn, it is named Aonach-Tailltinn. See cap. xxx., p. 71.

<sup>57</sup> In Ussher's "Primordia," cap. xvii. p. 846. Harris and other writers adopt this supposition. See Harris' Ware, vol. i., "Archbishops of Armagh," p. 12.

<sup>58</sup> This townland, in the barony of Rathdown, is noted on the "Ordnance Survey Townland Maps for the County of Wicklow," Sheets 4, 8. The parish of Bray is noted, on Sheets 4, 7, 8, *ibid.* An illustration of the scene will be found, in the "Dublin Penny Journal," vol. ii., No. 68, p. 125.

<sup>59</sup> "In via autem primo declinavit ad ostium fluminis Inbher Domnonn, et inde ad quamdam parvulam insulam, quæ ex ejus nomine postea *Inis Padruic*." See "Septima Vita S. Patricii," lib. i., cap. xlv., p. 124. Alluding to this voyage, Aubrey De

Vere, in his "Legends of St. Patrick," states :—

"They passed, and heard the lowing of the herds  
In hollow glens, and smelt the balmy breath  
Of gorse on golden hillsides ; till at eve,  
The Imber Domnand reached, on silver sands  
Grated their keel."

—The Disbelief of Milcho, p. 5.

<sup>60</sup> This is asserted, in the Irish version of the Tripartite Life, published by Miss Cusack ; but, it is wanting, in Father Colgan's Latin version.

<sup>61</sup> This is not noted, on the "Ordnance Survey Townland Maps for the County of Dublin." The parish of Malahide, in the barony of Coolock, is marked on Sheet 12.

<sup>62</sup> See Rev. Dr. Todd's "St. Patrick, Apostle of Ireland," n. 5, p. 405.

<sup>63</sup> In the Second Life, cap. xxix., p. 14, and in the Fourth Life, cap. xxxii., p. 39, the district of the Bregenses is the first referred to, when relating St. Patrick's course towards the north.

between Dublin and Drogheda,<sup>66</sup> or according to Connell Mageoghegan, from Howth northwards, along the coast of Dublin to Louth. Our saint stopped for a while, at Holmpatrick,<sup>67</sup> now near Skerries harbour.<sup>68</sup> Here, he touched at a small island, some miles north of Dublin City. This was called after him, Inis Phadruig, or "the island of Patrick."<sup>69</sup> There he landed,<sup>70</sup> and tradition fondly points out the trace of St. Patrick's foot, on a hard rock, off the main shore, and at the entrance to Skerries harbour.<sup>71</sup>

Still Patrick sailed northwards,<sup>72</sup> towards Inbher Nainge, where nothing was found to eat. This is now known as the Nanny Water.<sup>73</sup> On this river, he is said, also, to have pronounced a malediction; and, afterwards, it was found to be unproductive.<sup>74</sup> Here, he first met with St. Benignus,<sup>75</sup> or Benen, regarding whom a beautiful legend is told. Patrick went to the house of a certain noble, called Seschenus, who, with his wife and family, embraced the Christian Faith, as preached by the Apostle. Among the neophytes was a boy of tender years, but remarkable for his good morals and benign disposition.<sup>76</sup> After the child's baptism, St. Patrick lay down to rest, and soon was he sleeping. Benignus, who had received a name, expressive of his character, drew near, and the child spread sweet-smelling flowers and herbs, near the Apostle, whose feet he impressed with kisses. The attendants forbade the boy to do so, lest he should awaken Patrick; but, the latter, knowing what had occurred, cried out: "He shall be the heir of my kingdom," thus meaning, that Benignus should succeed him, in the primatial See of Armagh.<sup>77</sup> The event was fully verified; for, Benignus left his parents, and attached himself to a spiritual father, from whom he could not be separated afterwards, and from whom he learned all heavenly wisdom. He afterwards became distinguished for sanctity, learning and miracles, so that all persons agreed, he was worthy to succeed his master, as bishop of Armagh. This office, for many years, he happily exercised.<sup>78</sup> Leaving Inbher Nainge, St. Patrick went to Inbher-Boindi, or to the mouth of the Boyne River, where he procured fish, and he blessed that place. There, he had been kindly received, by the inhabitants, and, after his blessing, their river constantly abounded with fish. However, a wicked Magus, or wizard, in that place, had dared to offer insult to the Immaculate Virgin Mother of God. This blasphemy was punished, in an exemplary manner; for, the earth opened, and it swallowed him alive.<sup>79</sup>

<sup>64</sup> The Tripartite says, "juxta fines Brengensium ad sinistram flectens, dirigit in Ulltoniam."

<sup>65</sup> Since the occupation of all the upper coast of Dublin County, by the Danes, or Fingals, it is no wonder, that almost all its old names have been changed, and that the original denominations, in ancient Irish, have been forgotten.

<sup>66</sup> See the Trias Thaumaturga, Index Topographicus, at *Brega* and *Bregii*, p. 706.

<sup>67</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 440, and Harris' Ware, vol. i., "Archbishops of Armagh," p. 12.

<sup>68</sup> The accompanying view of it was drawn from the main shore, by William F. Wakeman, who transferred it to the wood, and it has been engraved, by Mrs. Millard.

<sup>69</sup> See "Secunda Vita S. Patricii," cap. xxviii., p. 14; "Quarta Vita S. Patricii," cap. xxxii., p. 39; "Sexta Vita S. Patricii," cap. xxx., p. 71; "Septima Vita S. Patricii," lib. i., cap. xlv., p. 124. See, also,

the Irish version in Miss Cusack's "Life of St. Patrick," p. 381.

<sup>70</sup> Jocelyn states, that he remained there, for some days.

<sup>71</sup> This curious hollowed rock-formation, the writer has been shown, and it presents a fanciful impress, like that of a human footprint.

<sup>72</sup> See the Second Life of St. Patrick, cap. xxxiii., p. 14. Also, the Third Life, cap. xxx., p. 23, the Fourth Life, cap. xxxii., p. 39, and the Sixth Life, cap. xxxi., p. 71.

<sup>73</sup> It runs past Duleek, county of Meath, and empties into the Irish Sea, at the parish of Julianstown, otherwise called the parish of Nanny, in Ussher's "Return of Meath," A.D. 1622. See Miss Cusack's "Life of St. Patrick, Apostle of Ireland," p. 381, n. 6.

<sup>74</sup> See *ibid.*

<sup>75</sup> His feast is observed, on the 9th of November.

<sup>76</sup> By Jocelyn, this account is deferred to a later stage of St. Patrick's career. See Sixth Life, cap. xxxix., pp. 73, 74.



Next, St. Patrick sailed past the eastern coast of Conaille Muirthemhne—extending from the River Boyne, to the Cuailgne, or Cooly, Mountains.<sup>80</sup>

Northward still he went, to the extreme shores of Ultonia,<sup>81</sup> and the Mourne mountains soon reared their lofty peaks, on the larboard side.<sup>82</sup> Passing along that part, formerly known as Ulidia, and inhabited by the Ultones, he arrived at a port, in the barony of Lecale, as seems most probable. This Frith was called, Brennese, or Brenasse,<sup>83</sup> while, it is also designated, Inbher-Brena.<sup>84</sup> That part of the sea, near where he landed, is called a *fretum*, or streight. This place of arrival is represented, as having been very near to *Sabhall Padruic*. The latter locality is now called, *Saul*.<sup>85</sup> There he, and his companions, left the ship, hoping to rest their wearied limbs, by a little quiet and sleep.<sup>86</sup> There, too, he drew on shore, at a place, variously called Slan,<sup>87</sup> Inbher Slainge,<sup>88</sup> or Inberslan,<sup>89</sup> Latinized Ostium Slain, or the

<sup>77</sup> Benignus is placed third on the list of its bishops. See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. i., pp. 3, 4.

<sup>78</sup> See "Septima Vita S. Patricii," lib. i., cap. xlv., p. 124.

<sup>79</sup> See *ibid.*, cap. xlv., p. 124.

<sup>80</sup> See Miss Cusack's "Life of St. Patrick," p. 381.

<sup>81</sup> Jocelyn poetically says: "Sic profecto recedente Aquilone Auster perfians adveniret, et in lateribus Aquilonis hortum, Domini aromata perfluentem plantaret."—"Sexta Vita S. Patricii," cap. xxxi., p. 71. See, also, the Seventh Life, lib. i., cap. xlvii., p. 124.

<sup>82</sup> Their Irish denomination, Bann a Bairche, means "the peaks of Bairche." It was a former name for the entire range of Mourne Mountains. The barony of that name was so called, from Boirche, the shepherd of Ros, King of Ulster, in the third century. He is said to have herded the king's cattle, on these mountains. See the "Book of Rights," edited by John O'Donovan, pp. 38, 165.

<sup>83</sup> Colgan says in a note 45, to the Fourth Life, it is called the Frith of Brenasse, and, in our days, it is universally called, Loch-Cuan, unless it may appear to be the frith, or bay, of that sea, which lies between Dundrom and Lecale. See "Secunda Vita S. Patricii," cap. xxix., p. 14, and n. 45, p. 19.

<sup>84</sup> According to the Irish Tripartite Life of St. Patrick. See Miss Cusack's edition, p. 382.

<sup>85</sup> This parish, in the barony of Lower Lecale, is marked on the "Ordnance Survey Townland Maps for the County of Down," Sheets 31, 38. Saul, and Saul Quarter, in Upper Lecale, are shown on those same Sheets.

<sup>86</sup> The Tripartite Life adds, "in loca postea Sabhall Padruic." See "Septima Vita S. Patricii," lib. i., cap. xlvii., p. 124.

<sup>87</sup> Thus, it appears to have been called, from St. Fiach's Irish Hymn:—

1 slán tuaidh benna bairche nír gairbeo  
carr na lía,

canaro cet palm ceth narochi, so níg  
áingel fognao.

It is thus rendered into English:—

"In Slan, in the territory of Benna-Bairche, hunger or thirst possessed him not.

Each night he sang a hundred psalms, to adore the King of Angels."

—"Irish Ecclesiastical Record," vol. iv., pp. 288, 289. See, also, "Prima Vita S. Patricii," strophe 15, p. 2. In the Commentator's note, its proper name is stated to have been Tiprad Innse, but it is said to have got the name of *Slan*, meaning "health," because all sick persons, who made pilgrimages to it, were restored to health, through St. Patrick's merits. "Alii dicunt quod juxta Sabhallum sit, vel in Dal-aradia: sed Ulidii repleverunt," &c. At the word, *Slan*, we find a comment, differing from that in Colgan. This gloss is added in one MS.:—"Slan .i. iap rín sí ba slán [oap a heip] in lobor oap a tege [in tuirce] oap ic pabull ata . . . repleverunt ullaro [illum] propter molestiam tur [barum] exeuntium do illum." "*Slan*, i.e. because the leper upon whom its [water] was put was cured by it, and at *Sabull* (Saul) it is . . . repleverunt Ulaidi [the people of Ulidia] illum propter molestiam tur [barum] exeuntium ad illum." The words in brackets are very obscure in the MS. See also "Trias Thaumaturga," n. 19 t., p. 5.

<sup>88</sup> The Tripartite Life thus states this whole matter, by saying that St. Patrick, leaving the extreme coasts of Ultonia on the left side, was wafted "in portu de Inbher Slainge."—Part i., cap. xlvii. It seems to have taken that name, it is thought, from the first King of Ireland, Slainge, by name concerning whom the Four Masters, in the year of the world 3,267, write—"For that loftiest mountain of Ulster, which now is commonly called Slieve-Domhan-Gairt, that is, the mountain of St. Donard, we read of being called by the ancient writers *Slieb-Slainge*. Wherefore, the aforesaid port

"mouth of the Slain River." Various opinions have been given, regarding its exact situation. Thus, there are several writers who identify it with some port in the present Bay of Dundrum;<sup>90</sup> and, among these may be enumerated, Sir James Ware,<sup>91</sup> Harris, his continuator,<sup>92</sup> and Patrick Lynch.<sup>93</sup> The people, living along the coast, fondly cherish such a tradition.<sup>94</sup> Others,<sup>95</sup> again, claim this distinction, for Strangford Lough,<sup>96</sup> and their conclusions seem to be fully established, owing to recent investigations. On this subject, a learned and concise Tract has been already published. It conveys some very researchful observations,<sup>97</sup> and, we believe, it serves most satisfactorily to solve the point in dispute. Its author arrives at the conclusion, there are no traditions, nor any evidence, that the strand or river, at Dundrum Bay, had ever been called Brenasse. Neither was the Blackstaff or Drumca River designated the Slaine, nor does any part of the adjoining coast bear any name, sounding like Brene, or Brenasse. The Fretum Brennesse was evidently an ancient name for the mouth of Strangford Lough, in the county of Down; because, at A.M. 2,546, the Four Masters write, that an inundation of the sea over the land took place at Brena, while it was the seventh lake eruption, that occurred in the time of Partholan. This is also named Loch Cuan, which is still the Irish name for Strangford Lough.<sup>98</sup> The evidence adduced seems to establish beyond question, the identity of Strangford River,

and bay of the sea, lie beneath this mountain, towards the north, between it and the Maginnis's country, now called Lecale, in which Patrick then landed. Hence, Colgan is of opinion, that the port, or ostium, derived its name, from the same king, and that his name had been extended, also, to include the Bay of Dundrum. See *ibid.*, n. 46, p. 19.

<sup>89</sup> See "Tertia Vita S. Patricii," cap. xxxi., p. 23.

<sup>90</sup> It is also a singular circumstance, that Dundrum Bay itself is designated "Holy Bay," in a very ancient unpublished map, belonging to the manuscript library of Trinity College, thus, apparently showing, that some peculiar sanctity was attached to the place.

<sup>91</sup> See "De Præsulibus Hiberniæ Commentarius."

<sup>92</sup> In his annotations, Harris writes, that the "*Inkber Slaing*, or the Mouth of the River *Slaing*, is now called the Bay of *Dundrum*, in the county of Down. The River *Slaing*, or *Slain*, riseth in the barony of *Castle-reagh*, and county of *Down*, and, taking a southerly course, falls into the north end of the Bay of *Dundrum*."—Harris' Ware, vol. i., "Archbishops of Armagh," p. 12, note. But, no such river can here be found.

<sup>93</sup> See "The Life of St. Patrick, Apostle of Ireland," chap. xi., p. 127, note.

<sup>94</sup> North of the outer bay, a narrow straight or river runs from the bulls of the bar, to the town of Dundrum, connecting it with the strand, or inner bay—a large sheet of water at high tide. The inhabitants of Ballykinlar parish, which is situate to the east side of this strand, point out a nook, in Middle Ballykinlar, as the place of St.

Patrick's arrival. Near it, the ruins of the little church of Killyglinnie still remain, and alongside these is a holy well, called after the saint. See "Ordnance Survey Townland Maps for the County of Down," Sheet 40. In favour of this tradition, it has been urged, that the streight, or river, connecting the bay, with the strand, is the "fretum brenasse," and that either the Blackstaff or Drumca River, entering the north end of the strand, is the River Slainge. The inhabitants, also, give it as a tradition, that the parish derived its name, owing to the fact of the saint having first *kindled*, on the Kinle, hills, which traverse it, the light of the Gospel. The place has its name, Baile-Caindlera, signifying the "town of the candlestick," because it furnished lights for Christ Church Cathedral, Dublin.

<sup>95</sup> Among these may be named Rev. Dr. Lanigan. See "Ecclesiastical History of Ireland," vol. i., chap. v., sect. ii., n. 16, pp. 213, 214.

<sup>96</sup> The Down survey of 1650, in describing the barony of Ards, states:—"Afterwards the said barony of Ards is bounded on the south side by an arme of the sea, called *Loughcoyn*, which (from Newtowne) extends to Portaferry Towne in the Ards, and Strangford Towne in the barony of Lecale, betwixt which two townes the sea, coming in by a strong current and a narrow passage, makes *Loughcoyn* aforesaid, and that narrow entry of the sea is called *Strangford*, because of the swift and rapid entry which the sea there makes." The word, "ford," or "fiordr," itself is Danish, signifying a frith, or streight. This is precisely the character of Strangford River, and the Danish of "strong" is "streng," thus showing the name to be of Danish origin.

with "Brennasse." Yet, there is additional proof, which confirms this view. For, a townland, near Strangford Lough, and now named Ballintougher,<sup>99</sup> was formerly called Ballybrene, in the Taxation of Pope Nicholas.<sup>100</sup> No reasonable doubt can exist, that the name, Brenasse, is the Latinized form of "brena," entering into the composition of the name Balibren. Nor, can there be a question, that the land of Brena, stated to have been overflowed, and that Balibren, mentioned in the Taxation, were identical. Such forms naturally imparted a name to the "Fretum Brenasse." On the southern shore of Lough Strangford, a small river—formerly called the Slaney<sup>101</sup>—empties itself between Saul's and Gore's Islands; nor can there be any doubt, owing to its name, and to the fact, that immediately near its exit are the Slaney Rocks,<sup>102</sup> it was the Slainge, where St. Patrick and his companions disembarked.<sup>103</sup> It was formerly a tidal river, for upwards of a mile, and nigh to the little village of Raholp.<sup>104</sup> In past times, it had been of importance, as a government port. Latterly, a battery and floodgate have been erected, near its mouth, for the purpose of keeping out the tide, and of reclaiming the broad expanse of land, at the embouchure.

## CHAPTER VIII.

THE IRISH APOSTLE'S ARRIVAL AT SAUL—SOOTHSAYERS' PREDICTIONS REGARDING HIS COMING—KING LAOGHAIRE'S INSTRUCTIONS—OPPOSITION AND CONVERSION OF DICHUO OR DICHU—ST. PATRICK ERECTS A CHURCH AT SAUL—PUNISHMENT OF A MAGICIAN—ST. PATRICK VISITS HIS FORMER MASTER, MILCHO, BUT FAILS IN EFFECTING HIS CONVERSION—TERRITORIAL POSITION OF THE CRUITHNI AND DALARADIANS—ST. PATRICK RETURNS TO DICHU—HE RECEIVES ROSS, OR RUS, INTO THE CHURCH—HE INSTRUCTS AND BAPTIZES MOCHOE, AFTERWARDS BISHOP OF ISLAND MAHEE—ST. PATRICK RELEASES THE SONS OF DICHU FROM CAPTIVITY.

As Saint Patrick and his companions approached the shore, they desired some respite from their labours.<sup>1</sup> At the end of the Brene Strait, and at the mouth of the Slaney River, their bark<sup>2</sup> was concealed, in some creek, when

<sup>97</sup> See "An Inquiry into the true Landing-place of St. Patrick in Ulster," published at Downpatrick, June, 1858, by J. W. Hanna, pp. 12.

<sup>98</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 6, 7, and n. (w.)

<sup>99</sup> This is to be seen, in the parish of Saul, on the "Ordnance Survey Townland Maps for the County of Down," Sheet 31.

<sup>100</sup> In A.D. 1306. The old church of Balibren, here mentioned, has been identified with Ballintougher, on the authority of an Inquisition, 3 Edward VI. See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," p. 40, n. (k.)

<sup>101</sup> This was related to Mr. Hanna, by all the old residents, near the place; but, the name had fallen into disuse, in 1858, since the stream had been previously embanked. The opening or estuary lies, between the townlands of Ballintougher, and Ringbane or Rinban, "the white Promontory." The little River Slaney rises in Loughmoney, about

two miles to the south. See "Ordnance Survey Townland Maps for the County of Down," Sheet 38. It is more plainly marked, on Kennedy's Map of the County Down, published in 1767, and on Williamson's, published in 1814, than on the Ordnance Maps. The two former show it, as being then considerably broad at the mouth.

<sup>102</sup> On these, *duileasg*, a seaweed, is gathered by the neighbouring inhabitants.

<sup>103</sup> See J. W. Hanna's "Inquiry into the true Landing-place of St. Patrick in Ulster," pp. 7 to 10.

<sup>104</sup> This is in the parish of Ballyculter, barony of Lower Lecale, and it is shown, on the "Ordnance Survey Townland Maps for the County of Down," Sheet 31.

CHAPTER VIII.—<sup>1</sup> See "Quarta Vita S. Patricii," cap. xxxiii., p. 39.

<sup>2</sup> That vessel, in which the saint had sailed, was a hooker or wherry, and not a ship. It is recorded, that on reaching land, the voyagers hid it, near some sequestered part of the coast. This could not have been



the missionaries travelled a little distance into the country,<sup>3</sup> perhaps, to reconnoitre its position, and to obtain some necessary intelligence, for their holy objects. They seem to have travelled westwards, towards Saul, which was about two miles distant; and, from it, the high hills of Ballintougher must have intercepted a view of their vessel, lying in the Slaney River.<sup>4</sup> Meantime, the Magicians, and Soothsayers of that region,<sup>5</sup> had long before prophesied, regarding St. Patrick's approach, and in the manner following: "There shall come a man, with his crown shaved, and in his hand a crooked staff; his table shall be set in the east of his house, and his people shall stand behind him; from his table he shall sing blasphemies, and all his family will answer, Amen. When this man shall come, he will destroy our Gods, throw down our altars, and temples; he shall seduce the people and bring them after him; he shall subdue, or take away our kings, who will resist him. His doctrines, too, shall reign for ever." Somewhat different in terms, although agreeing in substance, are the magical prophecies, attributed to the Druids, in the Tripartite Life.<sup>6</sup> At this time, the reigning Monarch of Ireland, Laeghaire Mac Neill,<sup>7</sup> a fierce and cruel pagan, had many Magi or Haruspices,<sup>8</sup> who are said to have predicted what should happen, in the future; and, among these, the chief ones were Lochra or Lochru, and Lochadh Mael or Luchat Calvus.<sup>9</sup> A certain Conn, or Constantine,<sup>10</sup> is said, also, to have had this foreknowledge of the Irish Apostle, probably three

done, had it been a ship. It was, therefore, a sort of large boat, which St. Patrick had either purchased or hired. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. iii., n. 22, p. 217.

<sup>3</sup> See the Second Life, cap. xxix., p. 14.

<sup>4</sup> This situation answers well to the description given, in the Book of Armagh, regarding the Slain, which runs at the end of the Brene.

<sup>5</sup> Jocelyn gives it the Irish title Vlagh, and the Latin rendering Uldia. At first, that province was called by ancient Irish writers, Ulta and Ulaiddh, and by Latin writers Uldonia, Uldia, or more correctly, Uldia. Thus rendered, it applied to all Ulster, excepting the county of Cavan. Besides, it included Louth. But, when the Dalriatach, in the second century of the Christian era, and afterwards the race of Colla, and the sons of Niall, invaded it, the original rulers and people were driven into a more confined space, now represented by the County of Down, where the people were specially called Uldians, in the time of Jocelyn. The annals and customs of Uladh are set forth, in Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix I. I., pp. 352 to 369.

<sup>6</sup> See the Seventh Life, lib. i., cap. xliii., p. 123, and, also Miss Cusack's "Life of St. Patrick, Apostle of Ireland," pp. 379 to 381, with notes.

<sup>7</sup> It was said, by Galasius, that St. Patrick came into Ireland, in the fifth year of his reign, Pope Celestine being in the eighth year of his Popedom, in the eighth year of the Emperor Theodosius' reign. Colgan thinks, that the foregoing statement tallies very well with received chronology. How-

ever, while he makes Theodosius the sixtieth Emperor after Augustus, the Latin Tripartite Life deems Theodosius to have been the sixty-fifth, while the Irish Tripartite sets him down as the forty-fifth—probably an error of transcription. The Galasius—quoted in the Tripartite—was unknown to Colgan. He does not seem to have been Pope St. Galacius L., who died A.D. 496, nor Galasius, Archbishop of Armagh, who succeeded St. Malachy O'Morgair, and who flourished A.D. 1150, unless some interpolator inserted such a chronological addition to the Tripartite text.

<sup>8</sup> Jocelyn calls them Arioli. The Second Life calls them, "venefici," "incantatores," and "nequissimæ artis inventores."

<sup>9</sup> While most of St. Patrick's Acts distinguish them, as only two distinct persons, Probus, on the contrary, notes them as three, whom he calls Locri, Eglid and Mel. See "Quinta Vita S. Patricii," lib. i., cap. xxvi., p. 49.

<sup>10</sup> Some have thought him identical, with Conn of the Hundred Battles, who reigned over Ireland, from A.D. 123 to 157. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 102 to 105. Colgan thinks, however, that a different person, among the Druids or Magi of Ireland, is here meant, so far as memory served him, regarding some document he had read.

<sup>11</sup> There is a Poem, known as the "Baile Chuinn Ched-Chathaigh," or Ecstasy of Conn of the Hundred Battles, a copy of which was found by Eugene O'Curry, in 1849, among the Egerton MSS., No. 88, of the British Museum. This was transcribed on vellum, about A.D. 1590, by Donnel O'Davoren, in Burren, County Clare. The

hundred years before that period.<sup>11</sup> Nor, need it seem strange, or incredible, if the Lord inspired, or even permitted, that magicians should thus foretell the arrival and the several acts of St. Patrick, since, the soothsayer, Balaam,<sup>12</sup> and King Nabuchodonazor, as Jocelyn remarks, plainly prophesied the coming of Christ,<sup>13</sup> and even the devils most reluctantly bore testimony to the Son of God.<sup>14</sup> Those Magicians and their prophecies had moved Laogaire, to command his subjects throughout all his dominions, that they should watch all the havens, and ports, in order to drive St. Patrick away, when or wheresoever he should land.<sup>15</sup>

A reigning chieftain of that district, afterwards called Lecale,<sup>16</sup> was Dichu, or Dichuo,<sup>17</sup> the son of Trichim,<sup>18</sup> belonging to the race of Fiatach Finn, Monarch of Ireland. Regarding his parentage, however, most of St. Patrick's Lives are silent.<sup>19</sup> He is said to have had six other brothers, who are thus named: Laeghaire, of Dun;<sup>20</sup> Ailill, of Maghbile;<sup>21</sup> Duirthecht, of Aendruim;<sup>22</sup> Eoghan and Niell, both of Cilleleithe;<sup>23</sup> and Ros,<sup>24</sup> or Rus,<sup>25</sup> of Dundaleithglass;<sup>26</sup>—all these places being within the present county of Down. Dichu was a pagan, and he had a swineherd there employed. He was the first who met the strangers. The great Apostle of Ireland desired to make men free in that land, where he had formerly been a slave, when a youth, and where he had served in a like lowly capacity. It is a singular circumstance, that after hiding their ship or ships, at Inber-Slani, the first person met was a swineherd; thus, practising that same occupation, St. Patrick had himself

composition, professing to have been written in the second century, predicts the fortunes and misfortunes of the Irish people, down to the time of a false fratricidal King of Tara.—supposed to have been Domnall Breaghach O'Mailechlainn, who murdered his cousin Diarmaid, the rightful heir, in A.D. 1179. In his reign, the Saxons were to come into Ireland. Unless these quotations be regarded as interpolations, they show the Tripartite Life of our saint to have been a comparatively modern composition. See more on this subject, in "Lectures on the Manuscript Materials of Ancient Irish History," lect. xviii., pp. 385 to 387, and Appendix, No. cxxvii., pp. 617, 618.

<sup>12</sup> See Numbers xxii., xxiii., xxiv.

<sup>13</sup> See Daniel ii., iii., iv.

<sup>14</sup> See "Sexta Vita S. Patricii," cap. xxxi., p. 71, and n. 31, pp. 109, 110.

<sup>15</sup> See *ibid.*, cap. xxxii., p. 71. And, also, "Septima Vita S. Patricii," lib. i., cap. xliiii., and nn. 26, 27, 28, 29, 30, 32, pp. 123, 171, 172. There is an account regarding the time of St. Patrick's mission, differing from the received version of it, in the Book of Lecan, at fol. 306. a. b. See the "Catalogue of Manuscripts, belonging to the Royal Irish Academy," compiled by Eugene O'Curry. There is likewise a Poem, by Finn Mac Cumhaill, on St. Patrick's coming into Ireland. It is classed 23, H. 1, p. 82, in the Hodges and Smith Collection of Manuscripts, described at p. 688.

<sup>16</sup> Called in Irish, Leth-Cathail, "Cathal's portion,"—now co-extensive with the modern barony of Lecale—because it belonged to a chief so named, who flourished about A.D. 700. In it were situated the city

of Downpatrick, Saul, as also other religious establishments. In the Second Life (cap. xxx., p. 14), Dichu is said to have lived in the plain Inish, or as the Irish called it, Mag-Inish, or the "Island plain;" since, as Colgan thinks, this district, if not in reality an island, was at least a peninsula. See n. 51, p. 19. See its description and historical notices, in Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix I., pp. 201 to 205.

<sup>17</sup> He was afterwards venerated, as a saint; and, it is thought, his festival was kept at Saul, on the 29th of April.

<sup>18</sup> See the Third Life, cap. xxxi., p. 23, and the Seventh Life, lib. i., cap. xlvii., p. 124.

<sup>19</sup> Thus, we may mention the First, Second, Fourth, Fifth, and Sixth Lives.

<sup>20</sup> Possibly Downpatrick.

<sup>21</sup> Now Moville.

<sup>22</sup> Now Island Mahee.

<sup>23</sup> Now Kilclief.

<sup>24</sup> His feast is supposed to fall on the 7th of April. By Jocelyn, he is said to have been "prædicto Dichu Germanus carne Rus."—"Sexta Vita S. Patricii," cap. xxxiv., p. 72.

<sup>25</sup> He is called the son of Trichim, in the Second (cap. xxxi., p. 14), Third (cap. xxxii., p. 23), and Fourth Lives (cap. xxxvii., p. 39). He is said to have lived, towards the south of Dichuo's residence. Had the writers of these Acts known, that Dichuo was his son, it appears strange, that they have not so designated him, and, in the same manner, as they did, with regard to Rus. However, the notion, that Dichu and Rus were brothers, has probably had its origin,

been subjected to, in the country, whither he had now come, in order to proclaim Christ's Gospel. That swineherd of Dichu, however, thought those strangers, whom he met, were pirates or thieves.<sup>27</sup> At once, he communicated such intelligence to his master, and brought him to the place, whither they had come. The chieftain, Dichuo, was a man of great strength, of gigantic stature, and of a fierce spirit. In a transport of rage, this chief set his dogs to worry or devour them.<sup>28</sup> Whereupon, St. Patrick cried out : "Ne tradas Domine bestiis animas confitentes tibi."<sup>29</sup> Yet, an attacking animal no sooner saw God's servant, than he became mute, and apparently stiff as a stone. On seeing this, it is said,<sup>30</sup> that Dichuo drew out a sword, thinking to kill the saint. But God, opposing the shield of his divine protection, all Dichu's strength failed him. That celebrated miracle, which the Book of Kings relates to have been formerly wrought on Jeroboam, St. Patrick more profitably renewed on this occasion. When that king was sacrificing to idols, and had stretched out his hand to seize the prophet, who was reproving him, forthwith his arm stiffened. On his repentance, however, the prophet healed him, yet the king did not when healed forsake his error.<sup>31</sup> Such a paralysis, as we are told, grew over all his body, that Dichuo could neither stir hand nor foot. This punishment, however, led to his conversion. The noble, seeing this great miracle wrought upon himself, became another man ; for he, and all his household, inspired by God and believing in Christ, were baptized. Dichu having obtained health both of soul and body, bestowed upon Saint Patrick the place, where that miracle happened, with all necessary appurtenances, for the building of a church. Then the saint imparted to him a special blessing.<sup>32</sup> Hence, from accounts, Dichu or Dichuo is generally held to have been the first convert, made in Ulster ;<sup>33</sup> but, he seems, even to have been the first in Ireland, received by St. Patrick into the Church.<sup>34</sup>

Contrary to the usual practice of church-building, Dichu's barn ran from north to south.<sup>35</sup> However, this granary was actually converted into a church ; and, probably, St. Patrick obtained a spot of ground adjoining it, for a place of interment, or for ecclesiastical purposes.<sup>36</sup> This place got the name of Sabul Patric, or Sabhall, now Saul.<sup>37</sup> It was called, Sabhall Padruic,<sup>38</sup> or Saint Patrick's Barn, even to the twelfth century, when Jocelyn wrote his

from such a circumstance. Then, four more brothers, and all belonging to the most noble house of Dalriatach, are mentioned. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. ii., n. 17, p. 215.

<sup>26</sup> Now Downpatrick.

<sup>27</sup> See "Secunda Vita S. Patricii," cap. xxix., p. 14.

<sup>28</sup> See Miss Cusack's "Life of St. Patrick," p. 382.

<sup>29</sup> See the Seventh Life, lib. i., cap. xlvii., p. 114.

<sup>30</sup> By Jocelyn.

<sup>31</sup> See iii. Kings, xiii. 4.

<sup>32</sup> It is thus expressed :—

"The blessing of God on Dichu,  
Who gave me the Sabhall ;  
May he be hereafter,  
Heavenly, joyous, glorious.

"The blessing of God on Dichu—  
Dichu with full folds (flocks) ;

No one of his sept or kindred  
Shall die, except after a long life."

—Miss Cusack's "Life of St. Patrick," p. 382.

<sup>33</sup> So Colgan conjectures, as he thinks, owing to the Tripartite statement, that Sinell had been the first made in Ireland. See lib. i., cap. xlvii., p. 124. In this supposition, he is followed by Harris, in his edition of Sir James Ware's Works, vol. i. "Archbishops of Armagh," p. 12.

<sup>34</sup> The Second Life expresses this most clearly, "crediit et baptizatus est, et primus Scotorum per Patricium confessus est." See cap. xxix., p. 14. The Fourth Life adds to the account of his belief and baptism, "primus Scotorum, ut fertur, per Patricium confessus est."—Cap. xxxiii., p. 39. Probus, also, has a like statement. See the Fifth Life, lib. i., cap. xxviii., p. 49.

<sup>35</sup> See the Third Life, cap. xxxi., p. 23, and the Sixth Life, cap. xxxii., p. 72.

<sup>36</sup> See Rev. Dr. Lanigan's "Ecclesiastical



Life of our great Apostle.<sup>39</sup> In process of time, it is said, the saint built thereon a fair monastery, which he furnished with a company of perfect monks. Here, in after life, St. Patrick spent a considerable portion of his days,<sup>40</sup> and there, too, he departed from this world. A small modern Protestant church has been built in the old cemetery. Another account has it, that extensive ruins of the ancient monastery in Saul—said to have been



Saul Church and Churchyard, County of Down.

originally founded A.D. 433—existed even in the present century.<sup>41</sup> A few fragments of a former church are there;<sup>42</sup> and, it may be satisfactory to know, that its great altar-stone is now used, for the same holy purpose, in the Catholic parish church of Saul.<sup>43</sup> Over his monks, here, St. Patrick placed St. Dunninus,<sup>44</sup> his own disciple, as their abbot.<sup>45</sup> For their use, too, he caused by prayer a fountain to spring from the earth.<sup>46</sup> This was probably at a place, not far distant from Saul, and where a number of springs—known as

History of Ireland," vol. i., chap. v., sect. ii., pp. 212, 213.

<sup>37</sup> An account of this place will be found, in Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix O, pp. 220 to 223.

<sup>38</sup> See Probus' or "Quinta Vita S. Patricii," where it is called, "Patricii horreum," lib. i., cap. xxviii., p. 49.

<sup>39</sup> See "Sexta Vita S. Patricii," cap. xxxii., p. 72.

<sup>40</sup> St. Patrick writes, or has written for him, in his Testament, the following holy reminiscence of a sojourn here :—

"Thirty years was I myself  
At Saul with purity."

<sup>41</sup> See Philip Dixon Hardy's "Northern Tourist," p. 84.

<sup>42</sup> These, with the modern church, in

the cemetery, at Saul, are represented in the accompanying illustration, drawn on the wood, from a local sketch, by William F. Wakeman, and engraved by Mrs. Millard.

<sup>43</sup> This has been built, in the adjoining townland of Ballysugagh. Of this precious relic, the parishioners are excessively proud.

<sup>44</sup> Colgan remarks, that in no other Acts of St. Patrick, except in those by Jocelyn, nor in other Saints' Lives, could he find anything about Dunninus. He thinks, however, that probably he may be the same as a Mo-  
duinus, who is mentioned, by Marianus O'Gorman, at the 29th of May. See n. 33, p. 110, to Jocelyn's Acts of St. Patrick.

<sup>45</sup> On the ruins of this place, we find a few very indifferent metrical lines, introduced into Philip Dixon Hardy's "Northern Tourist," &c., p. 84.

<sup>46</sup> See "Sexta Vita S. Patricii," cap. xxxii., p. 72.

the Struell Wells<sup>47</sup>—are now the resort of pilgrims, especially during the summer months.<sup>48</sup> The people living there naturally feel very indignant, at any desecration of these healing springs, in which, as they relate, St. Patrick remained whole nights immersed.

One day, as the holy missionary offered Mass in the church at Saul, a sacrilegious Magician,<sup>49</sup> and a child of perdition, stood without, and with a rod, thrust in through the window,<sup>50</sup> he cast down the chalice, and spilled its contents; but, God immediately and severely punished so wicked a sacrilege, the earth opening, after a most strange manner, swallowed the Magician alive.<sup>51</sup> In the time of Jocelyn, the people of Down showed a great fissure in the earth, where this miracle is reported to have occurred.<sup>52</sup> The saint sorrowed much, for the effusion of the chalice, and, being afflicted, he shed tears. But, as related, by Divine virtue, the chalice was erected in its own place, and, with the elements so entire, that there appeared no sign nor mark of the former effusion.<sup>53</sup>

Many ancient writers declare, that St. Patrick had a great desire to convert Milcho, or Miliuc, in whose service he had been, as a swineherd, all the time of his bondage. A knowledge of the true God, and of his religion, this chieftain seems not to have as yet received. With him, on Slemish, in the county of Antrim, the saint suffered much, in the days of his captivity; and, near the mountain Mis, Milcho yet lived. St. Patrick must have given him offence, for becoming a fugitive slave; and, we are not enlightened, as to the hope of pardon from a former master, he seems to have entertained, and the still more sublime hope of converting that pagan chief to Christianity. But, the holy Apostle does not appear to have remained more than a few days<sup>54</sup> with Dichu. Leaving his bark on the sea-shore, and under care of that chief,<sup>55</sup> St. Patrick travelled inwards by land to seek his former master, Milcho,<sup>56</sup> who lived at a considerable distance. Our saint thus taking leave of Dichuo, who is said, by various old writers, to have been his first begotten in Christ, after having come to preach in Ireland; as he had purposed, Patrick journeyed through the lands of the Crutheni.<sup>57</sup> The saint hoped by his preaching, to subdue this man, likewise, to the sweet yoke of our Saviour.

<sup>47</sup> These are noted on the townland, so named, in the parish of Down, and barony of Upper Lecale. They are shown, on the "Ordnance Survey Townland Maps for the County of Down," Sheet 38. The most minute and accurate description of the locality and of the penitential stations will be found, in the Rev. James O'Laverty's learned work, "An Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. i., pp. 248 to 253.

<sup>48</sup> During a visit, paid to Saul and to this place, in May, 1874, the writer had an opportunity for seeing those springs, some of which are roofed overhead, and they are used, also, for bathing purposes. Relations of many cures effected there are told by Catholics, living in the neighbourhood. Here, too, is shown the chair or bed of St. Patrick.

<sup>49</sup> In the Latin Tripartite, he is noticed as "Mantes nomine."

<sup>50</sup> From such narratives as these, we may accidentally alight on an interesting fact or inference. It seems probable, no glass was in the window mentioned: it must have

been left open; for, it is not likely this wicked action could have been otherwise so readily perpetrated.

<sup>51</sup> See the Third Life, cap. xxxii., p. 23.

<sup>52</sup> It is compared to the punishment of Dathan and Abiron.

<sup>53</sup> See "Sexta Vita S. Patricii," cap. xxxiii., p. 72, and "Septima Vita S. Patricii," lib. i., cap. xlviii., p. 124. Hence arose a common proverb, among the Irish: *ní fíú a maoin mantei* (Mantes not worthy of his wealth). It is remarkable, that this legend is not to be found in the Irish version of the Tripartite Life.

<sup>54</sup> Some of St. Patrick's Acts—such as the Second and the Fourth Lives—have "non multis diebus."

<sup>55</sup> See the Third Life, cap. xxxiv., and the Fifth Life, lib. i., cap. xxix.

<sup>56</sup> See "Secunda Vita S. Patricii," cap. xxix., xxx., p. 14; "Tertia Vita S. Patricii," cap. xxxiv., p. 23; "Quarta Vita S. Patricii," cap. xxxiii., xxxiv., p. 39; "Quinta Vita S. Patricii," lib. i., cap. xxix., p. 49.

<sup>57</sup> Sometimes called *Criú na Cruithne*, or

The Crutheni,<sup>58</sup> or Cruithneach,—sometimes confounded by Colgan<sup>59</sup> with the Dal-Aradii<sup>60</sup> in general,—had settled in the northern parts of Ireland.<sup>61</sup> Those former people were Picts.<sup>62</sup> Although belonging to the same race, they must be distinguished, however, from the Picts of Northern Britain.<sup>63</sup> Ussher's opinion was, that those Crutheni possessed only the northern part of Dal-aradia,<sup>64</sup> or that tract, since called Clandeboy.<sup>65</sup> Dal-aradia<sup>66</sup> must not be confounded with the Dalriada region.<sup>67</sup> The former comprehended the South and South-East parts of Antrim County. Another writer thinks it included the greatest part—if not all—of Down County besides,<sup>68</sup> but, this is

“Country of the Cruithne.” These are thought to have been so called, from the Irish word *cruith*, meaning “colour,” as the Latin writers called them *Picti*, or *Pictores*, from the artificial colouring of their bodies. To the Albanian Picts, the latter terms have been applied, by Irish and classic authors; the native term, *Cruithne*, is used, however, by purely Irish writers, to express both the Albanian and Irish Picts. We know not, if the latter were accustomed to paint their bodies, as were those in Scotland. The Irish Picts have been called, *Y Gwydhyl Phichtiaid*, by the Welsh writers.

<sup>58</sup> The Second Life has this account: “Cumque vellet ire et visitare praedictum hominem Miliuc,” \* \* \* “relicta navi, coepit per terram iter dirigere ad regionem Cruthenorum, donec perveniret ad montem Miss.” See “Secunda Vita S. Patricii,” cap. xxx., p. 14. We find nearly the same words, in the Fourth Life. See “Quarta Vita S. Patricii,” cap. xxxiv., p. 39. The account, given by Probus, very nearly corresponds. See “Quinta Vita S. Patricii,” lib. i., cap. xxix., p. 49. Through an error of transcription, however, Egli appears, and not Mis, in this latter text. Egli is in the Connaught province. See “Quinta Vita S. Patricii,” n. 31, p. 63.

<sup>59</sup> See “Trias Thaumaturga.” The Second Life, n. 50, p. 19; the Third Life, n. 51, p. 32; the Fourth Life, n. 26, p. 49; the Fifth Life, n. 31, p. 63. In O’Flaherty’s marginal notes, to the copy of this work, in the Dublin Society’s Library, he follows Colgan.

<sup>60</sup> They were called after Fiacha Araidhe, a king of Ulster, who flourished A.D. 236. See “Annales Tigernaci,” p. 42. Dr. O’Conor’s “*Rerum Hibernicarum Scriptores*,” toms ii.

<sup>61</sup> Among other northern tribes, converted by St. Patrick, those of the *Cruithne* and *Dalnaraide* are distinguishably mentioned, in the Third Life, cap. lvii., p. 25. Therefore, although the Crutheni lived in a part of Dal-Aradia, it is thought, by Dr. Lanigan, that they did not occupy the whole of it. There was a tribe, or a people, called Dal-aradians, supposed to have been quite distinct from them. Some of the Crutheni might, perhaps, have been found in other parts of Ulster. The Tripartite Life mentions a place, called *Dun-cruthen*, or the

“Fort of the Cruithne,” and it apparently was in the district, now called Coleraine barony. See “Septima Vita S. Patricii,” lib. ii., cap. cxxv., p. 146, and n. 187, p. 181. The “Book of Lecan” states, that there was a place in Dal-Araidhe, called *Δεσ να ν-ινγεσνν*, or “Mount of the Maidens.” From this, the maidens, given by Heremon to the Cruithne, took their departure for Albain, fol. 141.

<sup>62</sup> The “Chronicon Pictorum,” published by Innes, makes allusion to the Picts of Ireland. See “Critical Essay,” vol. ii.

<sup>63</sup> As Bede tells us, some of the Picts touched at Ireland, before they occupied the northern parts of Great Britain. See “Historia Ecclesiastica Gentis Anglorum,” lib. i., cap. i., p. 23.

<sup>64</sup> See “Primordia,” cap. xvii., pp. 1019, 1047.

<sup>65</sup> That district, alluded to by Ussher, is what has been denominated North Clandeboy. It was so called, as distinguished from South Clandeboy. This latter lay in the county of Down. It extended from Carrickfergus Bay, and from the River Lagan, westwards to Lough Neagh. It consequently contained the baronies of Belfast, of Massarene, and of Antrim. See Dubourdieu’s “Statistical Survey of Antrim,” chap. i., sect. i., p. 3.

<sup>66</sup> This extended, it is said, from Newry, to Sliabh Mis, now Slemish, in Antrim barony.

<sup>67</sup> This latter comprehended the North, North-West, and part of the South, in Antrim County. It has been called Reuta, likewise, and, by a corruption, “the Routs.” For a more particular description and historical notices of both territories, the reader is referred to Rev. William Reeves’ “Ecclesiastical Antiquities of Down, Connor and Dromore,” Appendix FF, Dalriada, and GG, Dalaradia, pp. 318 to 348.

<sup>68</sup> See Harris’ Ware, vol. i., “Archbishops of Armagh,” p. 8. Also, “Antiquities of Ireland,” p. 48, vol. ii.

<sup>69</sup> The Rev. Dr. Reeves supposes, that the more extensive application of name, as given in O’Flaherty’s “Ogygia,” pars. iii., cap. xviii., p. 190, must apply to Fiacha Araidhe’s descendants, rather than to Dalaradia, which as a territorial designation referred to a northern portion, now nearly



very questionable.<sup>69</sup> According to a statement of Ussher,<sup>70</sup> Dalrieda stretched about thirty miles from Glenfinnaght—one of the Glynnnes in the eastern part of Antrim County—to the Bush River.<sup>71</sup>

In some accounts we read, that Milchuo was a man of very avaricious disposition, and desirous, on every occasion, to increase his wealth. Hence, we are told, that St. Patrick brought with him a quantity of gold, to please the dynast, who feared, that his efficacious preaching and gift of miracles should soften an obdurate heart, and withal Milchuo disdained to receive the doctrine of one, who in former times had been his slave. Thus, the force of human respect was added to a naturally cold, callous and pagan disposition; so that, the zealous labour and tender feelings of the holy missionary, for his old master, proved unavailing.<sup>72</sup> When Milchuo heard, that the Priest of the Most High was approaching, the wicked spirit urged him to a diabolical act. This child of perdition gathered together all his substance, his gold and silver, and cast them into the fire. Then throwing himself on the flames, he made himself an holocaust for the infernal demons.<sup>73</sup> In the townland of Killicarn,<sup>74</sup> and parish of Skerry, there is a large rath, under which are some beehived erections, constructed in a Cyclopean manner, and this is popularly believed to have been one of Milchuo's residences. The holy prelate, beholding from the neighbouring mountain of Mis<sup>75</sup> the deadly end of that wicked prince, saw his soul in the form of a fiery serpent plunged into hell. For two or three hours remaining silent, and contemplating the infinite depths of the judgments of God, with heavy tears and sighs, St. Patrick at length uttered these words:—"The posterity of this king, who, lest he should believe in the Creator of heaven, and earth, hath thus doubly damned himself, shall not inherit his kingdom, but shall be bound in servitude that never may be loosed." All this came to pass, according to the word of the man of God. For none of his race ascended after him, to the throne of his kingdom; but, in a short time, all his generation quickly perished, from the face of the earth, by the sword, or by famine, or in captivity, and in the lowest servitude. Thus, the Lord visits the sins of the fathers on their children; and, thus, the axe is applied to the tree of death, lest it should bring forth branches of iniquity.<sup>76</sup> However, there seems to be an inconsistency, in the Tripartite Life of our saint, in common with other Lives, relating this prediction. For, it makes Guasact,<sup>77</sup> afterwards a holy bishop at Granard,<sup>78</sup> the son of this

conterminous with the modern diocese of Connor. The king of Dalaradia was excluded, from most of the present county of Down; while, the Irish Annals frequently represent Dalaradia, as a territory, independent of Ulidia.

<sup>70</sup> See "*Primordia*," cap. xvii., p. 1029.

<sup>71</sup> See the Rev. Mr. Dubourdieu's excellent work, "*The Statistical Survey of the County of Antrim*," chap. i., sect. i., p. 4. This writer extends the Routs—supposed to be the old Dalrieda—more to the west, or so far as the Bann River. See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. v., sect. iii., nn. 24, 25, pp. 217 to 219.

<sup>72</sup> "*The Disbelief of Milcho*" is elegantly versified, in Aubrey De Vere's "*Legends of St. Patrick*," pp. 3 to 25.

<sup>73</sup> Yet it is more probable, that by some accident, this fire had broken out; if, indeed, we are to credit the account. Such a misfortune might have been attributed to

Milchuo's discourtesy towards St. Patrick. See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. v., sect. iii., n. 26, p. 219.

<sup>74</sup> It is shown, in the barony of Lower Antrim, and on the "*Ordnance Survey Townland Maps for the County of Antrim*," Sheets 28, 29.

<sup>75</sup> The Tripartite states, that St. Patrick proceeded past the northward side of Sliabh-Mis, and that there was a cross, in the place where he stood, while beholding this conflagration.

<sup>76</sup> See "*Sexta Vita S. Patricii*," cap. xxxvi., pp. 72, 73. "*Septima Vita S. Patricii*," lib. i., cap. i., p. 125. See, also, Miss Cusack's "*Life of St. Patrick*," pp. 282, 283.

<sup>77</sup> His festival is observed, at the 24th of January.

<sup>78</sup> In Tirechan's list of St. Patrick's disciples, we find a Gosachus, who was, perhaps, the same person as Guasactus.

Milcho, and, it places two noble and virtuous sisters<sup>79</sup> of his, both virgins, and each one called Emeria,<sup>80</sup> in the nunnery of Clonbrone, near that town.<sup>81</sup> These are said to have received the grace of baptism; as the roses spring from thorns, so were they fairest of flowers, and from a parent stock the most repulsive.

Then, the saint returned southwards, unto the house of Dichu. There he abided for some days. By preaching the Christian faith, and by working signs and miracles, he profited many people in this part of Ulidia. Dichuo is said to have resided, in the plain of Inish,<sup>82</sup> whither St. Patrick returned. While he remained there preaching the Gospel, one of his chief converts is named Ross, or Rus,<sup>83</sup> son of Trichem. He lived in a town, called Derluss.<sup>84</sup> Afterwards, it was known as Inreathan,<sup>85</sup> and now distinguished by the modern denomination of Bright.<sup>86</sup> The Tripartite Life calls it Brettan.<sup>87</sup> This was a castle and a gentleman's seat, in Colgan's time.<sup>88</sup> It lay southwards, from Downpatrick, and there, Bishop Loarn<sup>89</sup> was buried.<sup>90</sup> It is stated, that Rus was very old, when St. Patrick came to visit him, and that he was warned, by the latter, in these words: "Why strive you for this life, which is passing away from you? for, all your senses are failing you: your eyes are becoming dimmed; your ears scarcely hear; your tongue hardly enables you to speak; the number of your teeth is diminished; while, all your limbs are weak. Should I now renew your youth, would you believe?" At once, Rus replied, "Whosoever should restore me to the flower of youth must compel me to believe in his miraculous power." Then, Patrick prayed, and Rus became a young man, handsome and robust. This chief not only believed himself, but three of his sons, and a great number of persons besides, received the grace of baptism. Whereupon, the Apostle said to him: "A choice is now given to thee; hadst thou rather live a long time, in this life, or go immediately to heaven?" Rus replied, "I desire to enter heaven, at once." Then, after receiving Holy Communion, he went to eternal rest.<sup>91</sup>

While St. Patrick remained in this part of the country, sowing the seed of evangelical doctrine, he became acquainted with a youth, named Mochua, or Mochoe;<sup>92</sup> and, by Divine inspiration, he knew this disciple should prove a chosen vessel of election. This holy youth was only a swineherd,<sup>93</sup> but, he

See Ussher's "Primordia," cap. xvii., p. 951.

<sup>79</sup> Milchuo is said to have had a remarkable vision, indicating their future sanctity. See the Second Life, cap. xv., p. 12; the Sixth Life, cap. xiv., p. 67.

<sup>80</sup> These are venerated, on the 11th of December.

<sup>81</sup> Jocelyn has those two Emerias of Clonbrone, but he makes no mention of Guasact. See "Sexta Vita S. Patricii," cap. xxxvi., p. 73. Also, "Septima Vita S. Patricii," lib. ii., cap. xxx., p. 133, and nn. 65, 66, p. 176. *Ibid.*

<sup>82</sup> The Second Life has "campum Inish ubi Dichu erat." See "Vita Secunda S. Patricii," cap. xxx., p. 14. The same name occurs in the Fourth Life. See, "Quarta Vita S. Patricii," cap. xxxvi., p. 39.

<sup>83</sup> The Third Life represents him as being "valde senex," at this time. Jocelyn says: "Erat prædicto Dichu germanus carne, Rus nomine."

<sup>84</sup> Durlas is translated "a strong fort," by Dr. O'Donovan. It is Anglicised, Thurles,

<sup>85</sup> This was an earthen rath, now probably occupied, by the old Anglo-Norman castle of Bright. See Rev. James O'Lavery's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. i., p. 148.

<sup>86</sup> This, the native parish of Rev. James O'Lavery, is very fully described, in the work previously quoted. See pp. 137 to 165.

<sup>87</sup> See the Seventh Life, lib. i., cap. lii., p. 125.

<sup>88</sup> See *ibid.*, nn. 1, 37, pp. 169, 172.

<sup>89</sup> His feast was kept, on the 11th of September. A curious legend is told regarding him.

<sup>90</sup> See the Second Life, cap. xxx., xxxi., p. 14.

<sup>91</sup> See the Third Life, cap. xxxiii., p. 23; the Fourth Life, cap. xxxvi., xxxvii., p. 39; the Fifth Life, lib. i., cap. xxix., xxx., p. 49; the Sixth Life, cap. xxxiv., xxxv., p. 72; the Seventh Life, lib. i., cap. li., lii., p. 125.

<sup>92</sup> His feast occurs, at the 23rd of June.

<sup>93</sup> On this account, the church of Mahee,

embraced willingly the Apostle's doctrine. The saint himself baptized Mochoe, and taught him his earliest lessons.<sup>94</sup> On this first occasion, and after his baptism, St. Patrick taught Mochoe,—or as Jocelyn calls him Mochua,—the alphabet.<sup>95</sup> This was perhaps the Roman alphabet, and for the purpose of his disciple learning Latin.<sup>96</sup> But, even in pagan times, besides the Ogham characters,<sup>97</sup> and various old inscriptions,<sup>98</sup> regarding which such a diversity of opinion prevails; the old Irish alphabet had been in existence, and it was called Bethluisnon.<sup>99</sup> This, probably not unlike in form, had quite a different construction from the Roman, and a smaller number of letters. The youth, as we are told, within the compass of one month, learned all the Psalter, and before the year came to an end, he attained a complete knowledge of the holy Scriptures. After some time, as St. Patrick passed by that place, Mochua repaired to him. While both talked of Divine matters, a pastoral staff, and sent from heaven, fell between them.<sup>100</sup> With great joy for that miraculous gift, Patrick turned towards Mochua, and said to him: "Know, my dearest child, that by this pastoral staff, you are designed to take upon yourself the charge of souls."<sup>101</sup> Therefore, although much against Mochoe's will, St. Patrick promoted him to Holy Orders. In fine, our saint installed Mochua as Bishop of Endruim.<sup>102</sup> This holy prelate did great good, in the Church of God, by means of his pure conversation, and singularly sublime doctrine. He ascended to the Omnipotent, being covered with the ornaments of rare virtues, and with the glory of many miracles.<sup>103</sup>

The Monarch Laogaire, to keep his subjects in awe, and in subjection, constrained all his subordinate princes, and great chiefs, to give him hostages, so as to ensure their loyalty. Among others, he had Dichu's sons held as pledges, for their father's fidelity. King Leogaire, who was wholly addicted

of which Mochua was first pastor, afterwards sent the annual tribute of a swine, to the church of Downpatrick.

<sup>94</sup> The second Life of St. Patrick says "baptizavit eum ac totodidit, et dedit ei Evangelium, et *Minister*." See "*Secunda Vita S. Patricii*," cap. xxxii., p. 14. Colgan interprets the *Minister*, to mean, either a Liturgical Book, or a Chrismal, in which holy oils are kept. See n. 56, p. 20. *Ibid.* The Tripartite, having mentioned the baptism, instruction in letters, and clerical tonsure, afterwards adds: "Reliquit discipulo vir Dei sacrum Evangeliorum codicem, cum aliis sacri ministerii utensilibus." See "*Septima Vita S. Patricii*," lib. i., cap. liii., p. 125. Hence, it would seem, the latter presents were some sort of sacred vessels.

<sup>95</sup> From the mention often made of St. Patrick having given alphabets to his Irish disciples, being unacquainted with the Irish language, and knowing little of Irish history, the Bollandists rashly concluded, that alphabetic writing was unknown in Ireland, until after the arrival of St. Patrick. See "*Acta Sanctorum*," tomus ii., Martii xvii. De S. Patricio Episcopo, &c. *Commentarius prævius*, sect. i., num. 4, 5, 6, pp. 516, 517.

<sup>96</sup> The Bollandists' argument, denying to the Irish before St. Patrick's time the use of letters, is like that of an Arab, who, on being told, that the Europeans cannot read

Arabic books, without being taught their letters, would thence conclude, that the Europeans had no letters of their own.

<sup>97</sup> See Harris' Ware, vol. ii., "*Antiquities of Ireland*," chap. iii.

<sup>98</sup> Thus, Mr. Tighe has published an inscription in alphabetic characters, prior to the period of Christianity in Ireland, in his "*Statistical Survey of the County of Kilkenny*," part iii., sect. 19, p. 622.

<sup>99</sup> See Vallancey's "*Collectanea de Rebus Hibernicis*," vol. iv. A Vindication of the Ancient History of Ireland, chap. v.

<sup>100</sup> The Second Life inserts these Irish words: *Isi sin inditchech Mochoe Noendroma*, thus Latinized by Colgan: "*Iste est volatilis S. Mochaii Dendromensis*." See n. 57, p. 20.

<sup>101</sup> This was afterwards known, as the "flying staff," and it was preserved as a precious relic, in the church of Mahee.

<sup>102</sup> By some writers, this place has been confounded with Antrim; but, in reality, it was Island Mahee—called after this saint—and situated near the north-western shore of Strangford Lough. By an artificial causeway, that island, and only of late years, has been joined to the mainland.

<sup>103</sup> He died on the 23rd of June, A.D. 494 or 496. See O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 158 to 161. Also, Colgan's "*Trias Thaumaturga*." "*Secunda Vita S. Patricii*," n. 55, p. 20. Likewise, "*Acta Sanctorum Hiberniæ*," xxix. Ja-



to superstition and idolatry, soon heard, that Dichu and all his family had been converted to the Christian Religion. The chief monarch thereupon fell into a great rage, and inveighed against Dichu, while commanding that his two sons, who were hostages, should be put to death. The monarch is said to have kept drink from them, that they might thus die of thirst. Knowing, by a Divine revelation, that most cruel command, Patrick informed Dichu about it, and advised him, to procure a delay of ten days, so that he might interview King Leogaire. This the monarch would not allow, but gave orders instead for the death of his hostages. St. Patrick had recourse to his wonted weapon of holy prayer. The night following, an Angel, coming into their presence, presented to the young nobles some strengthening liquor, that quenched their thirst. What is far more strange, it extinguished in them all appetite for drinking. Within a few days, that Angel came again, and released them, on account of St. Patrick's intercession.<sup>104</sup>

## CHAPTER IX.

THE HOLY APOSTLE RESOLVES ON SETTING OUT FOR TARA—HIS JOURNEY THITHER—HE PROCEEDS TO SLANE—KING LAOGHAIRE AND HIS MAGICIANS—THE DRUIDS—THE FEIS OF TARA—ANTIQUARIAN REMAINS THERE—THE HYMN ATTRIBUTED TO ST. PATRICK, ON APPROACHING TARA—HE APPEARS BEFORE THE ASSEMBLY—HERCUS OR ERC DOES HONOUR TO THE SAINT—DUBTACH, THE CHIEF POET, BECOMES A CONVERT—ARTS OF THE MAGICIANS—HOW KING LAOGHAIRE RECEIVES THE TIDINGS OF SALVATION—THE SHAMROCK.

It is generally thought, that St. Patrick's Northern mission occupied the latter part of A.D. 432. When Easter approached the year following, he resolved on assisting at a great Festival or Convention, then held at Tara. Accordingly, he took leave of Dichu, and he left Ulidia. The holy man sailed southwards, with favouring winds, until he entered a harbour, called Colbdi,<sup>1</sup> now supposed to be identical with Colp, or Colpe,<sup>2</sup> near the embouchure of the River Boyne. Our antiquaries relate, that it obtained such a name from Colpta,<sup>3</sup> the son of Milesius. There, according to some accounts, leaving St. Luman, or Loman,<sup>4</sup> to keep watch over the vessel, St. Patrick hastened to the interior country, and on foot,<sup>5</sup> to preach the Gospel.<sup>6</sup> He appears to have

nuarii, where occurs the *Vita S. Gildæ Badonici*, n. 13, p. 189.

<sup>104</sup> The Third Life states, they were only released, when St. Patrick came to Tara. See cap. xxxv., p. 24. See, likewise, "*Sexta Vita S. Patricii*," cap. xxxvii., xxxviii., p. 73. Also, "*Septima Vita S. Patricii*," lib. i., cap. liii., p. 125, and Miss Cusack's "*Life of St. Patrick*," p. 384.

CHAPTER IX.—<sup>1</sup> In the Second Life, cap. xxxiv., p. 15, the port's denomination is *Colpdai*. In the Fourth Life, cap. xxxix., p. 49, we read *Inver-Colpoe*. The Tripartite Life of St. Patrick has *Inbher-Colptha*, and again *Inbhear-Boinne*, or "mouth of the Boyne," as the landing-place. See "*Septima Vita S. Patricii*," lib. i., cap. liii., p. 125, and lib. ii., cap. i., p. 129.

<sup>2</sup> A parish, in the barony of Duleek, and county of Meath. See Rev. A. Cogan's "*Diocese of Meath, Ancient and Modern*," vol. i., chap. xxx., pp. 177, 178.

<sup>3</sup> He was the brother of Erimon and Eber,

and he is said to have been drowned here, A.M. 3500.

<sup>4</sup> See "*Septima Vita S. Patricii*," lib. i., cap. lv., p. 125. His feast has been assigned, to the 11th of October.

<sup>5</sup> These words, "*pedestri itinere*," occur in the Second Life, cap. xxxiv., p. 15, and in the Fifth Life, lib. i., cap. xxxiii., p. 50. These are better authorities, than the Third Life of St. Patrick, or the Sixth Life. Their writers make St. Patrick and his company travel in a chariot. See "*Tertia Vita S. Patricii*," cap. xxxvi., p. 24, and "*Sexta Vita S. Patricii*," cap. xxxix., p. 73.

<sup>6</sup> According to some of St. Patrick's Acts, such as the Third Life (cap. xxxvi., p. 24), and the Sixth Life (cap. xxxix., pp. 73, 74), during this journey, the Apostle met St. Benignus and his family; but, other Acts place this event, previous to his arrival in the North, as we have already seen. This inversion may be owing, however, to some inadvertence, on the writer's part, or

journeyed along the river, probably on the northern banks, and by those huge burial pyramids,<sup>7</sup> which were of historical notoriety in his time, although so much mystery, in reference to them, prevails in our days.<sup>8</sup> This excursion led him onwards, through the fertile and spacious plain of Breagh, to Ferta fer Feic,<sup>9</sup> the ancient name for Slane. There he pitched a tent.<sup>10</sup> At that time, the solemn feast of our Saviour's triumphant Resurrection approached. Saint Patrick had determined to celebrate it at Slane, and with great solemnity. He resolved, likewise, on preaching the Kingdom of Heaven, and on administering the sacrament of holy Baptism, to increase the number of the faithful. It is said, that the eve of Bealtine fell on Holy Saturday evening, that very year.<sup>11</sup> Now, it was the custom, established by the Magi and also by royal decree, in ancient Ireland, that each year,<sup>12</sup> or according to other accounts, every three years,<sup>13</sup> that a great fire-festival should be celebrated.<sup>14</sup> Among other ordinances, it was provided, that all fires must be extinguished, and none were to be lighted, until the Druids had first kindled their ritual fire, at Tara, with the usual formalities.<sup>15</sup> Unacquainted with, or rather we may suppose, despising this pagan usage,<sup>16</sup> St. Patrick resolved on celebrating the festival of Easter, before he proceeded further. All the Lives agree in stating, that the Paschal fire was lighted on the evening of that day,<sup>17</sup> when St. Patrick arrived at Slane. The holy man desired to celebrate this great Christian festival, and in a manner conformable to Church usages. The position was a commanding one, and hence the fire shone brightly, as viewed from the royal residence, on the Hill of Tara, and

on that of a copyist. This order, too, seems contradicted, by the tenor of St. Patrick's journeyings.

<sup>7</sup> The most celebrated of these is Brugh na Boyne, or the Brugh on the River Boyne, near Stackallen bridge, county of Meath. The "Book of Lecan" states, that Daghdha Mor, *i.e.*, "the great good Fire"—so called from his military ardour—and for eighty years King of Ireland, had three sons, Ænghus, Ædh and Cernad. These were all buried, at Brugh na Boyne, where the great mound, called Sidh-an-Bhrogha, was raised over them, as a monument. See fol. 279, p. b, col. 2. Some of those monuments, ascribed to the Tuatha-De-Danann colony, are yet to be seen at Drogheda, New Grange, Dowth and Knowth. For a curious account of the pagan cemeteries of Ireland, see Dr. Petrie's "Ecclesiastical Architecture of Ireland," part i., sect. iii., pp. 97 to 109.

<sup>8</sup> To Sir William R. Wilde's admirable work, "The Beauties of the Boyne, and its Tributary, the Blackwater," chap. viii., pp. 184 to 211, the reader is referred, for fuller particulars, in reference to those remains. Beautiful and accurate illustrations accompany the descriptions. In the "Leabhar na h-Huidhre," there is a history of the great pagan cemeteries of Erin, and an account of the various old books, from which this tract, and other pieces were compiled.

<sup>9</sup> This Irish denomination is rendered by Colgan, "fossæ, sive sepulchra virorum Feic;" and, these were so called, because the servant of a Dynast, named Feic, had dug deep trenches or moats there for the interment of slain bodies. See Second Life, cap. xxxiv., p. 15, and n. 60, p. 20.

<sup>10</sup> According to some writers. See the Fourth Life, cap. xxxix., p. 40, and the Fifth Life, lib. i., cap. xxxiii., p. 50.

<sup>11</sup> The latest day, at present, on which Easter Sunday falls is the 26th of April. Bealtine was held on the 1st of May, according to different authorities, and this causes an apparent discrepancy in the narrative. See Patrick Kennedy's "Legendary Fictions of the Irish Celts," pp. 331, 332, and note.

<sup>12</sup> See "Quinta Vita S. Patricii," lib. i., cap. xxxv., p. 50.

<sup>13</sup> According to Dr. Geoffrey Keating. See his "History of Ireland."

<sup>14</sup> The Second Life contains the following Irish words: *Ísisin indaimsir sindam dorighnedhned feis Temradhi la Leogaire mac Neill et la firu Ereann*, cap. xxxiv., p. 15. They are thus Latinized by Colgan: "Istud erat tempus et hora, qua celebrabantur encoenia Temoriana per Leogarium filium Neill, et per populos Hiberniæ."—*Ibid.*, n. 61, p. 20.

<sup>15</sup> The Third Life calls this great solemnity the "Feis-Temrach." See cap. xxxvii. Jocelyn calls it, by the name "Rach." See Sixth Life, cap. xl., p. 74. Elsewhere, Colgan could not find such a festival, mentioned by Irish writers; however, he thinks Jocelyn confounds this Rach, with Cruach, in reference to the chief idol of the pagan Irish Crom Cruach. See n. 43, p. 100. By "encomia Temorenensia," Colgan means "nuptias Temorenenses."

<sup>16</sup> See Harris' Ware, vol. i., "Archbishops of Armagh," p. 14.

<sup>17</sup> Hence, Jocelyn was not wrong in saying, that his arrival took place on Holy

it was seen by many persons.<sup>18</sup> The remarkable burgh and buildings,<sup>19</sup> around Tara Hill, were full in view, likewise, to St. Patrick and his companions, who stood on the Hill of Slane, which rose immediately over the Boyne Water.

The celebrated Cormac Mac Airt, who reigned as Ard-Righ of Erin, in the third century,<sup>20</sup> was renowned for his munificence, learning, and valour.



Church at Tara Hill, County of Meath.

He is said to have erected many of the finest forts and houses, on the Hill of Tara ;<sup>21</sup> so that, in St. Patrick's time, from whatever side approached, it presented an imposing and a splendid appearance.<sup>22</sup> Now were the provincial kings, the higher chiefs, the bards, the ollamhs, and other representatives of classes, assembled in great force. Among the most influential persons present were the priests, state-councillors and judges of the pagan Irish, called Magi, or Diviners. It is probable, we should seek for their remote origin and superstitions, in the history and habits of the ancient Chaldeans, Medes, Persians, and other Eastern people.<sup>23</sup> Among these, their priests were called Mog, or Mag, while the Greeks and Latins have noticed them as Magi.<sup>24</sup> Sun-worship must have prevailed among them, as also among the Gentile Irish ;<sup>25</sup> and, fires were lighted, as a part of their religious

Saturday. See "Sexta Vita S. Patricii," cap. xl., p. 74.

<sup>18</sup> See Second Life, cap. xxiv., p. 15.

<sup>19</sup> In November, 1837, appeared the "History and Antiquities of Tara Hill," by Doctor Petrie. To adopt the language of Doctor Stokes, in his genial and admirable Life of the author, this work "forms the key to all the reliable ancient history of the country."

<sup>20</sup> From A.D. 227 to 226, according to the Four Masters.

<sup>21</sup> Of the former structures, only traces of foundations and mounds now remain. These have been most ingeniously described, if not actually identified, with former his-

toric erections, by Dr. Petrie.

<sup>22</sup> From a photograph, kindly lent by Miss Cullen, of Tara Hall, William F. Wakeman has drawn on the wood an eastern view of the church, at Tara. It was engraved by Mrs. Millard, and it serves for the accompanying illustration.

<sup>23</sup> An interesting account of their Magi, their Hierarchy, Rites and Religious Belief, as also of their old Books, Habits and Temples, will be found in Rev. Dr. Thomas Hyde's "Historia Religionis Veterum Persarum, eorumque Magorum," &c., cap. xxviii., xxix., xxx., xxxi., pp. 348 to 386.

<sup>24</sup> See *ibid.*, cap. xxxi., pp. 372, 373.

<sup>25</sup> To this custom, St. Patrick himself



ceremonial, at stated times. The moon, and most probably the stars, were also objects of veneration. Even the wind or air were held in awe, by the Pagan Irish.<sup>26</sup> Well-worship was likewise a prevalent superstition. Some, who adored water as a propitious element, considered fire as a bad one. We read, too, of Oriental contests, between worshippers of fire and of water.<sup>27</sup> Through the British Islands and through ancient Gaul, they were known from pre-historic times, the name Magi having been substituted for that of Druid.<sup>28</sup> Unquestionable evidence,<sup>29</sup> taken from Greek and Latin classical writers,<sup>30</sup> assures us, that the Celtic Druids were imbued with a knowledge of letters,<sup>31</sup> and that they entertained some enlightened ideas, regarding a Supreme Being and the soul's immortality.<sup>32</sup> In many particulars, relating to power and jurisdiction, as also in the use of writing, the Irish differed from the Gaulish and British Druids.<sup>33</sup> This name, *Druidheadh*, is used only by the modern Gael, to signify a wizard or magician.<sup>34</sup> Among the Irish, at least, the Druids are supposed to have had a regulated hierarchy, from the Arch-Druid to inferior classes of Priests.<sup>35</sup> The belief, peculiar rites, ceremonies and social state of the Druids—especially in Ireland—has furnished a curious subject for speculation, to many of our native writers. Thus, Toland, Wood,<sup>36</sup> D'Alton,<sup>37</sup> and others, have sought to unveil their mysteries; yet, it must be confessed, much remains still to be known, regarding them. It has been supposed,<sup>38</sup> they preserved the ancient patriarchal religion, derived from Abraham, with little or no idolatry. According to others, however, they were very gross idolaters;<sup>39</sup> and, proof of this seems to be furnished, in the rude monuments and records, that are connected with Irish

seems to allude, in his Confessions, when he says, "Sol iste, quem videmus, illo jubente, propter nos quotidie oritur: sed nunquam regnabit, neque permanebit splendor ejus; sed et omnes, qui adorant eum, in pœnam miseri malè devenient."—Cap. v., num. 24, p. 209. Villanueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c.

<sup>26</sup> See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xvi.

<sup>27</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. v., n. 43, pp. 226, 227.

<sup>28</sup> In connexion with this subject, an interesting tract has been lately published by Henri Gaidoz: "Esquisse de la Religion des Gaulois avec un Appendice sur le Dieu Encina." It first appeared in "Encyclopédie des Sciences Religieuses," tome v. It has been separately re-issued at Paris, 1879, in 8vo. The "Revue Celtique," and that highly interesting folk-lore periodical, "Mélusine," edited by the same writer, have very curious notices of old Celtic mythology.

<sup>29</sup> See the learned Anthony Wood's First Dissertation, in "Historia et Antiquitates Universitatis Oxoniensis," vol. i., pp. 1 to 3. Oxonii, 1674, fol.

<sup>30</sup> Especially from Cæsar, Strabo, Diodorus Siculus, Pomponius Mela and Ammianus Marcellinus.

<sup>31</sup> See Cæsar, "De Bello Gallico," lib. vi.

<sup>32</sup> The poet Lucan has such an allusion,

when referring to the Druidic rites and belief:—

"Nemora alta remotis  
Incolitis lucis; vobis auctoribus umbræ  
Non tacitas Erebi sedes, Ditisque profundi  
Pallida regna petunt; regit idem spiritus  
artus  
Orbe alio. Longæ, canitis si cognita, vitæ,  
Mors media est."

—In "Bello Pharsaliæ," lib. i., ll. 453 to 458.

<sup>33</sup> See Rev. Henry Rowland's "Mona Antiqua Restaurata," sect. ix., pp. 107, 108. Dublin Ed., 1723. 4to.

<sup>34</sup> See Daniel Wilson's "Archæology and Prehistoric Annals of Scotland," part ii., chap. viii., p. 345.

<sup>35</sup> See John Toland's "Critical History of the Celtic Religion and Learning: containing an account of the Druids; or the Priests and Judges, of the Voids, or the Diviners or Physicians; and of the Bards, or the Poets and Heralds; of the Ancient Gauls, Britons, Irish and Scots." Letter I., sect. iii., p. 49. Edinburgh, 1815. 8vo.

<sup>36</sup> See Wood's "Inquiry concerning the Primitive Inhabitants of Ireland," pp. 159 to 180. Cork. 8vo, 1821.

<sup>37</sup> See John D'Alton's "Essay on the Ancient History, Religion, Learning, Arts and Government of Ireland," in "Transactions of the Royal Irish Academy," vol. xvi., part i. Period the First, sect. iii., pp. 79 to 95.

<sup>38</sup> By Dr. Stukeley.

history and archæology. The name of *Beallinne*, applied to the first of May,<sup>40</sup> with many similar etymologies, and traditional accounts,<sup>41</sup> sufficiently demonstrate, that in the time of heathenism, fire was a chief object of some mysterious worship in Ireland. Again, it must be observed, we have little evidence, from Celtic tradition, to preserve a distinction between the pantheistic creed of the Arian races, and the spells or superstitions of Allophylian aborigines.<sup>42</sup> However, the Magi were the Celtic priests, in Wales and Ireland, before the introduction of Christianity.<sup>43</sup> Their institutions and rites are thought to have prevailed, earlier in Ireland, than in Britain and on the Continent, where their system was distinguished as Druidism; and, it seems probable, that after its extinction here, the terms, Druids and Druidism, recoiled upon our island.<sup>44</sup> The system was not known in Germany.<sup>45</sup> In these islands, we are informed, that the Island of Anglesey was a chief seat of their mysteries; and, many curious monuments, illustrative of their usages, have been there discovered.<sup>46</sup> Our Irish Pagan ancestors believed in the existence of a sort of *genii*, or fairies, called *Sidhe*; <sup>47</sup> nor has this popular superstition altogether died out, even in the present century. These spirits were supposed to inhabit pleasant raths, hills, and romantic places.<sup>48</sup>

The strange and forbidden fire, lighted on the Hill of Slane, was a subject for astonishment to all who beheld it. In full court, and surrounded by his notables, at Tara, the Monarch Laoghaire enquired, and with extreme vehemence, about this man, who had dared to violate their old and honoured custom, and who had presumed to introduce such an innovation.<sup>49</sup> The Druids or enchanters are said to have practised the art of pseudo-prophecy,<sup>50</sup> and they told him, if that fire, which the stranger had lighted, were not put out,

<sup>39</sup> See the "London Magazine," October, 1751, p. 464.

<sup>40</sup> See General Vallancey's "Vindication of the Ancient History of Ireland," p. 394.

<sup>41</sup> See "Irish Folk-Lore," By Lagenisus, chap. xxiii., pp. 182 to 197.

<sup>42</sup> See Daniel Wilson's "Archæology and Prehistoric Annals of Scotland," part ii., chap. viii., p. 345.

<sup>43</sup> See Mr. James Ferguson's beautifully-illustrated work, "Rude Stone Monuments in all Countries, their Age, and Uses." Introductory chapter, pp. 5, 6.

<sup>44</sup> See Campbell's "Strictures on the Ecclesiastical and Literary History of Ireland," p. 67.

<sup>45</sup> See Cæsar, "De Bello Gallico," lib. vi.

<sup>46</sup> See Rev. Henry Rowland's "Mona Antiqua Restaurata," sect. viii., ix., pp. 53 to 112.

<sup>47</sup> See "Tertia Vita S. Patricii," cap. xlviii., p. 25.

<sup>48</sup> Roderick O'Flaherty observes, that the old Irish knew of no such beings as Jupiter, or other gods, worshipped by the ancient Romans. He concludes thus: "Unde colligendum Hibernorum numina fuisse deos Topicos, sc. montanos, campestris, fluviales, aequoreos, et id genus alios locorum genios." See his "Ogygia," pars. iii., cap. xxii., pp. 199 to 201.

<sup>49</sup> These incidents are thus alluded to in Aubrey De Vere's "Legends of St.

Patrick," in the opening to his poem, "Saint Patrick at Tara," p. 26:—

"The King is wroth with a greater wrath  
Than the wrath of Nial or the wrath of  
Conn!

From his heart to his brow the blood  
makes path,  
And hangs there, a red cloud, beneath  
his crown.

"Is there any who knows not, from south  
to north,  
That Laeghaire to-morrow his birthday  
keeps?

No fire may be lit upon hill or hearth  
Till the king's strong fire in its kingly  
mirth  
Up rushes from Tara's palace steep!

"Yet Patrick has lighted his Paschal fire  
At Slane—it is Holy Saturday—  
And bless'd his font 'mid the chanting  
choir!

From hill to hill the flame makes way.  
While the king looks on it his eyes with  
ire  
Flash red, like Mars, under tresses  
grey."

<sup>50</sup> Dr. Lanigan does not think, that they were endowed with any sort of prophetic gift, any more than the Jews, when they said of our Saviour: "If we let him alone in this

on that night, Patrick and his successors should hold sovereign power, not only over the "City of Kings," but, even over all Hibernia.<sup>51</sup> It is probable, those magicians had only the natural foresight to anticipate St. Patrick's final success, unless they energetically opposed this his first intrepid proceeding.<sup>52</sup> Their prophecy—if as such we can regard it—has been fully verified, in the spiritual light, which from that hour to this day, has burned on through so many vicissitudes of Ireland's history. The appearance and mission of our saint, at Tara, being the supreme effort of his life, so the accounts left to us, regarding them, have been overcrowded with popular fables, and these have even been confused in the records which remain. It was resolved, that signal vengeance be executed, on the transgressors of the law. Wherefore, the king, being greatly incensed, hastened with all expedition to quench St. Patrick's Paschal Fire, and he is said to have taken with him a number of chiefs, guards and Magi, when setting out for Slane. Horses and chariots were prepared for this expedition.<sup>53</sup> One account has it, that his retinue consisted of thrice nine, that is twenty-seven chariots.<sup>54</sup> His Magicians<sup>55</sup> had asserted, that number was fortunate, and prosperous. These Magi had proposed to dispute with the saint. At sight of all the chariots coming, the holy man sung that verse of the Psalm: "Some trust in chariots, and some in horses, but we will call upon the name of the Lord our God."<sup>56</sup> When the king came near to the place, Fearta da Feic,<sup>57</sup> where Patrick had kindled his fire, the Magi, through advice given, prevented their monarch from honouring the saint, by approaching him, as if it would be a humiliating acknowledgment of supremacy or reverence. Therefore, he sent messengers to the saint, and commanded him to make his appearance, before the royal presence. His Divine office being ended, the saint came. But, none of the courtiers, as the king had commanded, exhibited any reverence or honour, by rising up to salute St. Patrick, on his approach, except one Hercus, or Herc,<sup>58</sup> son of Dego. He rose, and saluted the saint, in a very marked manner.<sup>59</sup> The saint gave him his benediction, and promised him life everlasting. He also lived, it is said, to the ninetyeth year of his age, and died, A.D. 512,<sup>60</sup> or, as some state, A.D. 514.<sup>61</sup>

manner, all will believe in him; and the Romans will come and take away our place and nation." (John xi., 48.)

<sup>51</sup> See the Second Life, cap. xxxiv., p. 15, the Third Life, cap. xxxvii., p. 24, the Fourth Life, cap. xl., p. 40, the Fifth Life, lib. i., cap. xxxv., p. 50, the Sixth Life, cap. xl., p. 74, and the Seventh Life, lib. i., cap. lv., p. 125. See, also, Miss Cusack's "Life of St. Patrick," pp. 379, 380, 385.

<sup>52</sup> According to Probus, the Magi predicted regarding this fire: "nisi extinctus fuerit hac nocte, non extinguetur in æternum: insuper et omnes ignes nostrae consuetudinis superexcelleret: et ille, qui incendit eum, regnum tuum dissipabit."—"Quinta Vita S. Patricii," lib. i., cap. xxxv., p. 50. The other Lives substantially agree.

<sup>53</sup> The Latin Tripartite Life states, that the king came "in fine noctis," to Slane, or Ferta-fer-Feic. See Seventh Life, lib. i., cap. lvi., p. 126. The Irish Life, as published by Miss Cusack, has a like statement. See p. 385.

<sup>54</sup> According to Jocelyn.

<sup>55</sup> Among these, Lochu or Lochru and Lucamael are named, as chiefly advising the

monarch. They are represented, as uttering blasphemies against God.

<sup>56</sup> Psalm xix., 9.

<sup>57</sup> The Abbate D. Giacomo Certani adds, "ed è non molto distante a Temoria all' ora Città Reale," and then very incorretly follows, "e Metropoli della Conacia."—"Il Mosè dell' Ibernica, Vita del glorioso S. Patrizio, Canonico Regolare Lateranense, Apostolo, e Primate dell' Ibernica," Libro Quinto, p. 159.

<sup>58</sup> He died, on the 2nd of November, which is the date for his festival.

<sup>59</sup> A certain writer, called Anselm, who has recorded the Acts of a St. Fingar or Guignar, relates, that this holy man was converted by St. Patrick, on Holy Saturday. He is said to have been son to a certain King, Clito. It is related of him, that he, too, stood up to honour St. Patrick. Yet, the Acts of our national Apostle do not mention such a circumstance. St. Fingar and his martyr companions are venerated, at the 23rd of February.

<sup>60</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 166 to 169, and nn. (h, i, k, l.) *Ibid.*



This holy man received the grace of regeneration, and he led a life, conspicuous both for miracles and virtues. Afterwards, he became the first bishop, in the city of Slane. He departed to a better life, in the same city, of which he is the recognised patron. The legends of St. Patrick's Acts then give some wonderful accounts of Luchru's opposition,<sup>62</sup> and of a challenge to a contest, in which the Irish Apostle proved victorious.<sup>63</sup> The Lord magnified his servant, by sending earthquakes, lightning and thunder, to scatter the hosts of his enemies. The monarch, his queen, and others, who were in their train, felt terrified at those portents. Then, the queen,<sup>64</sup> falling prostrate before the saint, undertook on behalf of her husband, that he should yet adore the true Lord of all, and submit to the saint's directions. Patrick then praying to Almighty God, the vehement storm ceased, no further was life sacrificed, and the sky became serene. The king came, too, as the queen had promised, but covering, with the veil of a feigned humility, the obstinate malice of his heart. In show and outward adoration only, he acknowledged the sovereign majesty of God. He bent the knee, and there entreated Saint Patrick, that he would be pleased to come to his court, while Laoighaire promised, that for the future, he should be wholly directed and governed by the saint. Whereupon, the holy man condescended, to accept this invitation, although he was not ignorant of the king's deep and wicked dissimulation; for, the spirit of a Divine Revelation burned, within the soul of our Apostle. Notwithstanding, the deceitful king, being obdurate in his malice, took an apparently kind farewell of Patrick.<sup>65</sup> However, the monarch beset all the way, whereby the saint was to pass, so that he might be assassinated. With armed chariots, Laoighaire blocked up every passage

<sup>61</sup> See Ussher's "Primordia," cap. xvii., p. 1047, as also his "Index Chronologicus," at A.D. DXIV. If this account be true, according to Dr. Lanigan's computation, it will follow, that Herc could only have been about nine years old, at that time.

<sup>62</sup> The account of St. Patrick's contest with the Druids, at Tara, is related in Patrick Kennedy's "Legendary Fictions of the Irish Celts," pp. 322 to 325.

<sup>63</sup> Lochu is said to have attempted a flight into the air, after the example of Simeon Magus, to have fallen down to the ground, and to have broken his neck. Then, the king, attributing this calamity to St. Patrick's malediction, ordered his satellites to kill the holy man. The mangled remains of the magician who was named Lochu, in that part of the country, thus lay at the feet of St. Patrick. It is stated, that he was projected to earth, by a ball of snow, after the saint had prayed aloud, in presence of all the people. Anticipating their desperate intention, St. Patrick in a clear voice began to sing that verse of the psalm: "Let God arise, and let his enemies be scattered, and let them that hate him fly from before his face." (Psalms lxvii. 1.) Then, the Lord, the protector of his chosen ones in the time of need, saved from this angry multitude his faithful servant. Thus, as was said by the Prophet: "*The Lord shot forth his arrows, and he scattered them; he multiplied lightnings, and troubled them.*" Psalms xvii. 15. For, he sent among them, according to the prophecy of Isaiah, the spirit of giddi-

ness; and he set the idolater to war against the idolater, like the Egyptians against the Egyptians. Each man rushed on his fellow, and brother fought against brother, while the chariots and their riders were cast to the ground and overturned. Several men were slain, and hardly did the rest escape with life, to a neighbouring hill, called Moduirm. On William Larkin's fine map of the County of Meath, published in 1812, the hills about Slane are very finely delineated; but, no such name for any hill there occurs. The old Celtic names, for the most part, have merged into modern English denominations. The Latin Tripartite Life states, that fifty of King Leoghaire's retinue came only half-alive to the mountain of Modhairn, and Briggraidbe, in the territory of Carbrie, while the rest were scattered in various directions, three only excepted, King Leogaire, his queen, and one of his courtiers. See Seventh Life, lib. i., cap. lviii., p. 126.

<sup>64</sup> In St. Patrick's published Acts, her name is not given, except in the Latin Tripartite Life, which alone calls this queen Angusa, the daughter of Tessach, son to Liethen. See lib. i., cap. lviii., p. 126. The Irish version does not at all name her.

<sup>65</sup> The Irish Tripartite Life states, that the king went to Tara, in sorrow and shame, by twilight, a few persons only escaping in his company. In the Latin and Irish Tripartite Lives, St. Benen, or Benignus, is said to have carried the *polaire* (satchel or epistolary) of sacred books, on his back. According to the Irish Life, Benan is called a

and river ford. With nine chariots, and wicked men in them, each spot was guarded, to the end, that if the saint escaped one passage, he should be entrapped in another. But, the malice of man cannot prevail against the goodness of God, who conducted his true servant, with eight more attendants,<sup>66</sup> and the holy youth Benignus, in an invisible manner, and through the midst of their blood-thirsty enemies, to Tara, where the king kept his chief court. At the various places of ambush, the eyes of those plotters were bound, so that they could not behold the holy travellers. But, to their sight appeared eight stags, with one hind, passing over the mountains; and, thus, the Lord being his protector, did the saint and his companions escape the contrivers of, and the means for, their destruction.<sup>67</sup>

On the following day, which was Easter Sunday, the great Fes was solemnized by a public banquet, held in the Royal Hall, on the Hill of Tara.<sup>68</sup> The advent of St. Patrick in Ireland, and the late events at Slane, were then a subject for general wonder and comment. An invitation had been extended, that he should present himself, before the magnates of the land, at their great assembly.<sup>69</sup> Nothing could be more sublime, than the dignified and solemn entrance of St. Patrick, into the king's presence, at the Palace of Tara. Preceded by the crucifix, and accompanied by his clergy, the holy man advanced like a prophet,<sup>70</sup> and when he arrived, all assembled there gazed upon himself and upon his companions, with feelings of admiration and reverence. The palace gates flew open as he approached.<sup>71</sup> It is said, that as St. Patrick journeyed forward to Tara, on this occasion, he composed that celebrated Hymn,<sup>72</sup> in the Irish language, known as the Feth-Fiadha,<sup>73</sup> and which was

*gilla*, and he was clothed with a *dicheltair*, or garment of invisibility. Nothing of this occurs, in the Latin Life.

<sup>66</sup> The Second Life has seven.

<sup>67</sup> See "Secunda Vita S. Patricii," cap. xxxv., xxxvi., xxxvii., p. 15; "Tertia Vita S. Patricii," cap. xxxviii., xxxix., xl., p. 24; "Quarta Vita S. Patricii," cap. xli., xlii., xliii., p. 40; "Quinta Vita S. Patricii," lib. i., cap. xxxvii., xxxviii., xxxix., xl., pp. 50, 51; "Sexta Vita S. Patricii," cap. xl., xli., xlii., xliii., xlv., pp. 74, 75; "Septima Vita S. Patricii," lib. i., cap. lvi., lvii., lviii., lix., lx., p. 126. Also, Miss Cusack's "Life of St. Patrick," pp. 385 to 387.

<sup>68</sup> According to the Scholiast on St. Fiech's Hymn, this place, Latinized, Temoria, had its name, Tea-mhur, or Teæ-Murus, because Tea, the wife of King Eremon, son to the Spaniard Milesius, had been there interred. See First Life, stanza 10, p. 2, and n. 17<sup>r</sup>, p. 5.

<sup>69</sup> See Rev. E. J. J. Stenson's "Panegyric of St. Patrick," p. 15. Almonte, 1875. 12mo.

<sup>70</sup> See Archdeacon Hamilton's "Summary of the Life of St. Patrick," p. 6, to his edition of the Confession.

<sup>71</sup> The most minute notices we find, regarding the *turs*—mentioned by Ptolemy in his account of Ireland—and the other houses and forts at Tara, are to be found in Dr. Petrie's "History of Tara Hill." Dr. Jeffrey Keating, in his "History of Ireland," and under the reign of Tuathal Teachtmhar, from A.D. 79 to 109, describes

the order and celebration of the Tara Fes. See, also, Eugene O'Curry's Lectures "On the Manners and Customs of the Ancient Irish," edited by Dr. W. K. Sullivan, vol. ii., lect. ii., pp. 12 to 20. Also "Transactions of the Royal Irish Academy," vol. xiv. O'Flaherty's "Isles of Arran," pp. 105, 106.

<sup>72</sup> In the "History of Tara Hill," Dr. Petrie printed the celebrated Hymn of St. Patrick, with a translation and notes by John O'Donovan. Since then, it has been re-translated from different versions, by Whitley Stokes, the late Dr. Todd, and J. O'Beirne Crow. Miss Cusack has printed this Hymn, in the body of her "Life of St. Patrick," with valuable annotations.

<sup>73</sup> Here do we insert an English translation of this sublime Hymn, which, by some has been Latinized, "Lorica Patricii :"—

"There has come to me to-day, powerful strength, the invocation of the Trinity.

"I invoke the mighty power of the Trinity, I believe in the Trinity, under the unity of the God of the Elements.

"At Tara, to-day, I place between me and harm, the virtue of the birth of Christ with his Baptism; the virtue of His Crucifixion, with His Burial; the virtue of His Resurrection, with His Ascension; the virtue of the coming to the Eternal Judgment.

"At Tara, to-day, the virtue of the love of the Seraphim, the obedience of the angels, the hope of the resurrection to eternal reward, the prayers of the noble fathers, the

afterwards held in such great veneration among our people.<sup>74</sup> The Monarch Laoighaire had desired, that his chiefs and familiars should manifest nothing of courteous respect to the distinguished stranger. Wherefore, as our saint entered the king's palace, none showed him any honour, or reverence, excepting the king's chief Poet.<sup>75</sup> In some accounts, he is merely called a Poet ;<sup>76</sup> in others, he is distinguished as Arch-Poet.<sup>77</sup> With great submission, this distinguished "son of song," Dubtach,<sup>78</sup> saluted him. This action was reputed in him to justice. He asked to become a Christian, and he received the grace of baptism. After his call to the true faith, Dubtach's talents were entirely given, to diffuse Christian truths and virtues. Some of his writings were said to be extant in the seventeenth century ; and, Colgan says, that divers Tracts of Dubthach were even in his own keeping.<sup>79</sup> Instead of displaying his varied powers in praising false gods, the Arch-Poet, thenceforward, only celebrated the greatness and mercies of the one true God.<sup>80</sup>

At this time, the king was seated at a royal banquet, and he invited St. Patrick, with great dissimulation, to partake of meat and drink. Luch Mael, or Lugach Mael, the Magician, grieving for the death of his friend Luchra, is said to have presented a poisoned cup to the newly-arrived guest. However, owing to the Divine protection, the contents in no measure injured St. Patrick. To the great astonishment of all the assembled guests, after blessing it, he drank out of that vessel, and the poison was miraculously removed from the liquid therein contained. After the banquet was over, our saint and all who were present adjourned to the open plain. There, the Magician, Luca-mael, challenged the Apostle, to a trial of their respective powers. These

predictions of the Prophets, the preaching of the Apostles, the faith of the Confessors, the purity of the holy Virgin, the deeds of just men.

"At Tara, to-day, the strength of heaven, the light of the sun, the whiteness of the snow, the face of fire, the rapidity of lightning, the swiftness of the wind, the depth of the sea, the stability of the earth, the hardness of rocks.

"At Tara, to-day, may the strength of God pilot me ! may the power of God preserve me ! may the wisdom of God instruct me ! may the eye of God behold me ! may the ear of God hear me ! may the word of God make me eloquent ! may the Hand of God protect me ! may the Way of God direct me ! may the Shield of God defend me ! may the Heart of God guard me against the snares of demons, the temptations of vices, the inclinations of the mind, against every man who meditates evil towards me, far or nigh, alone or with others.

"I place all these powers between me and every evil, unmerciful powers directed against my soul and body, as a protection against the incantations of false prophets, against the black laws of Gentilism, against the false laws of heresy, against the treachery of idolatry, against the spells of witches and Druids, against every knowledge which blinds the soul of man. May Christ protect me this day against poison, against burning, against drowning, against wounding, until I merit a great reward.

"Christ be with me, Christ before me,

Christ after me, Christ in me, Christ under me, Christ over me, Christ at my right hand, Christ on my left, Christ at this side, Christ at that side, Christ at my back. May Christ be in the heart of each person to whom I may speak, Christ in the mouth of each person who speaks to me, Christ in each eye which sees me, Christ in each ear which hears me."

<sup>74</sup> See the Seventh Life, lib. i., cap. lx., p. 126. The recital of this Hymn was supposed to prove a spiritual antidote, against all evils, both of mind and body.

<sup>75</sup> On such a foundation, Harris formed his epithet of "poet laureat." See Harris' Ware, vol. i., "Archbishops of Armagh," p. 14.

<sup>76</sup> Jocelyn calls him "Poeta Regis." See "Sexta Vita S. Patricii," cap. xlv., p. 74.

<sup>77</sup> See "Prima Vita S. Patricii," n. 1, p. 4, where Fiech's Scholiast calls Dubtach the Arch-poet, or a chief among the Irish poets, or bards. The Tripartite Life makes him the arch-poet of the king and of the kingdom. See "Septima Vita S. Patricii," lib. i., cap. xli., p. 126.

<sup>78</sup> Fiach, the son of Erc, was a pupil to this Dubtach ; and, that celebrated disciple afterwards became Bishop of Sletty, near the banks of the Barrow, in the Queen's County.

<sup>79</sup> See the Commentator on St. Patrick's First Life, n. 5, p. 8.

<sup>80</sup> See Sir James Ware, "De Scriptoribus Hiberniæ," lib. ii., cap. i., p. 2.



efforts on the part of the Magician and of the saint are related, with varied colourings of fancy; but, they are of too legendary a complexion, to deserve serious attention.<sup>81</sup> It is stated, that the monarch wished the saint and the Magician, to put their respective books into water. Should the book of one or of the other be saved from injury or obliteration, his doctrine was adjudged to be the right code of belief. This proposal pleased St. Patrick, but not the Magician, who said the Christian missionary worshipped the watery element as God, because he baptized with it. Then, the king proposed a trial of the books by fire. The book saved from it, was to determine the excellence of its teaching. To this the Magus objected once more, for he said Patrick by turns worshipped fire and water, and that either element should prove propitious for him. St. Patrick then declared, that he adored no element, but only the Creator of all the elements. A different kind of trial was then proposed, to which the Magus assented; but, this resulted in his own most miserable death.<sup>82</sup> Notwithstanding, King Leogaire relented not in his wicked malice, but rather was his heart hardened like unto that of Pharaoh. To revenge the Magician's death, he contrived, it is said, by all means possible, to effect the saint's utter destruction. He found many of his subjects willing and prompt, to execute this bloody purpose. But, Almighty God, the powerful protector of his servant, manifested his miraculous power; for, the earth, gaping horribly, swallowed those officers and the mob. Many citizens of Tara had a hand, in prosecuting that wicked and treacherous design.<sup>83</sup> This severe chastisement struck such a terror into their minds, that fearing to incur

<sup>81</sup> We are told, in St. Patrick's Acts, that the Magician, fearing to be overcome by our patron's supposed spells, caused a fantastic snow to fall over all the adjoining country. In like manner, it is related, that by force of his magic charms, he overcast all the land with a palpable darkness. But, neither the one nor other portent was he able to remove, as he publicly confessed. Then, Saint Patrick, the child of light, offering his devout prayers to the Son of Justice, chased away both the snow and the impenetrable darkness. The people of that region, who had sat so long in darkness, now seeing this great light, prayed to the true God. They likewise magnified his holy servant, St. Patrick, while they felt a detestation for the delusive efforts of the Magus.

<sup>82</sup> According to an appointment of all the company for St. Patrick and the Magician, a new and temporary house was built, after a strange manner. One half was constructed of green oak, and the other of dry and withered timber. Then binding St. Benignus and the Magician, they placed both in the house, one of them opposite the other. St. Benignus, attired in the Magician's apparel, was placed in that part, made of dry wood, and the Magician, with St. Patrick's vestment, was placed in a part, that was built of the green wood. This being done, fire was set to the house. A strange and an unheard-of event took place; for, the fire burnt the Magician and the green part of the house, even to ashes; while, it left, not so much as the least sign of scorching on St.

Patrick's garment. But, the holy youth Benignus was not touched by the flames, nor did he receive any harm from them, while the Magician's garment was consumed into ashes. This was regarded, as a repetition of the miracle, relating to the three children in the Babylonian furnace, and which is registered by Daniel, in his book of Prophecies. So winds up the account; and, it is greatly to be suspected, the whole of this romantic story only depends on some wild popular tradition, framed on the incidents just alluded to, as found in the Old Testament.

<sup>83</sup> The Latin Tripartite Life has an account of three noble young hostages, then detained at Tara. These were favourably impressed with the saint and his mission. He consoled those noble youths, by predicting, that they should respectively become the ancestors of St. Columkille, venerated on the 9th of June; St. Comgell, venerated on the 10th of May; and St. Finian, on the 23rd of February, or on the 12th of November. Hence, Colgan infers, the hostages must have been—firstly, Fergus; secondly, Enoch, or perhaps Sedna; and, thirdly, perhaps, Finlug, the grandfather of St. Finian of Clonard. Colgan thinks this story may have been an interpolation, in the published Tripartite, the original copy of which he deems referable to the sixth century. See "*Trias Thaumaturga*," n. 43, p. 172. It is remarkable, that the foregoing account is omitted, from the Irish copy, as published by Miss Cusack.

<sup>84</sup> Thus is it expressed, in Aubrey de

a like danger, all the people of the country thereabout became Christians. They then received the grace of baptism. It is said, the unbelieving king simply tolerated St. Patrick, in announcing Christianity to his subjects.<sup>84</sup> Some accounts have it, that the Monarch Leogaire continued an obstinate Pagan,<sup>85</sup> to the end of his days. Other writers state, that he was converted to Christianity,<sup>86</sup> by St. Patrick.<sup>87</sup> Miracles are said to have been wrought by the latter, on this occasion,<sup>88</sup> and these had a salutary effect, if not on the dispositions of King Leoghaire, at least on the minds of the queen,<sup>89</sup> and of many, who were then in Tara and its neighbourhood.<sup>90</sup> The Apostle then predicted, according to some writers, that since Leoghaire had professed his belief in God, and had submitted to Patrick, that he should have a lengthened reign; yet, because of his previous dissimulation and disobedience, no king or roydamhna of his race, save Lughaidh, then in the womb of Queen

Vere's "Legends of St. Patrick," in the Poem "St. Patrick at Tara," pp. 29, 30 :—

"Yet the King believed not ; but ordinance gave  
That whoso would might believe that word ;  
So the meek believed, and the wise, and brave,  
And Mary's Son as their God adored.  
And the Druids, because they could answer nought,  
Bow'd down to the Faith the stranger brought.  
That day upon Erin God pour'd his spirit—  
Yet none like the chief of the Bards had merit,  
Dubtach ! — He rose and believed the first,  
Ere the great light yet on the rest had burst."

<sup>85</sup> See the Third Life, cap. xlii., pp. 14, 15 ; the Sixth Life, cap. xlix., pp. 75, 76.

<sup>86</sup> See, on the present subject, that very curious, but romantic and fabulous tract, known as *Siabur-Charpat Con Cuilaind*, or "The Demoniac Chariot of Cu Chulaind," from the Lebor na h-Uidre, translated and edited by J. O'Beirne Crowe, A.B., for "The Journal of the Royal Historical and Archæological Association of Ireland," vol. i., part ii. Fourth Series. January, 1871, pp. 371 to 448.

<sup>87</sup> See the Second Life, cap. xli., p. 16 ; the Fourth Life, cap. xlix., p. 41 ; the Fifth Life, lib. i., cap. xlvii., p. 51 ; the Seventh Life, lib. i., cap. lxviii., p. 128. However, the sincerity of this conversion has been questioned, since Loeghaire is reported as having exclaimed : "It is better for me to believe than to die." The Tripartite Life tells us, his father Niall had enjoined on him, never to embrace the Faith of Christ, and that he should always adhere to the gods of his ancestors. See lib. ii., cap. viii., p. 130.

<sup>88</sup> By a test, the king tried our saint's novel doctrine of forgiving injuries, accord-

ing to a Tract found in the "Leabhar na H-Uidhri," p. 117. It begins : Comtoit Léogairi co chréim acap a d'veto do péit in tsel ro. It is thus translated, "The conversion of Loegaire to Christianity and his death are told in this story." See, also, "Description," p. xxii., in the published copy.

<sup>89</sup> The Third Life states, that she was converted to the Christian Faith. She embraced the Christian Religion, and received baptism at the saint's hands, according to Jocelyn. She ended her days happily, as some state ; but, we have hardly anything authentic, on this subject.

<sup>90</sup> See "Secunda Vita S. Patricii," cap. xxxviii., xxxix., xl., xli., pp. 15, 16 ; "Tertia Vita S. Patricii," cap. xl., xli., xlii., pp. 24, 25 ; "Quarta Vita S. Patricii," cap. xlv., xlv., xlv., xlvii., xlviii., xlix., pp. 40, 41 ; "Quinta Vita S. Patricii," lib. i., cap. xli., xlii., xliii., xlv., xlv., xlv., p. 51 ; "Sexta Vita S. Patricii," cap. xlv., xlvii., xlviii., xlix., pp. 75, 76. Also, "Septima Vita S. Patricii," lib. i., cap. lxi., lxii., lxiii., lxiv., lxv., lxvi., lxvii., lxviii., pp. 126 to 128. Also the Irish Tripartite, in Miss Cusack's "Life of St. Patrick," pp. 387 to 391. A story is told, in the Latin Tripartite—it is not in the Irish version—that Leogaire ordered one of his servants, called Erramaelus, to smear his face with blood, to cast himself on the public street of the city, and to feign death, before St. Patrick should arrive at the place. He was commanded not to arise, even if the holy man called on him so to act. To this course Erramaelus assented, but, as it fell out, to his own destruction. To test St. Patrick's supernatural knowledge, the king brought him that way. However, our saint, having had a Divine admonition of the scheme, cried out : "O Erramaelus, whether truly or falsely you have been wounded, no healing shall you receive ; whether truly or falsely you have been wounded, from this place you shall not rise." And this prophecy was fulfilled, for Erramaelus, who feigned death, was found in reality to have passed away from life. See lib. i., cap. lxviii., p. 128.

Angusa, should reign after him. This latter reservation was in consequence of the mother's piety; because, on bended knees, she had asked the holy man a favour, on behalf of her yet unborn offspring. Patrick then said, that no malediction should be pronounced against Lughaidh, until his own evil deeds should cause him to incur a signal punishment.<sup>91</sup>

Tradition alone seems to affirm the popular opinion, long entertained in Ireland, that St. Patrick preached a remarkable and an eloquent open-air sermon, regarding the Most Holy Trinity, when he stood on the Hill of Tara. There, he had before him the provincial kings, the dynasts, the chiefs and representatives from various parts of the kingdom. This circumstance was providentially arranged, as all appear to have separated for their respective districts, filled with wonder and admiration, at what they had seen and heard. It is said, that finding it difficult to make some of the people present understand the mystery of the Most Holy Trinity, one God in three Divine Persons, St. Patrick plucked from the green sod, beneath his feet, a branch of the shamrock,<sup>92</sup> and that he endeavoured to illustrate his doctrine, by showing them, how three leaves were so intimately interwoven on the single stem.<sup>93</sup> Hence, this small but universally-spread plant, in our island, has been assumed as Erin's national emblem; and, it is thus connected with our saint's great preaching of Gospel truths, at an early stage of his mission.

## CHAPTER X.

RELIGIOUS TOLERATION ACCORDED TO ST. PATRICK—ST. LOMAN OR LUMMAN—ST. PATRICK VISITS TAILTEAN—HIS RECEPTION BY KING LAOIGHAIRE'S BROTHERS, CAIRBRE AND CONNELL—ST. PATRICK'S SOLEMN BAPTISM—HIS REPUTED FOUNDATIONS IN MEATH—HIS MISSION IN WESTMEATH—USNEACH HILL—HE VISITS LONGFORD—HE RESOLVES TO SET OUT FOR CONNAUGHT—HIS PASSAGE THROUGH LEITRIM—DESTRUCTION OF THE IDOL CROM-CRUACH, AT MAGH SLEACHT.

THIS singularly successful opening of his apostolate, at Tara, was the prelude to further triumphs.<sup>1</sup> After this great event, St. Patrick went over all the country,

<sup>91</sup> It is said, that after he assumed the sovereignty, and towards its close, he went to a place, where there was a church. There he said: "Is not that the church of the cleric, who said that there should be neither king nor roydamhna from Laeghaire?" After this, darts of lightning from heaven killed him on the spot, and thenceforth the place was called Achadh-farcha, or "the field of lightning." Dr. O'Donovan was unable to identify the locality, although the Life of St. Patrick, in the "Leabhar Breac," states that it was in the territory of Uí-Cremhthainne. In Miss Cusack's Irish Tripartite Life, n. 1, p. 391, the place is identified, as Aghafacarnane, according to the Down Survey, in the old district or parish of Ballialticknaffe, now in the parish of Enniskeen, baronies of Lower Slane and Kells. This parish, too, is partly in Cavan; and, it is defined, on the "Ordnance Survey Townland Maps for the County of Cavan," Sheets 28, 29, 34, 35, as also on the "Ordnance Survey Townland Maps for the County of Meath," Sheets 2, 3, 5, 6.

<sup>92</sup> Its botanic name is the "trifolium ripens," according to Keogh, Threlkeld and other botanists. See "Dublin Penny Journal," vol. i., No. 2, p. 10.

<sup>93</sup> In Mrs. Ellen Fitz-Simon's sonnet, "The Wood-Sorrel," No. xii., we have the following lines:—

"Its triple leaves, heart-shaped, and  
emerald green,  
Recalling Erin's early days to view,  
\* \* \* \* \*  
Preaching to Pagans Christianity,  
Then, honoured wood-sorrel, the saint  
chose thee,  
A lovely symbol of the Trinity."

—"Darrynane in Eighteen Hundred and Thirty-two, and other Poems," p. 139.

CHAPTER X.—<sup>1</sup> Probus and others relate, that after his interview with Leogaire, the energetic missionary preached freely through the country. See "Quinta Vita S. Patricii," lib. i., cap. xlvii., p. 51. The Tripartite goes even further, and it mentions an agree-



preaching the Gospel, in a public manner. Our Lord worked withal, and daily confirmed his doctrine, with sundry miracles.<sup>2</sup> He went boldly forward,<sup>3</sup> to seek the kings and chiefs, in their respective territories; for, he knew that their conversion must have an encouraging effect on their subject clansmen, and that it could hardly fail to secure a great accession to the fold. Everywhere, from that time forward, he seems to have obtained a remarkable degree of toleration, in the working out of his ministry.<sup>4</sup>

With great caution and doubt must we receive some of the popular traditions, relating to St. Patrick's acts, as given by the biographers. While the soldier of Christ was absent at Tara, it is said, Loman,<sup>5</sup> his disciple,<sup>6</sup> having waited more than forty days<sup>7</sup> in his vessel, at the mouth of the River Boyne—during which time, he suffered many hardships from barbarians and unbelievers,—then Luman set sail for, and landed at Athtrym, now Trim. In this town, he is said to have been the first bishop.<sup>8</sup> To make this voyage still more marvellous, Jocelyn<sup>9</sup> subjoins, that, sails being hoisted, Luman's vessel went upwards, without the assistance of oars,<sup>10</sup> notwithstanding furious blasts of wind, coming in that direction, opposite to its course.<sup>11</sup> But, Ussher has remarked,<sup>12</sup> about the channel of the Boyne being so unfit for navigation, that it must have been impossible for a boat, to proceed so far as Trim, even were both the current and the winds favourable. At this town, Loman converted to the faith of Christ, first, Forkernus, the son of a certain great man, who there

ment, entered into between St. Patrick and the monarch. See "*Septima Vita S. Patricii*," lib. ii., cap. viii., p. 130. According to this, the saint pledged himself, not to eject Leogaire from his kingdom, while the king promised, not to make any other attempt upon Patrick's life.

<sup>2</sup> So state the Fourth Life, cap. i., pp. 41, 42; the Fifth Life, lib. i., cap. xlvii., p. 51; the Sixth Life, cap. xlix., p. 76. See, also, *Præfatio* to the Tripartite Life, lib. ii., pp. 128, 129.

<sup>3</sup> Tara and the adjacent districts must naturally have been then considered, as chiefly important to opening this mission. For, whatever becomes prevalent in a metropolis is thereby more speedily and easily diffused, through the more distant districts of any country.

<sup>4</sup> Probus and Jocelyn seem to observe little chronological order, in relating St. Patrick's miracles and actions. The order and arrangement of St. Patrick's journeys and excursions, as laid down in the Tripartite Life, are much more natural and consistent. It is difficult, however, to connect incidents related, with the time and course of St. Patrick's various travels in the west. Treating of adventures, that might have occurred in such places, as the writer states our saint to have visited, the Tripartite Life frequently inserts transactions, and the names of persons, belonging to a much later period. However, it observes a rational and regular system, with regard to St. Patrick's movements, from one place to another. The First Book, after relating his mission at Tara, breaks off abruptly, by announcing his happy death. I am inclined to believe, this First Book was originally a

distinct yet an imperfect biography, and that it received additions from scribes. The Second and Third Books, I believe to have been only continuations of the First, and compiled, probably, by several different persons, at a much more recent period. These have added little, that is historically authentic; and, for the most part, their narratives savour merely of popular and romantic legends.

<sup>5</sup> His feast occurs on the 17th of February, as also on the 11th of October. See "*Circle of the Seasons*," p. 48.

<sup>6</sup> Some accounts have it, that he was nephew to our great Apostle. His reputed relatives, in Ireland, have been already alluded to.

<sup>7</sup> St. Lumanus added forty days more to those forty days, which St. Patrick had commanded him to wait expecting his own return, according to Jocelyn.

<sup>8</sup> In the other Lives of our Apostle, there is no mention of Loman, or concerning his having been placed at Trim. Yet, Jocelyn makes him a bishop. The antiquity of that church, however, is known to have been very great.

<sup>9</sup> See "*Sexta Vita S. Patricii*," cap. li., p. 76.

<sup>10</sup> The Latin Tripartite only says, that St. Loman directed his course against the current; while, the Irish Tripartite states, that he rowed his vessel to Trim.

<sup>11</sup> As quoted by Ussher, Tirechan has a part of this story, set down in the Tripartite. However, instead of calling Loman a nephew of St. Patrick, Tirechan makes him only a disciple.

<sup>12</sup> See "*Primordia*," cap. xvii., p. 853.

<sup>13</sup> He is said to have been Fedhlimid, the

ruled.<sup>13</sup> Afterwards, the saint baptized his mother,<sup>14</sup> a Briton by nation; and, lastly, his father, Fethleminius,<sup>15</sup> or Fedhlimid. In a fountain, which by prayer Loman produced out of the earth, even before their eyes, did he baptize them, and many others. These things being done, the holy prelate, in the twenty-fifth year before the foundation of Armagh, there built a church.<sup>16</sup> He resigned its government, to his disciple, named Forkern, or Fortchern,<sup>17</sup> when about to leave this world. After presiding over it for three days, Fortchern is said to have committed it to the charge of a Briton, who is named Cathalad or Cathlad.<sup>18</sup> Fortchern would not sell the rights of the church, nor his parental heritage. It is said, the revenues of Trim,<sup>19</sup> by the consent of princes, were transferred to St. Patrick, and to his successors, and that they were given perpetually to the church of Armagh.<sup>20</sup> However, there can hardly be a doubt, that Loman lived at a much later period, than the time of St. Patrick,<sup>21</sup> and that some writers have incorrectly made him the disciple of our great Irish Apostle.

Immediately after the occurrences at Tara, St. Patrick visited Tailten,<sup>22</sup> or Teltown,<sup>23</sup> where grand public games were an institution, and which, from time immemorial, had been annually celebrated, in or near that old settlement. His arrival there was on Easter Monday, if we credit the account left us, in the Tripartite Life.<sup>24</sup> We are informed, that Tailtean, or Teltown,<sup>25</sup> had its origin from Tailte, the foster-mother of Lugh Lamhfhada, King of Ireland, who established a fair, at the place so named, in commemoration of her. This fair was held annually, upon the first of August, so that when St. Patrick arrived there, no extraordinary assemblage seems to have greeted him. Shows and rude theatrical exhibitions, marriage ceremonies and engagements, sports and pastimes, were the order of proceedings, at the ancient fair of Teltown. Thither repaired the princes and chieftains of the land, to witness and to join in various manly exercises, such as boxing, wrestling, run-

son of Laeghaire Mac Neill, who had a *dun*, at this place.

<sup>14</sup> She is called Scotha, a daughter to the King of Britain.

<sup>15</sup> He is said to have been the local proprietor of Trim.

<sup>16</sup> Tirechan says, it was founded twenty-two years before that of Armagh. Its foundation, notwithstanding, could not have been prior to A.D. 433. This is thought most generally to have been the year, when St. Patrick first preached in Meath.

<sup>17</sup> His feast occurs on the 17th of February, and on the 11th of October. Colgan considers him, to have been the grandson of King Laoghaire. See "*Sexta Vita S. Patricii*," n. 55, p. 110.

<sup>18</sup> Colgan cannot find his name, in any of the Irish Calendars. See *ibid.*, n. 59, pp. 110, 111. Yet, it is not necessary, in all cases where names occur in our saint's Acts, to find them recorded in the Martyrologies.

<sup>19</sup> See Rev. Richard Butler's "Some Notices of the Church of St. Patrick, Trim, collected from various Authorities," pp. 4, 5, and notes. Trim, 1837, 12mo.

<sup>20</sup> Compare the foregoing with the account as given in "*Septima Vita S. Patricii*," lib. i., cap. lv., p. 125, and lib. ii., cap. i., ii., iii., p. 129.

<sup>21</sup> Rev. Dr. Lanigan thinks, Loman is not

different from that bishop so named, and classed, by Ussher, in the third order of Irish Saints. See "*Ecclesiastical History of Ireland*," vol. i., chap. v., sect. iv., n. 35, p. 222.

<sup>22</sup> It is also called Taltenam or Tailte. See Miss Cusack's "Life of St. Patrick," p. 396, and n. 9.

<sup>23</sup> Its situation, on the northern bank of the River Blackwater, is about midway between Kells and Navan. Here, too, are large and curious forts. A very interesting description of the place, its history, its ancient games, legends and customs, will be found in Sir William R. Wilde's "*Beauties of the Boyne, and its Tributary, the Blackwater*," chap. vi., pp. 149 to 154.

<sup>24</sup> It has, "*Prima autem feria venit Patricius ad Talteniam*." See "*Septima Vita S. Patricii*," lib. ii., cap. iv., p. 129. That this was Easter Monday seems clear from a passage, in which, after an account is given, regarding the saint's transactions with Carbre and Conall, it runs thus: "*Paschae quoque clausula finita, prima feria exiit ad vadem duarum furcarum*." See cap. vi., p. 130. These two passages seem to be quotations, from some old Latin work. Therefore, they appear entitled to some degree of credit.

<sup>25</sup> This is now the head of a parish, in the barony of Upper Kells, and it is figured on

ning, jumping, fencing, with other military movements. Like the Olympic games of ancient Greece, those were held for the purpose of promoting bodily health, mental accomplishments, and public or national amusements. Horse and chariot races were prominent, among those popular enjoyments. King Leogarius had two brothers; and, the eldest of these, named Cairbre,<sup>26</sup> was like himself in wickedness and infidelity. The other and younger brother, who was called Conall,<sup>27</sup> took no more of his brother's nature, than the fish partake of the salt sea, nor than the rosebud of its companion thorn. The child of perdition, Cairbre, lived at Taitin, and St. Patrick went there, hoping to convert him. But, Cairbre would not listen to the saint's doctrine. He even threatened death, and he whipped the servants of the holy Apostle, in the middle of an adjoining stream, which is called the Sele.<sup>28</sup> The holy man, perceiving him to be obstinate in this infidelity, said to him, by way of prophecy: "In regard, that thou hast cast off the sweet yoke of Christ, none of thy posterity shall enjoy thy kingdom, but it shall be transferred to thy younger brother, Conall." This prediction afterwards fell out to be most true. To confirm more his prophecy, St. Patrick added these words: "And this shall be to thee a sign, that the Lord will fulfil the word, which he has spoken through my mouth; the river near thy mansion, where thou hast so cruelly oppressed my servants, and which with the abundance of its fish is wont to feed thee and thine household, from henceforward, even for ever, shall produce no fishes." The word of this man of God prevailed; for, all Cairbre's posterity became subject to the posterity of his brother Conall, and they came to the throne of his kingdom; while, that river, which was called Sele, even to the time of Jocelyn, in the twelfth century, bore no fishes.<sup>29</sup>

Saint Patrick left the children of darkness, and he repaired to where Conall lived, at the place, now known as Donough-Patrick.<sup>30</sup> This prince received the saint, with great joy and exultation. Opening his ears and heart to the doctrine of life, he was incorporated with Christ, by the laver of regeneration.<sup>31</sup> Conall, this child of grace, is said to have bestowed his court, with all the adjoining territory,<sup>32</sup> upon the saint, whom he besought most earnestly, that for better enlarging the Christian Religion, he should build a city for himself, and for his holy company, in that place.<sup>33</sup> Then it was, that Conall measured a church for God and Patrick, sixty feet in extent, and Patrick said: "Whosoever of your race diminishes this church shall not have a long reign, and he shall not be prosperous." Conall stated, also, that he should seek out an adjoining spot, to build a suitable house for himself. The saint accepted this proposal, and congratulating much the charity of Conall, he yielded to that loving request, and built the city, which was afterwards called Domnach Phadruig,<sup>34</sup> that is, "Saint Patrick's City,"<sup>35</sup> adds Jocelyn,

the "Ordnance Survey Townland Maps for the County of Meath," Sheets 11, 17. The townland proper is on Sheet 17.

<sup>26</sup> He is called the son of Neill, viz., Niall of the Nine Hostages.

<sup>27</sup> This was Conall Crimthan.

<sup>28</sup> Now the River Blackwater, which joins the River Boyne, in Meath.

<sup>29</sup> See the foregoing account, in "Sexta Vita S. Patricii," cap. liii., pp. 76, 77.

<sup>30</sup> Donagh-Patrick still retains the name. It is a parish, about four miles east of Kells, and lying on the banks of the River Blackwater, partly in the barony of Upper Kells, and partly in that of Lower Navan. It is described, on the "Ordnance Survey Town-

land Maps for the County of Meath," Sheets 17, 18, 24, 25. The townland itself is on Sheets 17, 18.

<sup>31</sup> The Irish Tripartite adds, that Patrick confirmed his royal seat for ever.

<sup>32</sup> The Fourth Life, however, only represents it, as a spot of ground. See cap. lii., p. 42.

<sup>33</sup> The Irish Tripartite Life tells us, that Patrick said to him: "Thy brother's seed shall serve thy seed for ever; and strive to exercise charity towards my successors after me, and the sons of thy sons, that they may be perpetual subjects to my sons of faith."

<sup>34</sup> Colgan refers to a Domnach mor muighe siuil, or Donagh-Patrick, in the



Not far off, the saint appointed a place, marking it with his staff, to build there a new palace for Conall, as this prince himself desired. In the twelfth century, this spot was denominated, Rathyrtair, or Rathairthir.<sup>36</sup> Then giving his benediction by way of prophecy, the saint said: "Happy and fortunate shall his palace be, and many shall live happily in it; God's blessing shall bless thee, and it will establish thy throne; he shall enlarge thy dominion; while, thy brethren's offspring shall serve thy posterity for ever. Only the blood of one man shall be shed in it."<sup>37</sup> The saint's prediction was fulfilled, in due course of time;<sup>38</sup> and, the saint, being prepared for his journey to a more distant part of the country, blessed Conallus. As a memorial of himself, he left in the afore-mentioned city,<sup>39</sup> his altar-stone.<sup>40</sup> The Irish Tripartite Life states, that when St. Patrick was going away from Domhnach Patrick, eastwards to Tara, and on his way to Laeghaire—for they had formed a friendship—he blessed Conall, the son of Niall, and then threw his *lec* or flagstone—more correctly, altar-stone—behind him, eastwards into the hill.<sup>41</sup>

diocese of Tuam. See "Acta Sanctorum Hiberniæ," xxix. Martii. Vita S. Fularti, n. 2, p. 788. Archdall quotes this reference, and absurdly refers the place to Donagh-Patrick, in Meath. See "Monasticum Hibernicum," p. 529, and n. (u). *Ibid.*

<sup>35</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., for an interesting history of this place, chap. xxii., pp. 131 to 133. It has been stated, that all of St. Patrick's foundations, having the word *Domnach* attached, were laid on a Sunday.

<sup>36</sup> Sir William R. Wilde thought this place to have been identical with Oristown, not far from the little ruined church of Cill-Taillean, near a broad curve of the Blackwater. Rath-Airthir, or "the eastern fort," formed a great central circular mound, with circumvallations, of immense size, but now obscured by trees and much underwood. It is near the road, and on the left side, as the church is approached. See "Beauties of the Boyne, and its Tributary, the Blackwater," chap. vi., p. 155.

<sup>37</sup> The exception to this immunity is thus explained: Early on a Sunday morning, Cinaid and Dubhdaleithe, the two sons of Carbhall—or Fergall according to the Latin Tripartite—son of Maelodhra, descended from Aedh-Slaine, went to Rath-Airthir, where they saw a young man lying down, *i.e.*, the son of Bressal. One of them plunged a sword into him, and then throttled him. The murderer then went past Tailten, upon his straight road, and the other went to Domnach-Patrick, as being a place of refuge. Aedh Slaine, King of Ireland, thus mentioned, died A.D. 600. Kinaeth and Dubhdaleith are said to have flourished, after the middle of the ninth century. Colgan, who has an idea of the great antiquity of the original Tripartite Life, thinks the substance of this note to its text, to have been a later interpolation. See "Trias Thaumaturga," nn. 16, 17, 18, p. 173. Again, by way of showing the efficacy of St. Patrick's prophecy, it is told, that one Cobdenach, the

son of Fidgal, in the time of Dunchadh, or Donat, King of Ireland, with his host, contended against his opposing foes, in this very plain. Yet, none fell in the battle, nor were any grievously wounded. Colgan thinks, this affair happened, in the earlier part of the tenth century. See *ibid.*, n. 19.

<sup>38</sup> See *ibid.*, cap. liv., p. 77.

<sup>39</sup> In Colgan's time, this place, not far from the aforesaid church of Donoughpatrick, near Tailten, in the diocese of Meath, was ruined, and scarcely any vestiges remained. See "Sexta Vita S. Patricii," nn. 61, 62, p. 111.

<sup>40</sup> See "Obits and Martyrology of Christ's Church," edited by Rev. Dr. Todd, Introduction, p. xxii. See the Third Life, cap. xliii., xlv., p. 25; the Fourth Life, cap. li., lii., p. 42; the Sixth Life, cap. i., li., lii., liii., liv., lv., pp. 76, 77; the Seventh Life, lib. ii., cap. i., ii., iii., iv., v., pp. 129, 130.

<sup>41</sup> Here, a folio of the original MS. is missing from the Irish Tripartite. However, the legend—not given in the Latin version—is probably the following, found in the text of Jocelyn: "et in sui memoriam in civitate præscripta, quasi quoddam pignus sanctitatis suæ, altare suum lapideum, ad salutem languentibus conferendam, signorum effectuum reliquit. Cumque iter arripere, altare illud sequens illum egrediebatur, nec alicujus hominis oculis perceptibile fuit a quo portabatur; sed (ut reor) ejus potentia et virtute, lapis ille post S. Patriciam portabatur in via, cujus nutu de Judæa in Chaldæam transvectus est Habacuc Propheta. Ut enim lapis ille angularis, Jesus Christus, cunctis ostenderet Patricii sanctitatem absque humana manu ferri fecit illum sanctum lapidem. Respicens Antistes Sanctus, altare modo tam miraculoso post se gestari, exultabat in Domino, reversusque collocavit illud in loco idoneo. Ab illo ergo die usque in præsens fixum perstitit, sed miraculis corrumpere non destitit, ac si virtus Patricii mansisset in eo." The Latin Tripartite has the curious statement, that the

To this memorable Easter week, Dr. Lanigan assigns the origin of St. Patrick's first solemn baptism<sup>42</sup> in Ireland, and a feast instituted to honour it. This remarkable ceremonial was held, as is generally believed, on Wednesday, the 5th of April.<sup>43</sup> The learned Ussher seems to have been unacquainted, notwithstanding, in regard to our Calendars' and Martyrologies' entries of an event, that explains, what was meant, by the festival of "St. Patrick's baptism." This writer thought it might have meant, the baptizing of St. Patrick himself. It is well known, however, that "St. Patrick's baptism," so celebrated in Ireland, was intended to commemorate that sacramental rite, as first solemnly administered by him, in this country.<sup>44</sup> For, not only Easter Eve, or Holy Saturday, had been considered a suitable day, for the public and solemn administration of baptism; but, in many ancient churches, during the whole of Easter week, and even many days following, that practice was allowed.<sup>45</sup>

The Pasch being finished, on the next day, St. Patrick took leave of his dear friend Conall, and then he came to *Vadum duarum furcarum*.<sup>46</sup> Some writers—such as Ussher<sup>47</sup>—bring our saint immediately to Connaught, after he left the house of Conall. The Tripartite Life,<sup>48</sup> however, makes St. Patrick found a church at the place mentioned, and in which he left the three brothers, with their sister, viz., Cathaceus, and Cathurus and Cathneus.<sup>49</sup> Of a pure and meek disposition was Catnea, their sister, who used to milk the deer. These abandoned their natural timidity, under her hands. Patrick went, afterwards, to Druim Corcortri,<sup>50</sup> and he founded a church there, over which he left Diarmaid,<sup>51</sup> the son of Restitutus.<sup>52</sup>

portable altar followed St. Patrick to a place, where afterwards a cross stood, near the mill, and beside the river. The church of Domnach Padruic, where that altar-stone was kept, became an asylum, which none dared to violate with impunity. When Kinactus, the son of Irgalach, King of Tara, attempted to drag a refugee, from this place, and to put him to death, it is related, that three streams of blood did not cease to flow from that stone, until Kinactus, the son of Congalach, in order to expiate this sacrilege, presented three villages, with their adjoining farms and possessions, to God and to St. Patrick. These farms were called Huacthar-nessa Hy Midgna, and Tir-mic Conning. Then, two of the streams ceased flowing. But, the third stream continued, until Kinactus himself fell in battle, at Druim-corcain (Corcain's ridge), having been killed by Flathbertach, the son of Longech, A.D. 722. See n. 25, p. 173, and Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 320 to 323, as also n. (s.)

<sup>42</sup> Already he had baptized some of his converts, such as Dichuo and others, in a private manner.

<sup>43</sup> According to Dr. Lanigan's computation, such a coincidence of day and date fell in A.D. 433, and apparently during the Easter week. This writer adds, that according to the Paschal cycle of 84 years, and the method of applying it practised in Gaul, which St. Patrick introduced into Ireland, Easter Sunday seems to have fallen during that year, on the 2nd of April. See

"Ecclesiastical History of Ireland," vol. i., chap. v., sect. vi., p. 233.

<sup>44</sup> From the Book of Sligo, Ussher has a passage in Irish, which literally translated is as follows: "Three Wednesdays of Patrick, birth, baptism, death." See "Primordia," chap. xvii., p. 882.

<sup>45</sup> See Bingham's "Origines Ecclesiasticæ, or the Antiquities of the Christian Church," vol. iii., book xi., chap. vi., sect. 7.

<sup>46</sup> Now Ath-da-laarg. Dr. O'Donovan, was unable to identify it. See "Annals of the Four Masters," vol. ii., n. (c), p. 637. However, the "Martyrology of Donegal," has it. 1 τσσθ Cεαννντς, or near Kells, in the county of Meath. See Rev. Drs. Todd's and Reeves' edition, p. 324.

<sup>47</sup> Having taken Jocelyn for his guide, that learned calculator passed over the saint's proceedings in Meath, Westmeath, and other places, after what had passed between him and Conall.

<sup>48</sup> The Latin Tripartite Life becomes our chief authority for the narrative, which immediately follows.

<sup>49</sup> These holy brothers and their sister, Colgan could not find, in our Irish Martyrologies, under the inserted forms of name. He says, that Cathneus may possibly be Cathaneus (? Cathcan), whose feast occurs, at the 20th of March. He says, likewise, that Cathnea may not be distinct from Cota or Cotana, venerated at the 4th of February. See nn. 22, 23, p. 173, "Trias Thaumaturga."

<sup>50</sup> This place is written down Druim-Chor-

Our holy Apostle is thought to have founded many churches and religious institutions, in Meath;<sup>53</sup> and, according to the Latin Tripartite, from Conall's place,<sup>54</sup> he went back to Tara, where a sort of arrangement was made with the monarch Laogaire. Although the latter professed himself a Christian, we are informed, that he was not at heart a believer, since he had promised his father, Niall of the Nine Hostages,<sup>55</sup> that he should continue, attached to the Magian rites and practices.<sup>56</sup> With a guarantee for safe conduct, the holy Apostle left Laogaire, and next he went into Delbna-Assuil.<sup>57</sup> This district was among the ancient territories of Meath.<sup>58</sup> Here, the Apostle is said to have founded some churches; but, it seems probable enough, these erections do not belong to so remote a date.<sup>59</sup> It was a rule with St. Patrick, to supply his converts with clerics, as ministrants for their spiritual wants, when congregations had been formed.<sup>60</sup> Allusion is made to St. Patrick, on

corthri, in the Latin Tripartite. Colgan tells us, that Corcothri was a little district of Meath, not far from Tailteen. Dr. Lanigan says, that perhaps it was Drumconrath, in the barony of Slane.

<sup>54</sup> He is considered to have been the nephew of St. Patrick, and his mother was named Darerca. In the previous n. 63, to chap. iiii., Diarmaid is not mentioned among the sons of Restitutus and Darerca. In the following n. 64, it occurs in another connexion. Colgan thinks his festival assignable to the 12th of December.

<sup>55</sup> Otherwise, we find him called, Restitutus Hua-Buaird, or Longobardus, who was married to Darerca. See the Seventh Life, lib. ii., cap. vi., p. 130. Also Miss Cusack's "Life of St. Patrick," p. 397.

<sup>53</sup> Yet various persons, named as placed over churches, or religious houses there, are known to have lived, long after St. Patrick's time. Nor are we to infer, that all the churches, there dedicated to his memory and called after him, were foundations of our Apostle.

<sup>54</sup> From this, he is said, to have set out on the Monday after Easter week was over.

<sup>55</sup> According to our Irish historians and genealogists, this renowned monarch had fourteen sons, of whom eight left issue. His descendants are set down as the Hy-Niall, or the posterity of Neill. I. From King Laeghaire, the O'Coindhealbhaíns, or Kenedallans, of Ui-Laeghaire, are said to have been descended. II. From Connall Crimthann, the O'Melaghíns, or Mac Lochlans, are descended. III. From Fiacha, the Mageoghegans and O'Molloys claim descent. IV. From Maine, the O'Breens, O'Dalys, the Magawleys, the O'Quinns, the O'Caharnys, now the Fox family, descend, with their co-relatives, in Teffia. All of these remained in Meath. The other four families settled in Ulster, where they acquired extensive territories. I. Eoghan was ancestor to the O'Neills and various co-relative families. II. Connall Gulban was ancestor to the O'Donnells. III. Cairbre's posterity settled in the barony of Carbury,

in the county of Sligo, and in the barony of Granard, county of Longford. IV. Enda Finn's race settled in Tir-Enda, Tyrconnell, and in the tract, known as Kinel-Enda, near the Hill of Uisneach, in Westmeath. The foregoing went northwards, a little before the time of St. Patrick's arrival in Ireland. See Roderick O'Flaherty's "Ogygia," pars. iiii., cap. lxxxv., pp. 400, 401. Also, Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (2), p. 128.

<sup>56</sup> He wished to be buried at Tara, according to the pagan heroic custom, clad in his armour, "facie ad faciem usque in diem judicii."

<sup>57</sup> This place is supposed, by Colgan, n. 46, p. 174, and by Dr. Lanigan, to be Devlin and Magassil or Moyashil, in Westmeath. Colgan only tells us, in his "Index Topographicus," that it was a country in Meath. See "Trias Thaumaturga," p. 708. Dr. O'Donovan notices different districts, designated Dealbhna, with various other denominations affixed, in the counties of Meath, Westmeath, and King's County—the affix Assuil in the text is not found among them. See his edition of the "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," nn. 26, 28, 34, pp. vii., ix.

<sup>58</sup> From a particular allusion, in the Latin Tripartite Life, lib. ii., cap. ix., of Donoghmore being within Dealbhna-Assuil, it would seem, that it lay within the present county of Meath.

<sup>59</sup> Nor are we to understand such edifices, as are now called churches, but, humble buildings, made of hurdles, or wattles, of clay and thatch. There can be no doubt, however, but very many of them were built of stone, according to an ancient fashion of building in Ireland. These primitive structures could have been put together, in a very short time; and, hence we may very reasonably account for the great number, that had been erected, even at a very early period in our ecclesiastical history.

<sup>60</sup> "Ut clerici ubique illis ordinarentur



one of those occasions, when going to, or returning from, Rome,<sup>61</sup> having met six Irish clerics, each having a boy to carry the books, belonging to his master.<sup>62</sup> The six Irish clerics are said to have been, Lugacius,<sup>63</sup> Columbanus,<sup>64</sup> or Columba,<sup>65</sup> Meldanus,<sup>66</sup> or Mellanus,<sup>67</sup> Lugad, or Lugadius,<sup>68</sup> Cassanus,<sup>69</sup> and Ceranus,<sup>70</sup> or Kieranus.<sup>71</sup> To these—who are called his disciples—St. Patrick, after a blessing, presented a seal-skin,<sup>72</sup> to be used by them as a satchel for their books.<sup>73</sup> In course of time, they all became exemplary and zealous bishops. The holy Apostle had baptized many of the Luagni,<sup>74</sup> and he built a church of small dimensions for them in Mag-Echnach, and at the place now called Donaghmore.<sup>75</sup> Here there are some interesting antiquities;<sup>76</sup> especially, a remarkable Round Tower,<sup>77</sup> beside a ruined priory,<sup>78</sup> and in a very old graveyard, not far from Navan, and on the River Boyne.<sup>79</sup> Over the church, which our saint erected, at this place, he appointed St. Cassan to preside, and he predicted, that although small in size, it should be the place of his resurrection, and that it should be held in great veneration.<sup>80</sup> When Patrick took leave of his disciple there, and

ad plebem nuper venientem ad credulitatem.”—“*Confessio S. Patricii*,” p. 14. Sir James Ware’s edition.

<sup>62</sup> Jocelyn has it, that he was then returning from Britain.

<sup>63</sup> See Jocelyn’s Life, cap. xciii., p. 86, and the Latin Tripartite Life, lib. ii., cap. viii., ix., p. 130.

<sup>64</sup> His feast, it is supposed, was kept, on the 2nd of March, or on the 16th of June. He belonged to Killairthir.

<sup>65</sup> So is he called, by Jocelyn.

<sup>66</sup> He is called “Columba præsbyter de Kill-Ernain,” in the Latin Tripartite. His feast is said to have been, on the 4th of June, at Cluain-Ernain.

<sup>67</sup> Thus he is mentioned by Jocelyn.

<sup>68</sup> He is called, in the Latin Tripartite, “Mellanus de Cluain-Chremha.” His feast is said to have been, either on the 28th of January, or on the 26th of October.

<sup>69</sup> The Latin Tripartite calls him “Lugadius filius Erci, de Fordhrum.” His festival has been assigned to the 17th of April.

<sup>70</sup> In the Latin Tripartite Life, he is called “Cassanus Presbyter de Domnachmor in Mag-Echnach.” His feast is said to have been kept, on the 4th of June. The five already mentioned, in the text, are said to have found their place of rest, in the territory of Delbna-assuil, and to each St. Patrick left a precious *patena*.

<sup>71</sup> So he is called, by Jocelyn.

<sup>72</sup> The Latin Tripartite Life, thus distinguishes him as “senex Kieranus de Sagir.” His feast is held, on the 5th of March.

<sup>73</sup> Regarding the material, there is some doubt expressed. This relic was very well preserved to the twelfth century, as Jocelyn takes care to observe, and several miracles were wrought, through means of this sacred memorial of our saint.

<sup>74</sup> This relic afterwards remained in the church of St. Columba, of Cluain-Ernain. The Latin Tripartite Life adds, “vbi pre-

tioso tegumento ex ebore, gemmis et auro, in texto, celata, in summa habetur veneratione. Ignoratur tamen an pellis ipsa vituli marini, sive phocæ, an alterius bestie.”

<sup>75</sup> Or Luighe, or Luibhne, now Anglicised Lunc, a barony in the west of Meath County. The O’Broins, or O’Breens, of this territory, disappear from the “Annals of the Four Masters,” in A.D. 1201. See Dr. O’Donovan’s “Topographical Poems of John O’Dubhagain and Giolla na Naomh O’Huidhrin,” n. 15, p. iv. Their tribal-land probably extended further towards the north-east.

<sup>76</sup> Now the head of a small parish, in the barony of Lower Navan. It is shown, on the “Ordnance Survey Townland Maps for the County of Meath,” Sheets 18, 25. The town and antiquities there are noted, on Sheet 25. There is also a parish of Donoghmore, in the barony of Ratoath, and it is shown, on Sheets 39, 45. The townland proper is on the latter Sheet. See an account of both parishes in Lewis’ “Topographical Dictionary of Ireland,” vol. i., pp. 468, 469.

<sup>77</sup> An account of these, with illustrations, will be found in Sir William R. Wilde’s “Beauties of the Boyne, and its Tributary, the Blackwater,” chap. vii., pp. 159 to 163.

<sup>78</sup> A curious stone carving, intended to represent the crucifixion, is over the door, and on the key-stone of its arch.

<sup>79</sup> This is in the pointed style of the thirteenth or fourteenth century. See Dr. Petrie’s “Ecclesiastical Architecture of Ireland,” &c., part ii., sect. iii., subsect. 3, pp. 409 to 411.

<sup>80</sup> The accompanying illustration was drawn on the wood, by William F. Wakeman, and it has been engraved, by Mrs. Millard.

<sup>81</sup> The Latin Tripartite remarks, that the prophecy was fulfilled; for there, the relics of Cassanus were to be seen, and many miracles had been wrought, in favour of

travelled in a chariot, as afterwards he had occasion frequently to do,<sup>81</sup> he was met by a pious woman, called Richella,<sup>82</sup> who desired her little son Lonanus<sup>83</sup> to receive a benediction, and to be instructed in letters. The Apostle complied with her request, and signed the child's mouth with a cross; then, was he committed to the care of St. Cassan, to be instructed in learning and piety, by the latter holy man. Such was the progress, made by his pupil, that



Round Tower and Priory of Donoughmore, County of Meath.

Lonan learned the entire Psalter in fifteen days, according to Jocelyn, or in twelve, according to the Tripartite.<sup>84</sup> Then, the holy Apostle set out, to prosecute the labours of his mission. In those days, long journeys, by the respectable Irish, were performed through the use of chariots, regarding which some interesting descriptions<sup>85</sup> and illustrations<sup>86</sup> have come down to us. Next, we find St. Patrick erected a church at Druim-Inisclain,<sup>87</sup> and which subsequently became very celebrated. It was also within Delbna

people, who were in ill-health, or who desired spiritual graces, when visiting this shrine with true devotion.

<sup>81</sup> Thus, the Memoirs of St. Patrick, in the Book of Armagh, make frequent mention of his chariot. See fol. 7, a. b., 13, b. b.

<sup>82</sup> Her husband is called Senan.

<sup>83</sup> His feast has been assigned, by Colgan, to the 12th of November.

<sup>84</sup> He was venerated, in the church of Kill-Huailleach. It is now known, as Killoolagh, in the county of Westmeath. See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., p. 412, and vol. iii., chap. lxxiv., p. 574.

<sup>85</sup> See Dr. Charles O'Connor's "Rerum

Hibernicarum Scriptores," Annotationes ad Sæc viii., tomus iv., pp. 148 to 150.

<sup>86</sup> An ancient car, and probably very similar to such as were used in Ireland, has been pictured from a monument, at Meigle, in Patrick Chalmers's "Sculptured Monuments of Angus." See plate xviii. Edinburgh, A.D. 1848.

<sup>87</sup> Now Dromiskin, or Druminisklin, in the barony and county of Louth, not far from Castlebellingham. Considerable remains of a Round Tower are at that place. Colgan, Archdall and Lanigan are wrong, in seeking to identify Druim-Ineasgleann with Drumshallon, in the same county. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (y), p. 394.

<sup>88</sup> This must have extended over a con-

territory.<sup>88</sup> Here were placed two of his disciples, named Daluan<sup>89</sup> of Croebheach, and Lugadus,<sup>90</sup> son to Ængus Nathfraich, King of Munster. The people of Eastern Meath, St. Patrick baptized, at the church of Teglaireann;<sup>91</sup> and, there, he left two of his disciples, the Virgin Bega<sup>92</sup> and the Priest Lugadius.<sup>93</sup> Near the doors of this church was a fountain, and at the northern side was Feart-Bige,<sup>94</sup> or the sepulchre of Bega. Not far from the same church, on the southern side, another was built, on the margin of Loch Annenn.<sup>95</sup> This church was called Imleach-Sescain,<sup>96</sup> where he left one of his disciples, Moluanus,<sup>97</sup> the pilgrim, from Britain.<sup>98</sup> The ancient name for the present beautiful Lough Ennell,<sup>99</sup> near Mullingar, in the county of Westmeath, was Loch-Ainninn;<sup>100</sup> and, it seems most probable, that near it his church stood. Afterwards, our holy Apostle is said to have visited a place, called Temoria Singite,<sup>101</sup> where a great number of the Assuil people were baptized. On the way, between Rath-Suine<sup>102</sup> and Cluainfoda Anmireach,<sup>103</sup> near the church of Domnach-Padruic,<sup>104</sup> a particular blackberry bush, surrounded by other brambles and thorns, was ever after regarded as sacred,<sup>105</sup> probably because our saint rested, at the spot, and it even became a place of sanctuary.<sup>106</sup> While he was yet in the Assuil territory, and near the River Ethne,<sup>107</sup> and the ford, called Ath-Maigne,<sup>108</sup> Patrick commenced

siderable part of the present county of Louth.

<sup>89</sup> His feast is said to have been, on the 7th of January, or perhaps, on the 4th of June, or on the 15th of October.

<sup>90</sup> His feast has been assigned to the 2nd of November, by our Irish Martyrologists.

<sup>91</sup> This church is said, by Colgan, to have been on the confines of Bregia.

<sup>92</sup> She is said to have been the daughter of Gauren, and to have been venerated, on the 10th of February. There was a St. 'Bega' venerated, also, on the 6th of September.

<sup>93</sup> He is thought to have been St. Lugadius, the son of Gauran, and a brother to the aforesaid St. Bega. His feast is set down, at the 17th of April, in the Martyrology of Tallagh.

<sup>94</sup> This place does not seem to be known, at present.

<sup>95</sup> This is said to have been in or near the northern part of Dublin County; perhaps, however, in or near the southern or western part of Louth County.

<sup>96</sup> This may have been the modern Em-lagh, in the parish and barony of Louth, and noted on the "Ordnance Survey Townland Maps for the County of Louth," Sheet 11. The parish itself is situated, partly in the barony of Louth, partly in that of Ardee, and partly in that of Upper Dundalk; and, it is shown, on Sheets 6, 7, 10, 11, 12, 14. Yet, I suspect the place was near Lough Ennell, in the county of Westmeath.

<sup>97</sup> He is thought to have been not a distinct person from St. Dalua, of Dun-Tighe-Bretan, venerated at the 7th of January.

<sup>98</sup> In course of time, the right to his church benefice was in the gift of Clonmacnoise monastery.

<sup>99</sup> See a very satisfactory description of it,

in the "Parliamentary Gazetteer of Ireland," vol. ii., p. 178.

<sup>100</sup> Under this title, it is often alluded to in our Irish Annals.

<sup>101</sup> In the text, so it is written, but in the "Index Chronologicus," p. 717, it is set down, as "Temoria Singinte locus in Media," by Colgan, who does not offer any more particular identification.

<sup>102</sup> So is it written in the text, and in the "Index Chronologicus," p. 716, it is noted, as "Rath-saine arx in Media." There is a Rathshane,—near the River Inny,—in the parish of Foyran, and barony of Fore. It is noted, on the "Ordnance Survey Townland Maps for the County of Westmeath," Sheet 1.

<sup>103</sup> Colgan seems to connect this place, with St. Ainmire, of Cluain-foda, whose feast is set down, in the Martyrology of Donegal, at the 15th of September.

<sup>104</sup> Perhaps Temple Patrick.

<sup>105</sup> It would be interesting to know, if any existing popular tradition remains concerning it.

<sup>106</sup> When the Latin Tripartite Life was written, no one dared to remove a shrub or branch from this thicket, lest some signal misfortune or sudden death might follow the violation of that venerated bush.

<sup>107</sup> Now, probably, the Inny.

<sup>108</sup> This place has been identified—but perhaps incorrectly—with Lismoyne, a townland in the parish of Ardnurchur, or Horseleap, and barony of Moycashel. This townland is noted, on the "Ordnance Survey Townland Maps for the County of Westmeath," Sheet 37. It is removed some distance from the Inny River, and hence, Connell Mageoghegan's identification does not seem to be well established. I think, it was rather within the present parish of Mayne, in the barony of Fore, and it



the erection of another church.<sup>109</sup> But a wicked and obstinate man, named Fergusius,<sup>110</sup> the brother of Brendan,<sup>111</sup> son of Eochod, offered strenuous opposition to the project.<sup>112</sup> Seeing his wilfulness, and hearing his rudeness of speech, the Apostle meekly signed the figure of a cross, on a stone near him, and with the end of his staff. The impression there remained deeply carved, as if the lines were drawn through soft mud. Presently he said to Fergus: "As this staff has divided the hard rock, so would the All-powerful Lord rend thy stubborn and impenitent heart asunder, had not my tolerance patiently borne thy perversity; and, since thou hast so fiercely contested my right to this field, lest thy posterity might lose it, so shall none of thy family rule in this place, nor prosper in any other, but it shall wither and decay." The wife of Fergus entreated, that the weight of such a malediction should not fall on her, and Patrick with compassion declared, that the infant she then bore should survive, but that the race of Fergus thenceforward should not exist. Near the same place, but more towards the south, one of our saint's disciples, called Mac Dichoill,<sup>113</sup> built a church.<sup>114</sup> From Temoria, the holy Apostle set out, resolving to build a church, near the Hill of

is described on Sheets 2, 3, 6, 7, *ibid.* The townland itself is on Sheets 2, 3, and near the Inny River, a very likely *locale* for the place. The Inny is well described in the "Parliamentary Gazetteer of Ireland," vol. ii., p. 325.

<sup>109</sup> Very near the Inny, and to the south, in the county of Westmeath, there is a Temple Patrick parish. The disciple might have given it this name, in honour of his master, and the parochial name may afford some guide to the exact locality of this church. The parish of Temple Patrick is in the barony of Rathconrath, and it is described, on the "Ordnance Survey Townland Maps for the County of Westmeath," Sheet 17. This parish borders on the River Inny, as may be seen, by consulting the Diocesan Map of Meath, comprising Meath, Westmeath and a great part of the King's County, by Daniel Augustus Beaufort, LL.D., M.R.I.A., Rector of Navan, published in 1816. No ruin there is noticed, however, yet several rafts and an old fortress are within its bounds.

<sup>110</sup> Some are of opinion, that he was identical with Fergusius, surnamed Cuochain, brother to King Niall and to Brian, here thought to have been mistakenly called Brendan. But Colgan thinks otherwise, since this Fergusius is said to have died, before his father's decease; while, it is related, that Fergusius Cochain, the brother of Niall and Brian, did not depart from life, before his father Eochodh Muighmeadhoin, King of Ireland, and if he had died so early, he could not have been alive, at the time of St. Patrick's preaching in Ireland. Thus, Eochod departed A.D. 365, and after him on the throne sat Crimthann thirteen years, Niall of the Nine Hostages, who ruled twenty-seven years, Dathy, who governed twenty-three years, not to speak of Laeghaire, who had already sat for some years, after St. Patrick's arrival. Besides,

according to the "Genealogies of the Irish Saints," Fergusius Cochain had holy posterity, and the name of his brother was Brian, but not Brendan, chap. xi. See the author's "Catechism of Irish History," Lesson v., vi., pp. 34 to 40. Colgan supposes, this Fergusius was the grandson of King Dathy, especially as he had a brother Brendan, and the chronology most aptly agrees. King Dathy died A.D. 427 or 428. Now, his grandson could have died, before or about the year 440 or 450, in the time of St. Patrick, his father Eochod yet living.

<sup>111</sup> We have the following as the pedigree of St. Fidmunn. According to the "Genealogies of the Irish Saints," he was the son of Fídbadac, son to Cudolig, son of Coman, son to Suanach, son of Brendan, son to Eochod Brec, son to King David, otherwise known as Dathy, chap. ix.

<sup>112</sup> The Latin Tripartite says: "Hic Fergusius obscurioris notæ est, quia patre adhuc superstite decessit."

<sup>113</sup> Colgan offers a conjecture, that he was identical with a certain Mac-Dechil, who was probably St. Aidanus, or Aedhan, the son of Dechill—the same as Deicola, Dichoill, Dichuill—son to Brian, and afterward Abbot of Cluain-Chaoin, otherwise Letracha Abbrat, in that part of Orgiell territory, known as Ferross, or Fera Rois. His place is also called Cluain-Chaoin-Finnabhrach—now Clonkeen, in the barony of Ardee, and county of Louth. He is said to have been of Kill-alinn—likewise written Kill-Ilialeith, or Cill-Ilanleith—at the north of Fochard, county of Louth. His feast is given in our Calendars, at the 1st of January.

<sup>114</sup> On account of the negligence of those who followed him, as the disciples of St. Patrick, when the Latin Tripartite Life was written, this church then had passed to St. Columkille. From this we are not to suppose, that the latter saint was then living;

Usna, or Usnagh.<sup>115</sup> This elevation combines the dimensions of a mountain, with the beauties of a hill, and it rises above the bosom of the highest tableland in Ireland. From the summit, a charming and an extensive view stretches all around it. Rich fields, shining lakes, or rivers, and verdant valleys, with glowing historic memories, fill the eye and mind of an Irish historical student, as he stands on St. Patrick's Bed,<sup>116</sup> which is there shown. On this green sod, it is said, the Apostle slept.<sup>117</sup> An ancient cemetery was near.<sup>118</sup> A little lake, set in the summit of the hill, is an object of great admiration. Beside it are the ruins of what was, perhaps, a monarch's home; and, on the opposite side, there is a rath, comprising about two acres. Perhaps, no other fort in Ireland is of so strange a structure—half of its circumference is hemmed in by stone, and the other by an ordinary fence. Two or three old monuments are within it. A very curious cave, with a beautifully-arched entrance, has more than ordinary interest for the antiquary.<sup>119</sup> Altogether, the remains of seven or eight Druidic altars, as they are popularly distinguished, may be seen on the hill. Near the ancient rath, four little rivulets gush from the hill-side. Meeting lower down, these rush in one clear stream into the valley. The land about this celebrated hill of Usneagh,<sup>120</sup> belonged to two brothers, named Fiach and Enda. The Tripartite Life makes them brothers of King Leogaire;<sup>121</sup> but, from other documents, however, and, particularly from the Third Life,<sup>122</sup> it appears, that St. Patrick was not acquainted with any brothers of Leogaire more than Carbre and Conall. Jocelyn speaks of them, and he mentions another brother, called Leogerus.<sup>123</sup> He was different, however, from the king.<sup>124</sup> Some of our antiquaries have given more brothers to King Leogaire,<sup>125</sup> and sons to Niall of the Nine Hostages, than they ought probably to have done. It is stated, that blessed Patrick courteously addressed Fiach and Enda to obtain from them a site for the erection of a church, the rulers of which he intended to select from their family. His mission and his request were alike rejected by those pagan brothers, who treated him with rudeness, and even with personal

but, the meaning seems to be, that his monastic rule had been there observed. Whether this differed, in any respect, from the rule of St. Patrick, if there established, might prove a subject for curious investigation. See Colgan's "*Trias Thaumaturga*," *Sexta Vita S. Patricii*, cap. cxliv., xcix., pp. 88, 96, and nn. 111, 112, 152, 153, pp. 113, 115, and *Septima Vita S. Patricii*, pars. ii., cap. x., xi., xii., xiii., xiv., xv., xvi., pp. 130, 131, and nn. 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, p. 174.

<sup>115</sup> Its summit has an altitude of 602 feet, above the sea-level. It lies not far from the village of Ballymore, and about five miles west of Lough Ennell. It is situated in the parish of Conry, and barony of Rathconrath, and is marked, with its antiquities, on the "Ordnance Survey Townland Maps for the County of Westmeath," Sheet 24.

<sup>116</sup> It is a raised oblong mound, of about six yards by three.

<sup>117</sup> Some years ago, however, this object of veneration had been much damaged by the sappers. See Rev. Anthony Cogan's "*Diocese of Meath, Ancient and Modern*," vol. ii., chap. xviii., pp. 425, 427, and note.

<sup>118</sup> This is pictured, in Sir Samuel Fergu-

son's paper, read on February 26th, 1872, and published in "*Proceedings of the Royal Irish Academy*," No. xvii. On Ancient Cemeteries at Rathcroghan and elsewhere in Ireland, &c., p. 119. The cemetery occupies the eastern summit of Usneach.

<sup>119</sup> The remains of several *tumuli* are on this remarkable hill.

<sup>120</sup> It is stated, that in the second century, Tuathal Techtmar, Monarch of Ireland, established an *anach*, or "fair," at this place, and similar to those fairs established at Tara, Tailtin and Tlacta. The games and festivities of an *anach* were usually celebrated, in connexion with sepulchral places.

<sup>121</sup> See *Septima Vita S. Patricii*, lib. ii., cap. xviii., p. 131.

<sup>122</sup> See *Tertia Vita S. Patricii*, cap. xliii., p. 25.

<sup>123</sup> See *Sexta Vita S. Patricii*, cap. c., p. 88.

<sup>124</sup> See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. v., sect. viii., n. 69, pp. 239, 240.

<sup>125</sup> See Colgan's "*Trias Thaumaturga*," *Septima Vita S. Patricii*, n. 48, p. 174.

<sup>126</sup> Called, in Irish, St. Seachnall, who was

violence. Then Patrick, raising his voice, pronounced the words, "a malediction," when his disciple St. Secundinus<sup>126</sup> interrupted, and completed the sentence, by saying, "fall on the stones of Usneach Hill."<sup>127</sup> These were regarded, as being useless for building, or for any other purpose.<sup>128</sup> The result, as we are told, was, that while Fiach obstinately refused to believe in Christ, his brother was moved to become a faithful adherent to the truths there announced. Enda did penance for the injury offered to St. Patrick, and presented his newly-born son,<sup>129</sup> named Corbmac,<sup>130</sup> with the ninth part of all his possessions, to the Irish Apostle. That child grew up in years and grace; and, when he was of sufficient age, his holy patron gave him in charge, to his disciples, Bishop Domnal,<sup>131</sup> Comitius, or Connetus,<sup>132</sup> and Dabonna<sup>133</sup>—the two latter sons to Huabaird<sup>134</sup>—and to a fourth person, not named.<sup>135</sup> These were directed to watch over his proficiency in virtue and learning;<sup>136</sup> while they discharged such duty, in the district of Crich Enna Artech,<sup>137</sup> in Connaught. The saintly Corbmac<sup>138</sup> ended his days most happily, in that place where he presided.<sup>139</sup>

From Usneach, the saint proceeded towards Longford; yet, it is thought, some of the most remarkable transactions, recorded in the Tripartite Life, as here occurring, must be referred to a subsequent visit, and to a later period. We may instance, that pastoral appointment to the See of Ardagh, by St. Mel; for, it has been asserted, the latter had not arrived in Ireland, when St. Patrick had been preaching, for the first time, in Meath.<sup>140</sup> It is also recorded, that among certain persons, then appointed by St. Patrick, one Cromman, or Cruimminus, Abbot of Lackin, or Leckan,<sup>141</sup> in Westmeath, must be included.

venerated at Dunshaughlin, county of Meath, on the 27th of November.

<sup>127</sup> It is quite apparent, that the present, with many another Patrician, legend, had been ingeniously concocted, and to amuse the vulgar, with explanations, as unreasonably applied, as they are fictitious.

<sup>128</sup> When the Latin Tripartite Life had been composed, a saying was in vogue among the people, when they handled rotten stones, or worthless materials, "they are like the stones of Usnach Hill."

<sup>129</sup> Jocelyn calls him the youngest son of his father.

<sup>130</sup> Colgan seems to place his festival, at the 17th of February.

<sup>131</sup> He is called, Bishop of Aleach mor, a place which afterwards belonged to the monks of Clonmacnois. Colgan thinks him to be the same as Daniel, or Domhnall, venerated in our Irish Calendars, at the 1st of December.

<sup>132</sup> He is called, Bishop of Cluain-sean-moil.

<sup>133</sup> He is said to have been bishop, over Cluain-na-manach.

<sup>134</sup> Ussher treats regarding him, and his children, in "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 430, 431.

<sup>135</sup> About the feast of All Saints, when Corbmac used to visit their respective churches, each of these masters had been accustomed to present his disciple with a cow, especially to reverence the great Irish Apostle, who had committed to them that boy's instruction. This usage was continued,

by their respective successors, towards the successors of St. Corbmac, until Nuadat, Archbishop of Armagh, released them from such an obligation. The latter died, A.D. 811, and his feast was kept, on the 19th of February.

<sup>136</sup> The place, where he received this education, is called Tir-omna-Snithine, and it lay before Dermagh of Cuilchaonna. The successors of St. Patrick lost the right of presentation and benefice, in this parish, the identification of which is now difficult to ascertain. Dermagh was the name for Durrow, formerly in the territory of Teffia, and now in the King's County. Here was St. Columkille's great establishment.

<sup>137</sup> This territory is said to have been near Cruachan, and towards the North. Enda had received fifteen villages—usually called, Sen-chletha-Enna-Airtich—from his brother, King Laeghaire. Enda bestowed them on St. Patrick, with consent of the monarch; and, in after time, they were regarded as possessions, belonging to the church of Armagh.

<sup>138</sup> He was surnamed Snithine, from the place of his education.

<sup>139</sup> See Sexta Vita S. Patricii, cap. c., p. 88. Septima Vita S. Patricii, lib. ii., cap. xvii., xviii., p. 131, and nn. 50 to 55, pp. 174, 175.

<sup>140</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. viii., and n. 71, pp. 238, 240.

<sup>141</sup> This parish, in the barony of Corkaree, is delineated on the "Ordnance Sur-



However, Colgan suspects, that Cromman<sup>142</sup> was contemporary with the renowned St. Fechin,<sup>143</sup> who died, A.D. 664. To account for Cromman's having been a disciple of St. Patrick, he has been made to live 190 years.<sup>144</sup> Cromman is said to have resided near the church of Forgney,<sup>145</sup> where Munis,<sup>146</sup> another of Patrick's disciples, and a nephew, on the sister's side, dwelt.<sup>147</sup> Munis is said to have had other holy brothers,<sup>148</sup> of whom various wonderful stories are told; and, those followed their renowned uncle, from Britain,<sup>149</sup> to share in the labours of his Irish Apostolate. Even two sisters, St. Echea,<sup>150</sup> and St. Laloca,<sup>151</sup> are named, who presided over religious houses. Thence, St. Patrick passed into southern Tefia, where he converted and baptized Manius, or Maine, the son of Niall, and brother to King Laegaire. In the place, now known as Ardagh, he built a church, and it was made the head of a See, over which St. Mel first presided. With him was left, also, a brother Milchuo,<sup>152</sup> a bishop, while great numbers of the people in that region were brought over to the Faith, and the illustrious Apostle predicted many things, in reference to them and to their posterity. When Maine had received baptism, he brought to St. Patrick a woman, who then bore a child, and for both of them, the chief humbly asked a blessing. Extending his hand, in the act of benediction, the Apostle suddenly withdrew it, and, as if in doubt, he used a form of expression, customary with him, "I know not, but God knows." After some hesitation, however, he completed the benediction. By a Divine revelation, he learned, that the unborn child should afterwards be known as Tuathal, surnamed Maolgarb, the grandson of that Cairbre, whose posterity he declared accursed, and debarred from the royal sceptre. With indignation, turning to Maine, he said, "Lo! man, how hast thou done this unhappy thing? He who has surreptitiously obtained my blessing shall be a king." Then Maine knelt to Patrick, and he performed penance. Patrick then

vey Townland Maps for the County of Westmeath," Sheets 6, 11. The townland proper is on Sheet 6.

<sup>142</sup> His feast occurs, at the 28th of June, according to Father Ward, in "Vita S. Rumoldi," *Dissertatio Historica de Patria S. Rumoldi*, sect. 9, num. 9, p. 159.

<sup>143</sup> His feast occurs, on the 20th of January.

<sup>144</sup> See the "Trias Thaumaturga," *Sep-tima Vita S. Patricii*, lib. ii., cap. xx., p. 132, and n. 56, p. 175.

<sup>145</sup> This parish, in the barony of Shrulce, is noted, on the "Ordnance Survey Townland Maps for the County of Longford," Sheets 23, 27. The townland itself is on the latter Sheet.

<sup>146</sup> He is said to have been a bishop, and his festival is placed, at the 6th of February. He is said, also, to have had a feast, at the 18th of December.

<sup>147</sup> St. Patrick's sister, Darerca, is called "mater filiorum Hua-Baird." She is said to have been the mother of seventeen sons. Yet, this account is supposed to have been a great exaggeration. Jocelyn makes Tygrida the mother of seventeen sons and of five daughters.

<sup>148</sup> Such as St. Mel and St. Riogh, whose feast days are found, at the 6th of February. The latter has a festival, likewise, at the 1st of August. These are regarded, as the sons of Conis and Darerca.

<sup>149</sup> At one time, while St. Patrick was about to leave Britain for Ireland, he left a "casula," or a chasuble, behind, him on a rock. He thought no more about it, until he had arrived, and then calling for this garment, it miraculously lay at his feet.

<sup>150</sup> She is called, likewise, Achea, and in the "Vita S. Moduenna," by John Capgrave, there is a notice of her. Harpsfeld, in "Historia Ecclesiastica Angliæ," lib. ix., cap. xiii., tells us, that Echea or Achea was numbered among the saints. Unless she was the Aicheach, or Deche, mentioned in the Irish Calendars, at the 23rd of April, Colgan is not able elsewhere to find her, under the title of a saint. Her church of Kill-glais was near the church of Ardagh, and towards the south of it, in the region of Tefia.

<sup>151</sup> Her name does not appear, in our Calendars; but, her church is said to have been Sen-lios, in Connaught. These were the two daughters of Darerca, St. Patrick's sister, according to the "Opuscula," attributed to St. Ængus, lib. iv., cap. vi. Also, the Scholiast, to St. Ængus' "Festilogy," at the 6th of February, and at the 22nd of March, has a like statement.

<sup>152</sup> His feast has been assigned, to the 6th of February; and, yet, there is reason to suspect, he was not a different person from St. Mel.

<sup>153</sup> Afterwards known as Tuathail, sur-

said, that there should be no king, who would refuse to recognise him as sovereign ; and, the saint then added, that his injunctions must be the longest that should live in Erin. "The person whom I have blessed shall also be a king, *i.e.*, Tuathal."<sup>153</sup> In accordance with this prophecy, the latter assumed the sovereignty, after he had banished Diarmaid Mac Carbhail ; so that, he was a victor on Loch Ri,<sup>154</sup> on Derg Derc,<sup>155</sup> and at Luimnech.<sup>156</sup> A very idle legend, about St. Mel, has been circulated ; but, as it does not appear, in the more ancient accounts of our holy Apostle, it may be dismissed as unworthy of serious attention. The following is its purport. While he was in southern Teffia, St. Patrick heard a rumour spread, and it was industriously circulated, through the malice of the vulgar, that Bishop Mel had sinned with his aunt, Lupita,<sup>157</sup> who had taken the religious veil. As a near relation, and one of exemplary life, she lived with him, in the same house,<sup>158</sup> praying to the Lord. The interests of religion and of family honour required an investigation ; yet, not believing that there were just grounds for such a scandal, Patrick resolved on visiting Ardagh. Above all other men, the pious and amiable bishop of that place, was remarkable for a holy purity and simplicity of life and manners. Trusting in his innocence, and knowing that his holy master was expected, when he saw St. Patrick coming towards Ardagh, to reprove him, the bishop went out to a certain hill, to fish in the pools, and furrows of the field. Here, it is said, he caught salmon.<sup>159</sup> And, moreover, Bishop Mel's kinswoman went with fire in her mantle, which was wrapped over her bosom, and yet she was in no manner scorched.<sup>160</sup> Patrick then knew there had been no sin between them ; yet, he willed, that their places of dwelling should be apart.<sup>161</sup> Then, too, he pronounced the law, which regulated such a mode of life, in after times.<sup>162</sup> He likewise declared, that God did not aid any unjust or false man ; still, he deemed it necessary, that the occasion for scandal and temptation should be avoided, as far as possible.<sup>163</sup> He decreed, that while St. Mel should remain eastwards, at Ardagh, Bri-Leith<sup>164</sup> must rise between them ; she living in Druiim-Cheu, or Drumcheo,<sup>165</sup> on the west side of that eminence. Here was

named Maelgarb. He ruled, as King of Ireland, from A.D. 528 to about A.D. 538.

<sup>154</sup> Now Lough Ree, a noble extent of water, above Athlone, and on the Upper Shannon.

<sup>155</sup> Now Lough Derg, an expansion of the Lower Shannon.

<sup>156</sup> The ancient name of the Lower Shannon. See Mr. Lenihan's "History of Limerick," pp. 2, 3, for the origin of those names.

<sup>157</sup> Lupita is stated to have been St. Patrick's sister. The Latin Tripartite says : "Rumoris coram malignis turpitudinem, et coram Deo, et bonis malignitatem auxit, quod fœminæ, de qua rumor ille spargebatur, connubium, si secluso susceptorum Ordinum et Episcopalis dignitatis sacro honore, viro Dei nuptias ambire liceret ; fuerit illud fascinus ipsi alio duplici humani et divini juris impedimento præclusum et execrandum."

<sup>158</sup> This circumstance was the principal or only foundation for a sinister suspicion.

<sup>159</sup> The place was subsequently called, *An chora thirim, i.e.*, "piscina sicca," owing to this miraculous occurrence.

<sup>160</sup> The spot, where Lupita threw the fire down before St. Patrick, was afterwards called, *An maol-tene, i.e.*, "fatuus ignis."

<sup>161</sup> The Latin Tripartite states : "Sanctus autem Patricius licet viderit, et approbarit innocentiam, signis tam evidentibus, probatam ; Mælum Episcopum tamen admonuit in agris araret, in fluviis vero piscaretur ; ne tentare Dominum Deum suum videretur."

<sup>162</sup> Patrick uttered the famous saying : "Seorsim viri et seorsim fœminæ, ne occasionem dare infirmis inveniantur, et ne nomen Domini per nos blasphemetur, quod absit a nobis."

<sup>163</sup> The Irish Tripartite adds these words : "non temptabis Dominum Deum tuum," and then follows the repetition of words, given in the previous note.

<sup>164</sup> Bri-leith was the ancient name of Sliabh Calraighe, or Slieve Golry, to the west of Ardagh, in Longford. Dr. O'Donovan founds this opinion, on Colgan's statement, in the Life of Bishop Mel, in the "Acta Sanctorum Hiberniæ," at cap. ix., p. 261. See the "Leabhar na g-Ceart, or the Book of Rights," n. (p), p. 9.

probably that nunnery, which had been founded by St. Lupita ; although, at present, it baffles our attempts of identification.<sup>166</sup>

Patrick next went into northern Tathbhe,<sup>167</sup> or as otherwise called, into the territory of Cairbre,<sup>168</sup>—so called after him, who was the founder of this principality. There Granard was presented to him, by the sons of Cairbre. It is stated, that Guasacht,<sup>169</sup> or Guasactus, was then placed as a Bishop, at Granard. It is probable, moreover, this account does not rest on any sufficient foundation.<sup>170</sup> Again, it is stated, that he left there the two sisters, called Emir, or Emeria,<sup>171</sup> who first put up, at Cluain-Bronaigh, or Clonbroney.<sup>172</sup> These holy sisters and their brother are said to have been instructed in the Christian faith, by their once undistinguished boy-slave ; and, no doubt, it was a happy moment in his life, when Patrick blessed that veil, with which he clothed the aforesaid virgins. Then follows a most miraculous account, as to how their four feet sank into the rock, and the traces existed there to that time, when the Irish Tripartite Life had been written. We are told, that the reason, why the sides of the churches, at Granard and Clonbroney, had been joined to each other, was owing to the close relationship of the founders. It was the airchinnech, or superior, at Granard, that always ordained the head-nun in Cluain-Bronaigh, so long as our old Irish usages prevailed.

Afterwards, the Blessed Patrick went across the water,<sup>173</sup> to a locality, then known as Magh Sleachta. Not far removed from the present considerable town of Ballinamore,<sup>174</sup> and on the plains of Leitrim, near Fenagh,<sup>175</sup> was the place, called Magh-slecht,<sup>176</sup> or Moy-slecht.<sup>177</sup> Indeed, the spot is not only well defined, by a peculiar name, Edentinny,<sup>178</sup> or Aidentinny ;<sup>179</sup> but, even yet,

<sup>165</sup> This denomination now seems to have become obsolete.

<sup>166</sup> There is a Drumnacoocha, somewhat northward, in the parish of Killoe, in the barony of Longford. It is noted, on the "Ordnance Survey Townland Maps for the County of Longford," Sheet 9.

<sup>167</sup> This was the Irish denomination, and it was Latinized, Teffia. It was divided into two parts, by the River Inny, and these were called North and South Teffia ; the former comprising, nearly all the present county of Longford, and the latter, the western half of Westmeath. See O'Donovan's "Leabhar na g-Ceart, or the Book of Rights," n. (g), p. 180.

<sup>168</sup> Roderick O'Flaherty states : "Borealis Teffia eadem est, ac Carbria Gaura ad Carbreum filium Nielli regis et posteros spectans."—"Ogygia," pars. iii., cap. lxxxv., p. 402.

<sup>169</sup> He is said to have been the son of Milchu, St. Patrick's pagan master, when a slave ; and, he is regarded, also, as our Apostle's foster-brother. His feast is held, on the 24th of January.

<sup>170</sup> In all other Lives of our Apostle, there is nothing about Guasactus, or any See of his. Had such an occurrence been veritable, it could hardly have been omitted.

<sup>171</sup> Colgan has assigned their festival, to the 11th of December, when he promised to treat fully regarding them.

<sup>172</sup> There was founded here a famous nunnery, by these sisters. Clonbroney parish is partly, in the barony of Granard, and

partly in that of Ardagh. It is described, on the "Ordnance Survey Townland Maps for the County of Longford," Sheets 5, 9, 10, 14, 15. Between the towns of Longford and of Granard, and in the barony of Granard, lies the townland of Clonbroney.

<sup>173</sup> Perhaps Lough Gownagh, or the upper course of the River Erne, is here meant.

<sup>174</sup> This is a considerable town, in the parish of Oughteragh, and barony of Carrigallen. It is shown, on the "Ordnance Survey Townland Maps for the County of Leitrim," Sheet 25. The parish itself is defined, on Sheets 19, 21, 22, 24, 25.

<sup>175</sup> The parish of Fenagh lies, partly in the barony of Carrigallen, partly in that of Leitrim, and partly in that of Mohill. See *ibid.*, Sheets 24, 25, 28, 29. On the two former Sheets, the townland, Fenagh Beg, is defined.

<sup>176</sup> This is Latinized, *campus excidii*, by Rev. Dr. Charles O'Connor ; but, more correctly, by Father John Colgan, *campus adorationis*.

<sup>177</sup> See Seward's Topography, and O'Connor's Map of *Scotia Antiqua*.

<sup>178</sup> The village of Edentinny, in the townland of Ardrum, is marked, on the "Ordnance Survey Townland Maps for the County of Leitrim," Sheet 25 ; but, there is no indication of the historic *cahir*, near it. However, two sites of standing stones are noted, just adjoining ; and, at a greater distance, near Fenagh, are two other sites designated, "standing stones." The mounds



an immense rude, upright stone,<sup>180</sup> of great weight and height, crowns the summit, within a most remarkable oblong and ancient fortress.<sup>181</sup> Much of the stone—supposed to have been a pagan monument—is buried in the ground; while, beside it, another stone<sup>182</sup> of great length lies prostrated,<sup>183</sup> and not far removed



Edentenny Fort, near Ballinamore, County of Leitrim.

are similar prostrate stones,<sup>184</sup> which, once upright, must have rendered this eminence very conspicuous. Other writers state,<sup>185</sup> that this plain of Magh Sleachta lay, in the present barony of Tullyhaw, in the county of Cavan.<sup>186</sup> When Patrick arrived at Magh Sleaght,<sup>187</sup> there was erected the large statue,

of an obliterated city beside them are passed over, with the imperfect description of "carns." This whole district has yet to engage the explorations of historians and archaeologists, for the elucidation of social conditions, in an age very remote; and, it must be added, in this connexion, that socially considered, as well as topographically and historically, the scenery and capabilities of Leitrim County need higher appreciation and improvement, than have been bestowed by most of its large landed proprietors.

<sup>179</sup> It is said to be Anglicised, "the brow of fire."

<sup>180</sup> This "galloon" is at least 12 feet in height, and artificially formed.

<sup>181</sup> Huge stones are found, forming the outer face of an embankment, on the two smaller ends: on the depressed sides, the rock has been quarried and removed, to form a steep, not easy of access. Several of the loose flanking stones have been removed, for building purposes, by former inhabitants of the adjacent village of Aiden-tinny, and by their neighbours.

<sup>182</sup> It is nearly as large as the upright one.

<sup>183</sup> The accompanying illustration, taken from a drawing on the spot, in June, 1876, by the author, was traced on the wood, by William F. Wakeman, and engraved by George A. Hanlon. It represents the upright "galloon," and that prostrate one, within the old fortification.

<sup>184</sup> A woman, whose farm-house was near, informed the writer, that she had seen one of these upright, and she had even witnessed its accidental falling, some few years before.

<sup>185</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (a), p. 43. The island of Port, and the village of Baile Meg-Shamhradain, now Ballymagauran, are said by Dr. O'Donovan, to have been in that plain. See *ibid.*, vol. iv., n. (c), p. 882, at A.D. 1431. Also, Rev. Dr. Todd's "St. Patrick, Apostle of Ireland," Introduction, p. 127, and chap. iii., n. 3, p. 464.

<sup>186</sup> In our opinion, these statements are incorrect, as referring to the exact locality.

<sup>187</sup> The origin of the name of Magh Slecht is to be found, in the "Book of Ballymote," fol. 220, a. a.

<sup>188</sup> It is so called, in the Tripartite. The Rev. Dr. Todd says, this word "seems to

or an idol, called by some, Crom Cruach.<sup>188</sup> To their chief idol, the pagans were accustomed to present the firstlings of animals and other offerings.<sup>189</sup> Twelve other idols<sup>190</sup> are said to have stood near or around Crom Cruach;<sup>191</sup> and with the intention of destroying the prestige or efficacy of these idols, Patrick soon came to a river, called Gath-ard,<sup>192</sup> within sight of them. There and then, he beheld a great multitude of persons assembled. In some accounts,<sup>193</sup> it is asserted, that King Laeghaire himself was present, and engaged in the same offices of idolatrous worship. The people at Edentinnu show a broad, rushing, clear stream, named St. Patrick's well,<sup>194</sup> which escapes from beneath the perpendicular face of steep rock, and from its subterranean course, into the lower grounds. These are now converted into moorland, but once—and not so long ago—they formed the bed of an extensive lake,<sup>195</sup> on the margin of which arose the artificially-scarped ledge of rock, on the top of which was a nearly oblong Caher or fortification. The idol of this *locale*, called Crom-Cruach, is said to have been the principal one of all the colonists that settled in Ireland, from the earliest times to the period of St. Patrick.<sup>196</sup> Certain writers have it, that Crom,<sup>197</sup> or Crom-eacha,<sup>198</sup> was the title bestowed on their Fire God, by the Pagan Irish.<sup>199</sup> He was regarded as the dispenser of vital heat, of fecundity, and of prosperity.<sup>200</sup> Tighernmas Mc Follaigh, King of Ireland, who reigned from A.M. 3580 to A.M. 3656,<sup>201</sup>

signify the bent, or stooping mound." Jocelyn calls the same idol, Ceancroithi, which he interprets "*Caput omnium deorum*." The Third Life calls this idol Cennbhe. See cap. xlv., p. 25. Dr. Keating terms it, Crom-cruadh, in his "History of Ireland," at the reign of Tighernmas. See Rev. Dr. Todd's "St. Patrick, Apostle of Ireland," Introduction, n. 1, p. 128.

<sup>189</sup> See Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus i., pars. i. Prolegomina, p. 22.

<sup>190</sup> Rev. Dr. Lanigan shrewdly considers these idols referred to, as having been circles of stone. See "*Ecclesiastical History of Ireland*," vol. i., chap. v., sect. viii., p. 239.

<sup>191</sup> Dr. Lanigan conjectures, that the large idol was only a rude stone, occupying a central position, and representing the sun, while in a circular form around it, the twelve lesser stones represented the signs of the zodiac. See *ibid.*, sect. v., n. 45, p. 229. Similar stone circles are numerous, in various parts of Ireland.

<sup>192</sup> The Irish Tripartite Life interprets this as *guth* "voice," and *ard* "high," because St. Patrick raised his voice there to denounce the idolaters. At a Rath Guthard, the Senchas Mor is alleged to have been partially composed. See "*Senchas Mor*," vol. i. Preface, p. xxx.

<sup>193</sup> Those of the Third, and of the Tripartite Lives.

<sup>194</sup> Here popular tradition has it, that St. Patrick baptized many persons.

<sup>195</sup> A middle-aged peasant informed the writer, that he recollected the time, when a sheet of water covered the present moorlands.

<sup>196</sup> According to the Dinnsenchus.

<sup>197</sup> This is said to have been derived from an Egyptian word, Chrom, meaning "fire."

<sup>198</sup> It is also thought, this idol had been termed Crom-dubh, "the black stooping stone;" and, under this latter appellation, to have given rise to the name, Domhnach Crom-duibh, or Cromduff Sunday, which O'Flaherty says fell, on the Sunday immediately before the Kalends of August. About this time, the people in different parts of Ireland have the traditional name, Garland Sunday, applied to that incidence; while others transfer such name, to the first Sunday of August, and, it is always regarded in the light of a sportive celebration. O'Flaherty thinks, the Sunday in question had been so called, in memory of Crom-Cruach's destruction. See "*Ogygia*," pars. iii., cap. xxii., pp. 198, 199.

<sup>199</sup> The Irish Crom Cruith is thought to express an idea of "God the Creator." The sun or fire was thought most strongly to express the symbolic form of the Supreme Being, by our Pagan ancestors. *Cruith* is possibly derived from the word *Cruithain*, which signifies, "to form" or "to create." Hence, the Irish word, *Cruitheoir*, which means "the Creator."

<sup>200</sup> See "*Irish Folk Lore*," by Lagenien-sis, chap. xxiii., pp. 195, 196. In the Preface to "*Y Gwir yn erbyn y Byd*," otherwise denominated, "*Barddas*;" or a collection of Original Documents, illustrative of the Theology, Wisdom and Usages of the Bardo-Druidic System of the Isle of Britain," there is a considerable amount of vague speculation, and some useful information, on this specific subject. See vol. i., pp. xiii. to lxxxii. The original Welsh, referring to symbol, theology and wisdom, and an English translation and notes,

commanded sacrifices to this idol, on the day of Saman ;<sup>202</sup> and, he ordained, that both men and women should adore it, prostrate on the ground, until blood flowed from their noses, foreheads, knees and elbows. As many died from the severity of those genuflexions,<sup>203</sup> in this demoralizing and barbarous worship, the place was afterwards called Magh Sleacht.<sup>204</sup> The persons, present when St. Patrick arrived here, were engaged, in the adoration of their idolatrous object. There, according to some accounts, was seen the king himself, acting as high priest. But, the spell of superstition, then holding sway, was soon dissolved by St. Patrick. On finding he could, neither by fervent sermons, nor by great miracles, reclaim those people from the madness of their idolatry, the saint had recourse to his wonted arms of holy prayer. No sooner did he elevate his pure hands, for the subversion of that idol, than, in a threatening manner, on approaching, he lifted up the Staff of Jesus against it.<sup>205</sup> The idol fell down instantly, and upon the left side,<sup>206</sup> although the Bachall Isa did not touch it, nor leave St. Patrick's hand.<sup>207</sup> All the gold and silver dissolved into dust, while the little gods were swallowed up by the earth, even to their necks. Their heads, however, continued over the ground, even to the twelfth century.<sup>208</sup> Hereupon, many, who saw that prodigy, believed in the true and living God, and these were baptized in a fountain, which the saint, by his prayers, produced out of the earth.<sup>209</sup> There, too, in the exertion of his arms against the idol, a *fibula*,<sup>210</sup> or *graif*,<sup>211</sup> which confined the extremities of his garment, fell among the heather. Afterwards, the saint cut away all the heath, in that place, until he found the *graif*. A popular tradition prevailed, that no heather grew there, nor in the plain near it, owing to the incident recorded. The Tripartite Life states, that a demon was concealed within the idol, and thence banished by the saint. He then called all the people, with King Laeghaire, who there worshipped those idols. All, who saw the demon, feared death, unless Patrick would banish him to hell, and with this expressed wish, the saint complied. In this district, St. Patrick is said to have built a church, called Domnachmor,<sup>212</sup> and to have placed Mauran,<sup>213</sup> surnamed Barban, or Banban, over it. But, how long he con-

follow. This work has been edited for the Welsh MSS. Society, by the Rev. J. Williams ab Ithel, M.A. This vol. was published at Llandovery, 1862, 8vo. Vol. ii., published in 1874, is similarly edited and arranged. Its contents refer to the Privilege and Usage of Bardism.

<sup>201</sup> On the very night of Samhain, A.M. 3656, Tighernmas died, with three-fourths of the men of Ireland about him, while worshipping Crom Cruach, at Magh-slecht.

<sup>202</sup> This corresponded with All-Hallows' eve, and this day is yet called in Ireland Samhain, from samh, "summer," and puin, "end."

<sup>203</sup> Dr. O'Connor translates this "propter excidium quod passi sunt viri Hiberniæ;" but, Dr. O'Donovan states, this is evidently erroneous.

<sup>204</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., nn. (b, c), p. 43, at A.M. 3656.

<sup>205</sup> There is a reference to St. Patrick's overthrow of the idol, Crom Cruach, in the "Book of Lecan," fol. 250, b. a., line 20. The fourth Life calls the idol Slecht, probably from the name of the plain, on which

it stood. According to this account, also, the chief idol is said to have been adorned with gold and silver; while, it is added, "et duodecim Dii aerei fabricati hinc et inde erga Idolum positi."

<sup>206</sup> Such is the statement of Jocelyn; but, the Irish Tripartite Life, states, that the idol inclined over to its right side (for towards the south its face was turned), and the mark of the *bachall* lived in its left side.

<sup>207</sup> The Latin Tripartite there relates, "ad latus dextrum versus occidentem, cœpit sat sinistrè corruere. Faciem enim versam versus Temoriam habebat."

<sup>208</sup> According to Jocelyn's account.

<sup>209</sup> At Edentiny, such account is yet corroborated, by popular tradition.

<sup>210</sup> Such is the Latin term for this dress ornament.

<sup>211</sup> The Irish name for it. The object itself must have been a sort of button, or a buckle.

<sup>212</sup> The Latin Tripartite, renders this, by the words, "Basilicam magnam." The Irish Tripartite Life calls it, Domhnach-Maighe-Slecht.

<sup>213</sup> The Irish Tripartite Life states, that



tinued here, at this time, cannot be accurately ascertained.<sup>214</sup> Although the foregoing varying accounts are mingled greatly with popular fables,<sup>215</sup> there can hardly be a doubt, regarding the historical celebrity attaching to those localities, and yet commemorated, in existing curious monuments, and in current traditions.

## CHAPTER XI.

THE IRISH APOSTLE RESOLVES TO VISIT CONNAUGHT—HE CROSSES THE SHANNON—THE DRUIDS MOEL AND CAPLAT—PATRICK PREACHES THE GOSPEL TO THOSE PEOPLE, LIVING IN ROSCOMMON—ST. ASCICUS—CONVERSION OF ETINEA AND FETHLIMIA, THE DAUGHTERS OF KING LAOIGHAIRE—LABOURS OF ST. PATRICK IN TIR-CHAIREDHA AND HY-MANY.

THE great Apostle purposed to travel round the whole island, that he might convert it to Christ; but, he bore in mind, more particularly, that vision, which formerly he beheld in sleep, and wherein, he seemed called, by the infants of a western part of the country, even in their mothers' womb. He desired there the increase of God's kingdom, with greater effect; for, he had a special call of Providence, to visit that remote region. Patrick thus determined to go into Connaught, there to preach the Gospel, to the inhabitants of that province. He probably had spent the year 433, and a good part of 434,<sup>1</sup> on the Meath, Longford and Leitrim missions. Afterwards, according to the Tripartite Life, he crossed the Shannon, at a place, called Snav-daen,<sup>2</sup> or Snamh-daen,<sup>3</sup> where a ford was then first found,<sup>4</sup> which enabled the Apostle and his companions to cross that wide river, with great ease.<sup>5</sup> There, one of St. Patrick's servants, who was named Buadmael,<sup>6</sup> died and was buried. A church, afterwards, had been erected, at the spot; and, from him, it got the designation, Cill-Buadhmaoil.<sup>7</sup> This erection was regarded, as being specially under Patrician jurisdiction.<sup>8</sup>

he left there, Mabran Barbarus, Patrick's relative and prophet. Colgan cannot find such a name, in our Irish Calendars; however, there are more Banbans than one, and, he conjectures, the present may have been St. Banban, the Wise, venerated at the 9th of May.

<sup>214</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. viii., and corresponding notes, 67, 69, 71, 74, pp. 237 to 240.

<sup>215</sup> See Tertia Vita S. Patricii, cap. xlvii., p. 25; Quarta Vita S. Patricii, cap. liii., p. 42; Sexta Vita S. Patricii, cap. l., lvi., cii., cxi., cxiv., pp. 76, 77, 88, 89, 90, 91; Septima Vita S. Patricii, lib. ii., cap. xx., xxi., xxii., xxiii., xxiv., xxv., xxvi., xxvii., xxviii., xxix., xxx., xxxi., pp. 132, 133, 134. Also, see Miss Cusack's "Life of St. Patrick, Apostle of Ireland," pp. 397 to 400.

CHAPTER XI.—<sup>1</sup> Ussher places St. Patrick's journey to Connaught, in the year 434. See his "Index Chronologicus," at A.D. ccccxxxiv.

<sup>2</sup> Dr. Lanigan asks, if this might not have been near Drum-snav, in Leitrim. But, according to Dr. O'Donovan, the place,

called in the Book of Armagh "vadam duorum avium," identical with Snamh daen, "the ford of the two birds," was the name of that part of the River Shannon, lying between Clonmacnoise, in the King's County, and Clonburren, in the county of Roscommon. See "Tribes and Customs of Hy-Many," Introductory Remarks, n. (f), p. 5.

<sup>3</sup> This is alluded to, in the Trinity College, Dublin, Manuscript, classed, H, 2. 16, p. 871.

<sup>4</sup> This is said to have been miraculously produced, owing to St. Patrick's merits. The Irish Tripartite Life remarks, that the learned will yet find that esker, in the bed of the river, and which thus rose up, under St. Patrick, in the ford.

<sup>5</sup> On this occasion, Ferrar very incorrectly states, that our saint crossed the Shannon at Lumneach, now Limerick. See his "History of Limerick," p. 4.

<sup>6</sup> Colgan could find nothing regarding him, in the Irish Calendars, unless he could have been identical, with a Buadan, whose feast has been referred, to the 14th or 24th of January, or to the 23rd of March.

In the western province were two celebrated Magi, named respectively, Maol and Caplat, who were charged by King Laoighaire, with the education of his daughters, Ethne and Fethelm.<sup>9</sup> By magic spells, those diviners procured a notable darkness, to settle over the lands of Magh Aoi,<sup>10</sup> for three whole days.<sup>11</sup> But, on the approach of St. Patrick, he blessed that region, and the obscurity was dissolved, by a remarkable brightness, in the atmosphere, except in that place, where Maol and Caplat dwelt.<sup>12</sup> The inhabitants, admiring those portents, turned with all their hearts to the teaching of God's servant, whom they greatly lauded, and a moral light, also, began to dawn within their minds. Beyond the Shannon, at a certain place, called Dumhagraidh,<sup>13</sup> St. Patrick ordained a St. Ailbe,<sup>14</sup> and he was afterwards connected with the church of Senchua,<sup>15</sup> in Tirellil,<sup>16</sup> or in Oild territory.<sup>17</sup> When Patrick was at Dumha Graidh,<sup>18</sup> ordaining the great multitude, he had the spirit of prophecy, and he smiled. "What has now happened?" asked his disciple Benen.<sup>19</sup> "Bron<sup>20</sup> and the monk Olcan,"<sup>21</sup> said Patrick, "who come towards me, along Traig-Eothaili,<sup>22</sup> and my foster-son, Mac-Erca,<sup>23</sup> with them; a wave of the sea made a great dash, and tried to carry off the youth."<sup>24</sup> He went, afterwards, through the territory of Ui-Oilella,<sup>25</sup> and he founded the church eastwards, in Tamhuagh.<sup>26</sup> This church was built, through God's providence, and by man's efforts. These people afterwards held it in singular veneration, and it was liberally endowed. Over this church, Carell<sup>27</sup> was set, he having been ordained by Patrick, Bron, and Bite,<sup>28</sup> according to the established ecclesiastical usage. Among the poste-

<sup>7</sup> This local denomination, at the present time, seems to have become obsolete.

<sup>8</sup> It was probably situated, within the parish of Moore, in the barony of Moycar-non, and county of Roscommon.

<sup>9</sup> Colgan has notices of these holy virgins, at the 11th of January, although nothing has been exactly discovered, regarding their festival day.

<sup>10</sup> Probus has "*campum Hai*," as lying on his way, near the course of the River Synon. See *Quinta Vita S. Patricii*, lib. ii., cap. xiii., p. 53. This Colgan explains, by *Machaire Connacht*, or the plain of Con-naught. See *ibid.*, nn. 11, 12, p. 63.

<sup>11</sup> Jocelyn states, this darkness was intended to prevent St. Patrick approaching that country.

<sup>12</sup> This was in the level country of Roscommon. See Seward's "Topographical Dictionary of Ireland," at Magh-ai.

<sup>13</sup> That it was in Connaught, Colgan tells us, in his Topographical Index to "Trias Thaumaturga," p. 709; but, he does not inform us, in what part.

<sup>14</sup> He is thought to have been identical with Cruimther-Ailbe, or St. Elbhe, venerated on the 30th of January.

<sup>15</sup> Now Shancoe, or Shancough, a parish in the barony of Tirerrill, and county of Sligo.

<sup>16</sup> Now the barony of Tirerril. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by Dr. O'Donovan, p. xxxvi., n. 254.

<sup>17</sup> See Roderick O'Flaherty's "Ogygia," pars. iii., cap. lxxix., p. 374.

<sup>18</sup> There are six places named Doogary, in the county of Mayo, and two so called, in Roscommon. It is difficult, at present, to ascertain this locality.

<sup>19</sup> His feast occurs, on the 9th of November.

<sup>20</sup> His festival was held, on the 8th of June.

<sup>21</sup> A feast of St. Olcan, or Bolcan, is held, on the 20th of February.

<sup>22</sup> Now Trawhohelly, a famous strand near Tonrego, on the east boundary of the barony of Tireragh, and county of Sligo. See John O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," Explanatory Index to the map, at p. 499.

<sup>23</sup> It is doubted, by Colgan, if he can be identified with certain saints, mentioned in our Irish Calendars.

<sup>24</sup> The Latin Tripartite attributes to St. Patrick's vision, and to his merits, the protection then afforded.

<sup>25</sup> Also written, Hua Noilella.

<sup>26</sup> Now the church of Taunagh, or Tawnagh, in the barony of Tirerrill, and county of Sligo.

<sup>27</sup> Colgan thinks, he was venerated at Tirros, on the 13th of July.

<sup>28</sup> A saint of this name is venerated, on the 22nd, and on the 29th of July. The Irish Tripartite Life, moreover, states, in Latin, as if quoting from an older authority, "et ipse fecit amicitiam ad reliquias Assici, Rodani; et successores eorum epulantur invicem." The Latin Tripartite has a nearly similar statement; but, it omits the name of Assicus. It adds, that between this church

city of Oilill, he baptized St. Maneus,<sup>29</sup> who was ordained subsequently, by Bishop Bron, of Cassel-irra.<sup>30</sup> Thence, St. Patrick went to a place, called Mag-Glais,<sup>31</sup> where the people joyously received him, and presented him with a grant of land, on which he laid the foundations of a basilica, afterwards called Killmore, or "the great church."<sup>32</sup> He left this mission, in charge of two disciples.<sup>33</sup> Next, he went into the district of Corca-ochland,<sup>34</sup> or Corcu Achland,<sup>35</sup> or Seachlann,<sup>36</sup> to the south of Ui-Ailella—another designation for Tir-Oillil—and to the north was a mountain, called Bagna,<sup>37</sup> or Badhghna.<sup>38</sup> There our saint found two brothers, called Ida, or Id, and Hono,<sup>39</sup> or Ono, who were Druids. There, too, he desired to erect a church. Hono asked Patrick, what he would give for some land, which was shown to him. Thereupon, Patrick answered, "Eternity." Hono, disregarding such an offer, said, "You possess gold: give it to me instead." Patrick replied, "I have given much, but God will offer more."<sup>40</sup> He afterwards found a mass of gold, in a place, where swine had been rooting. Then, Patrick gave that gold to Hono for his land. It was called Tir-na-brotha.<sup>41</sup> To reprove his avarice, St. Patrick said, "No king of thy race shall rule for ever."<sup>42</sup> This prediction caused Ono to shed tears, when the holy man felt compassion for his sorrow, and he added subsequently, "There shall not be a king unassisted by thy race, and who shall not be proclaimed by them." So it came to pass, for the Cenel Maic Erce was the strongest and most powerful sept, in Connaught; notwithstanding, they did not govern like high-kings. Ono then presented his farm and house, to St. Patrick; and Imleach-Ono was its designation, at that time. There, the Apostle built a church, and Ailfinn, or Elphin, was its subsequent denomination.<sup>43</sup> It became, afterwards, the seat of a well-known episcopal See.<sup>44</sup> On account of his penitence and liberality, Ono and his posterity were blessed by Patrick, who declared, that the palm

and that of Rodan, a kindly feeling and fellowship prevailed, on the part of those, who ministered in them.

<sup>29</sup> His feast is supposed to have fallen, on the 2nd of September.

<sup>30</sup> This territory comprised the present parishes of Killaspugbrone and of Kilmacnowen, in the barony of Carbury, and county of Sligo.

<sup>31</sup> There is a Moyglass, in the barony of Ballintobber North, county of Roscommon, in which there is also a church, called Killmore, giving name to a parish.

<sup>32</sup> The church was otherwise called, Cill-mor Dithruibh.

<sup>33</sup> These are called, Conleng and Ercleeng, in the Irish Tripartite.

<sup>34</sup> So called, in the Latin Tripartite.

<sup>35</sup> In the Irish Annals, it is called Corca-Achlann.

<sup>36</sup> This was a territory, in the east of Roscommon County, and it comprised the parishes of Bumlinn, Kiltrustan, Cloonfenlough, with the western portion of the parish of Lissonuffly.

<sup>37</sup> Now Slieve Baune, which runs nearly parallel, with the River Shannon.

<sup>38</sup> This is a mountainous range, in the barony of Ballintobber North, and in the county of Roscommon. See John O'Donovan's "Tribes and Customs of Hy-Many," n. (h), p. 90.

<sup>39</sup> The Irish Tripartite alleges, that he was the son of Aengus, son of Érc Derg, or Érc the Red, who was the son of Brian, from whom the Ui-Honach descend.

<sup>40</sup> According to Jocelyn, St. Patrick told the Magus, that whatever money he possessed had been expended, in building churches, or in relieving the necessities of the poor.

<sup>41</sup> It may be Anglicised, "the district of the mass," from *tir*, "a region," and from *broth*, the genitive of which is *brotha*, "a mass," or "an ingot."

<sup>42</sup> The Clann-Branain, or Mac Branans, of this territory, are descended from the noble Druid Ona, who granted Imleach-Ona, now Elphin, to St. Patrick. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (l), p. 358.

<sup>43</sup> The Irish Tripartite states, it was so called, from the *ail*, "a rock" which had been taken out of the well, which was made by Patrick, in the fair-green. That rock stood on the brink of the well. The Latin Tripartite adds, that the adjunct, *fionn*, "bright," or "clear," was derived from the appearance of the water, thus miraculously procured. Therefore, *Ail-finn* means "the rock of the bright fountain."

<sup>44</sup> It was situated, in Magh-Aoi, also called, Machaire Connacht, or "the plain of Connaught."



of laics and of clerics—eminent in the arts of peace and of war—should be from Ono for ever, and that the inheritance of that place should belong to them. Having there founded a church, he placed Assicus,<sup>45</sup> and Bite, the son of Assicus, as also Cipia,<sup>46</sup> the mother of Bishop Bite, to reside in this missionary station. The holy Bishop Assicus was regarded, as a worker in brass, or a brazier, for St. Patrick. Likewise, he made altars, and four-cornered book-cases, and four-cornered dishes. One of these four-cornered dishes was preserved in Ard-Macha, and another at Ailfinn, while a third was kept in Domnach-mor,<sup>47</sup> of Magh Seola,<sup>48</sup> on the altar of the holy Bishop Felartus,<sup>49</sup> in Ui-Briuin Seola,<sup>50</sup> far westwards from Ailfinn. Patrick went from Elphin to Dumacha,<sup>51</sup> or Domhacha, in the territory of Hua Noella,<sup>52</sup> or of Ui-Aillella. He built a church there, which was called Senchell-Dumaighe,<sup>53</sup> or Sencheall Dumaighe, which was known, afterwards, as Shankill,<sup>54</sup> in the barony and county of Roscommon. It lay immediately to the south of Elphin. There, he left many of his disciples, and among these are named, Machet or Macetus, Cetchen or Cetchenus,<sup>55</sup> and Rodanus or Rodan,<sup>56</sup> a noble priest. Along with these was left Mathona, or Matona,<sup>57</sup> Benen's sister. She received the veil from Patrick and from Rodan. Under the care of this latter holy man, the pious virgin was placed, and he was her spiritual director.

St. Patrick next approached Croghan, or Rathcroghan, situated in the wide tract of grazing lands, around Tulsk,<sup>58</sup> in the county of Roscommon.<sup>59</sup> Here

<sup>45</sup> Colgan deems Assicus to have been identical with Assan, venerated on the 23rd of April, or perhaps, with Ossin, whose feast occurs, on the 1st of May, or on the 19th of July. Philip O'Sullivan Beare, in his work, "*Decadis Patricianæ*," lib. iv., cap. v., notices St. Assicus; yet, under this name, no mention of him occurs, in our Irish Calendars.

<sup>46</sup> Three different saints, called respectively, Copia, Cobha, Coppa, or Coipp, are venerated; one, on the 18th of January, the second, on the 24th, and the third, on the 28th of April. Colgan conjectures, the present saint may have been one of these.

<sup>47</sup> This church—the ruins of which are yet to be seen—is now called Domnach-Patruig, on the banks of Loch-Sealga, *recte*, Loch-Cimé, and now Lough-Hackett. It is in the barony of Clare, county of Galway. See James Hardiman's edition of O'Flaherty's "*Chorographical Description of West or H-Iar Connaught*," Additional Notes, B, p. 148.

<sup>48</sup> The plains, so called, were the inheritance of the O'Flaherties, for upwards of 800 years before the thirteenth century. See *ibid.*, p. 147.

<sup>49</sup> Acknowledging his inability to determine who this bishop was, Colgan conjectures, nevertheless, that he may have been identical with a Feloranus, said to have been venerated, on the 13th of February. Yet, such a name, I cannot find, elsewhere, as being set down in our Calendars, for that date.

<sup>50</sup> In Dr. O'Donovan's "*Leabhar na g-Geart, or Book of Rights*," the people of this tribe are placed in the barony of Clare, and county of Galway. See Index, p. 324.

<sup>51</sup> Anglicised "the mounds," in the Irish Tripartite. It does not seem to have been identified.

<sup>52</sup> Otherwise called Tir-olella. See Colgan's "*Trias Thaumaturga*," Quinta Appendix ad Acta S. Patricii, cap. xxiv., p. 271.

<sup>53</sup> Colgan was wrong, in his Index, by placing this church, in Kierrag-Arnensi, which was in the barony of Costello, and in the County Mayo, instead of in Ciarraidhe-Aei, where is Kilkeevan parish, near Castle-reagh, and which was in the west of Roscommon. See the "*Ordnance Survey Townland Maps for the County of Roscommon*," Sheets 20, 26. What probably led him astray was, that Machet, whom St. Patrick placed here, having been grandson of Ailell, (Ui Aillela), he took it for Tir-Ailell, thus confounding the descendants with their proper country. See Miss Cusack's "*Life of St. Patrick*," n. 8, p. 403.

<sup>54</sup> See "*Ordnance Survey Townland Maps for the County of Roscommon*," Sheets 15, 16, 21, 22. The Townland proper is on Sheets 16, 22.

<sup>55</sup> Colgan is not able to throw much light, on the history of these two disciples.

<sup>56</sup> It is conjectured, his festival may be found, at the 18th of January, or at the 24th of August.

<sup>57</sup> Nothing is known, with any degree of certainty, regarding her; yet, Colgan has some vague speculations, on a possible corruption of her name.

<sup>58</sup> The town and townland of Tulsk, in the parish of Ogulla, and barony of Roscommon, are defined on the "*Ordnance*

are still to be seen many very ancient and remarkably curious monuments.<sup>60</sup> The fountain, known as Clibach,<sup>61</sup> flowed near or from the slopes of Cruachan,<sup>62</sup> on its eastern side.<sup>63</sup> Here, St. Patrick and his companions arrived, at early sunrise. In alluding to the sons and daughters of the Scotie rulers, who became consecrated men and women,<sup>64</sup> Patrick most probably had in mind this occasion, when having accidentally met the two daughters of King Leogaire, and having been questioned by them, as to the nature of the true God, he revealed to them the principles and duties of the Christian Faith. Here the clerics sat down at the fountain. Laeghaire Mac Neill's two daughters,<sup>65</sup> viz., Eithne<sup>66</sup> the Fair, and Feidelm<sup>67</sup> the Ruddy,<sup>68</sup> went early to the fountain to bathe,<sup>69</sup> as they were wont to do, when they found a synod<sup>70</sup> of clerics, at the well, with white garments, and with their books before them. The young princesses wondered, at the appearance of those clerics, and they imagined them to be *fir-sidhe*,<sup>71</sup> or phantoms. The young virgins questioned Patrick, "Whence are you, and whither have you come? Is it from the *sidhe*?<sup>72</sup> Are you Gods?" Patrick said to them, "It would be better for you to believe in God, than to ask regarding our race." The elder daughter said, "Who is your God, and in what place is he, in heaven or in earth? is he under the earth, or on the earth, or in the seas, or in the streams, or in hills, or in valleys? Has he sons and daughters? has he gold and silver? Is there a profusion of every good in his kingdom? Tell us plainly, how we shall see him, and how is he to be loved, and how is he to be found. Is he young or old? or is he ever-living? Is he beautiful, or have many fostered his son, or is his daughter handsome, and dear to men of the world?" Then, being full of the Holy Spirit, the saint responded, "Our God is the God of all, the God of heaven and of earth; the God of the seas and of rivers; the God of the sun, and of the moon, and of all the other planets; the God of the high hills, and of the lowly valleys; God over heaven, in heaven, and under heaven. He has a mansion, known as heaven, and the earth, and the sea, and he has all things that are in them. He quickeneth all things. He enkindleth all things. He giveth light to the sun, and to the moon. He

Survey Townland Maps for the County of Roscommon," Sheets 22, 28.

<sup>59</sup> See a paper of Sir Samuel Ferguson, LL.D., read February 26th, 1872, in the "Proceedings of the Royal Irish Academy," No. xvii.—On Ancient Cemeteries at Rathcroghan and elsewhere in Ireland, &c., p. 115.

<sup>60</sup> Chief among these are the Reliquary, or "King's Burial-ground," and the Pillar-tomb of King Dathi, said to have been buried here, A.D. 428. Illustrations of these objects are to be seen, at pp. 114, 117.

<sup>61</sup> There is still a well at the rath, which is surrounded, by a double fosse. The word *clibach* is said to mean "a fox," or "a wolf." See Miss Cusack's "Life of St. Patrick," n. 3, p. 291.

<sup>62</sup> This is the diminutive of Croagh, or Crogh, and it is applied to a round-shaped hill. See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iv., chap. i., pp. 374, 375.

<sup>63</sup> In one place, Probus calls this fountain, Dabhach, and again, Clebach.

<sup>64</sup> See Father Joachim Lorenzo Villa-

nueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c. Confessio S. Patricii, cap. iv., num, 18, p. 202.

<sup>65</sup> Both of them were fostered, by those Magi, already named, Maol and Caplat.

<sup>66</sup> Identical with Inny, an Irish female name.

<sup>67</sup> Probably identical with the Irish female name Fedilmi, "the ever good."

<sup>68</sup> According to Jocelyn, one was named Eithne, and the other Fedella.

<sup>69</sup> The Irish Tripartite has it, to wash their hands.

<sup>70</sup> This word is here used, only in the sense of an assemblage. However, the Third Life mentions holy bishops, as being present in a Synod. See "Tertia Vita S. Patricii," cap. xlviii., p. 25. See, also, "Quinta Vita S. Patricii," lib. ii., cap. xiv., p. 53. But, it may be asked, who were those bishops, at that place and time? for, with the exception of St. Patrick, we cannot be sure, that there were any other bishops then, in that part of Ireland.

<sup>71</sup> Literally, "fairy-men."

<sup>72</sup> "The fairies."

created fountains in the dry land, and he placed dry islands in the sea, and stars to minister to the greater lights. He hath a Son, co-eternal and co-equal with himself; and the Son is not younger than the Father, nor is the Father older than the son. And the Holy Ghost breatheth in them. And the Father, and the Son, and the Holy Ghost are not divided. I desire, moreover, to unite you to the Son of the heavenly king, for ye are daughters of an earthly king." And, the daughters said, as if with one mouth, and with one heart, "How shall we come to believe in that king? Teach us duly, that we may see the Lord face to face—teach us, and we shall do as you will say to us." Then, replied Patrick: "Do you believe, that through baptism the sin of your mother and of your father shall be put away from you?" They answered, "We believe." "Do you believe in repentance after sin?" "Yes." After such a confession of faith, they were both baptized. Afterwards, Patrick blessed a white veil, which he placed upon their heads; and, they desired to see Christ, face to face. Then, Patrick said to them: "You cannot see Christ, except you first taste death, and unless you receive the body of Christ and his blood." The daughters replied, saying: "Give us the Communion, that we may be able to see the prophesied One." After this, they received Communion,<sup>73</sup> and fell asleep in death.<sup>74</sup> Patrick placed them under covering,<sup>75</sup> and in one bed,<sup>76</sup> or grave, they slept. Their friends greatly lamented them.<sup>77</sup> The Druids, Mael and Caplait, then entered into conflict with Patrick, on account of those daughters having believed, and having, through death, gone to heaven. Especially, Caplait came crying out against our holy Apostle; for, it was that Druid, who fostered the second daughter. However, the Apostle preached to him, and he believed. Afterwards, the saint cut off his hair.<sup>78</sup> After this, the other Druid, Mael, came, and he said to Patrick, "My brother has believed on account of thee; it shall not serve, nor strengthen him," said he, "for I shall again lead him into Paganism." And thus, while he was insulting Patrick, this holy man preached to him, and even that Druid believed in God, and in Patrick. Afterwards, the Apostle shaved him; and, hence, "Mael is like to Caplait," became a proverb, in Ireland, since together they believed. And, the days of weeping were finished, when those maidens were interred there. To commemorate this remarkable event, Sen-Domhnagh<sup>79</sup> was presented to Patrick for ever. Other writers state, the relics of those maidens were brought to Ard-Macha, or Armagh, where they await a final resurrection.

Afterwards, Patrick went to Tir-Caireda,<sup>80</sup> and he founded a church at

<sup>73</sup> From such passages, it appears, how essential it was, according to the opinion of Irish theologians, for all persons come to the use of reason not to neglect receiving the Eucharist, notwithstanding their having been recently baptized.

<sup>74</sup> This is said to have occurred, near the royal residence of Cruach, which is now known as Croghan, not far from Elphin.

<sup>75</sup> This seems to mean the earth, which covered their graves.

<sup>76</sup> The Tripartite expresses it, "in uno lecto quasi pausantes."

<sup>77</sup> Probus says: "Posita sunt autem corpora earum in lectulo uno, uno vestimento co-operta: feceruntque planctum magnum amici earum."

<sup>78</sup> This action seems to intimate, that he became a tonsured monk; but, further, we are not able to trace his history.

<sup>79</sup> There is no church of this name, in the neighbourhood of Rathcroghan, at present, and the name and site of Sen-Domhnagh seem to have become obsolete.

<sup>80</sup> The Latin Tripartite Life adds, *as it had been called by our ancestors*. Colgan, in his Topographical Index, only tells us, that it was a region in Connaught; but, the territory of Ciarraidhe-Aoi lay, in the western part of Roscommon County. This tribe derived its name from Ciar, one of the illegitimate sons of Fearghus, ex-King of Ulster, by Meadhbh, Queen of Connaught. At first, they had been settled in southern Munster; but, they removed to Connaught, under the conduct of Cairbre, son of Conaire, in the reign of Aedh, son to Eochaidh Tirmcharna, the eighth Christian King of Connaught. A curious account of this immigration is contained, in the Manuscript of Trinity College,



Ard-lice,<sup>81</sup> which was otherwise called Sen-Domhnach<sup>82</sup>—apparently not differing from the place so lately mentioned—and he left Deacon Caeman<sup>83</sup> in it. And, Patrick erected Ard-Senlis,<sup>84</sup> in Magh Nenda,<sup>85</sup> or the plain of Nenta. Here, he placed a holy woman, called Lalloc.<sup>86</sup> We are informed, moreover, that these went with Bishop Cethech,<sup>87</sup> to his country. His mother belonged to the race of Ailill,<sup>88</sup> and their family was of Cenel-Sai<sup>89</sup> [nigh] of Cianacht,<sup>90</sup> from Domhnach-Sairigi,<sup>91</sup> at Damhliac-Cianain,<sup>92</sup> now Duleek, in the county of Meath. Here, are yet to be found some interesting ecclesiastical antiquities.<sup>93</sup> It was Bishop Cethach's custom, to celebrate the great Pasch, in Domhnach-Sairigi. Again, at Ath-Da-lorg,<sup>94</sup> in Kells,<sup>95</sup> he

Dublin, classed H. 3. 17. p. 875. According to Dr. O'Donovan, the territory of Ciarraidhe of Connaught comprised the whole present barony of Clanmorris, in the county of Mayo, except the tearmonn of Balla, and also that portion of Costello barony, belonging to the archdiocese of Tuam, namely, the parishes of Aghamore, Knock, Bekan and Annagh, which was called Ciarraidhe Locha na n-Airneadh; the district of Ciarraidhe Aei, known as Clann Ceithearnaigh in Roscommon, extending, according to the most intelligent accounts of the natives, from the bridge of Cloonalis, near Castlereagh, westwards to Clooneane, where it adjoins the county of Mayo, and from Clooncan to Clooncraftfield, or Cluain Creamhchoille, where it adjoins the territory of Airteach, and thence in the other direction to Cloonaff, adjoining Lord Mountsandsford's demesne. Ciarraidhe Airteach comprised the parishes of Tibohine and of Kilnamanagh, in the modern grand-jury barony of Frenchpark, in the north-east of Roscommon County. See Roderick O'Flaherty's "Ogygia," pars. iii., cap. xlv., pp. 274 to 278. Also, the "Leabhar na g-Geart, or Book of Rights," edited by John O'Donovan, n. (f), pp. 100 to 103.

<sup>81</sup> By this name, it cannot readily be identified, on the Ordnance Survey Maps.

<sup>82</sup> There is an Ardleckna, in the parish of Aughrim, barony and county of Roscommon. We have the parish of Kilkeevan, containing the town of Castlereagh, in the county of Roscommon. See O'Donovan's "Leabhar na g-Geart, or Book of Rights," n. (f), p. 101. This, perhaps, is the church in question, the name having been changed to that of "the church of Caeman, the deacon," whom St. Patrick placed here. In Irish, Kilkeevan, should correspond.

<sup>83</sup> There are various saints, called Caeman, or Coeman—or as otherwise called Coemhoc, or Mochoemoc—in our Irish Calendars. After examining their respective claims for identification here, Colgan arrives at the probable conclusion, that the present one was Coeman, surnamed the Pilgrim, and whom St. Ængus calls the son of Bracan, in "Opuscula," lib. iv., cap. 76. Under the name of Mochoemoc the Pilgrim, he is venerated, on the 3rd of November.

<sup>84</sup> This place does not seem to have been identified.

<sup>85</sup> It is so called in the Latin Tripartite. It contained that hill, anciently called Sidh-Nenta, now Fairymount, in the barony of Ballintobber South, county of Roscommon. This place is celebrated, in Irish fairy legends.

<sup>86</sup> St. Ængus the Culdee makes her the niece of St. Patrick, and the daughter of Darerca, in "Opuscula," lib. iv., cap. 6. Yet, we do not find her name in our Calendars.

<sup>87</sup> He has been already alluded to.

<sup>88</sup> Olild or Ailill was the father of Kien, from whom are derived the Kiennachta.

<sup>89</sup> The Latin Tripartite has it, "pater de posteris say."

<sup>90</sup> There were two divisions of the Cienacht in Ireland; one portion in Northern Ulster, known as Kiennachta Glinne Gemhin, and the other, here noticed, was in Southern Meath, and called Kiennachta Breagh, or sometimes, Kiennachta Arda.

<sup>91</sup> According to Archall, the site of a monastery, at Domnachsarige, is now unknown. See "Monasticon Hibernicum," p. 529. It should be sought for, however, in or near Duleek.

<sup>92</sup> This means, "the stone church of St. Kienan," the patron. See, on this subject, Rev. Anthony Cogan's "Ecclesiastical History of the Diocese of Meath, Ancient and Modern," vol. i., chap. iii., pp. 21 to 37.

<sup>93</sup> The accompanying illustration of the Abbey ruins, at Duleek, was drawn on the spot, and transferred to the wood, by William F. Wakeman. It was engraved, by Mrs. Millard.

<sup>94</sup> Considering that there was only one Ath-da-lorg, "the ford of the two forks," in Ireland—namely, the present Boyle—in his Index of Places, Colgan lays down this locality, as having been formerly a bishopric, in Connaught.

<sup>95</sup> This celebrated place is the head of a parish, in the barony of Upper Kells. It is described, on the "Ordnance Survey Townland Maps for the County of Meath," Sheets 10, 11, 16, 17. The town and its Antiquities are noted, on Sheet 17.

<sup>96</sup> Among the many saints of this name, in

celebrated the little Pasch, with Comgell,<sup>96</sup> or Comgilla; for, Cethech's people used to state, that Comgilla was Cethech's servitor. Patrick went, afterwards, to the territory of Ui-Maine;<sup>97</sup> and, he left there an arch-priest or a deacon of his people. This missionary was called Deacon Juis,<sup>98</sup> and he erected Fidharta;<sup>99</sup> and he baptized the Ui-Maine race. Moreover, Patrick



The Abbey Church of Duleek, County of Meath.

left his books of orders and of baptism,<sup>100</sup> with Deacon Juis. In his extreme old age of one hundred and forty years,<sup>101</sup> it is related, that the latter baptized Ciaran mac-int-sair,<sup>102</sup> and that he used St. Patrick's Ritual, on this interesting occasion.

Among his disciples were some, who belonged to the Franks or Gauls.<sup>103</sup> It is said of these, that fifteen were brothers, and that they had one sister. Three of the brothers were named Bernicius, Hibernicius, and Hernicus,<sup>104</sup> otherwise called Ernicius.<sup>105</sup> Nitria was the name of their sister.<sup>106</sup> Various

the Irish Calendars, Colgan is not able to distinguish the present holy man.

<sup>97</sup> The fullest account of this territory, its boundaries, sub-divisions, history and topography, will be found in the "Tribes and Customs of Hy-Many, commonly called the O'Kelly's Country," and in the prefixed Map. This tractate was edited, by John O'Donovan, in 1843, for the Irish Archæological Society.

<sup>98</sup> Colgan thinks the present saint was Justus, the son of Fergus, and who flourished in the time of St. Patrick. Colgan refers to the Life of St. Kieran of Clonmacnoise, chap. iv., for a further account of him; and, then, he seems to have been again confounded with St. Diarmaid Justus, venerated at the 10th of January, and with St.

Justan Lene, whose feast is at the 29th of July.

<sup>99</sup> Now Fuerty, in a parish of the same name. It is in the barony of Athlone, and county of Roscommon. For some notices of this place, see a paper, by Denis H. Kelly, Esq., in the "Proceedings of the Royal Irish Academy," vol. viii., p. 455.

<sup>100</sup> Otherwise, his Ritual Book.

<sup>101</sup> The Irish Tripartite Life adds, "ut aiunt peritissimi."

<sup>102</sup> Kieran, son of the artificer, whose feast is kept, on the 9th of September.

<sup>103</sup> Some of these most probably accompanied our Apostle, when he first came, as a missionary, to Ireland.

<sup>104</sup> He is so called, in the Irish Tripartite.

places were assigned to them. One of these was known as Imgoe,<sup>107</sup> of Baislic,<sup>108</sup> now the church of Baslick, which is a parish,<sup>109</sup> in the barony of Castlereagh, and county of Roscommon. It was situated, between Hy-Maine and Magh Nai. Our Apostle described to them the appearance of that place, with his finger, from Cill-Garad.<sup>110</sup> Here St. Patrick built a noble church, and it was called, also, by the title, Huaran-garadh.<sup>111</sup> Here, too, Cethech, his disciple, was left, and Ferta-gethich together. Then, Patrick produced that clear well,<sup>112</sup> which was called Uaran garad. He next went to Magh-Selcae, also called Dumha-Selca,<sup>113</sup> where young men lived, viz.: the six sons of Brian. These are named, Bolcderc, Derthacht, Echen, Cremthann, Caelcharna, and Echuid.<sup>114</sup> Patrick found three colossal and upright stones, which were erected there, by the Gentiles. On these stones, he inscribed, "Jesus,<sup>115</sup> Soter,<sup>116</sup> Salvator,"<sup>117</sup> one inscription only being left on each "gollon." Some bishops were with him, at that time, and they rested, where a grand view of the whole country might be obtained; while Patrick's seat was there pointed out, between the stones,<sup>118</sup> according to a prevalent popular tradition. The Irish Tripartite states, that nine bishops<sup>119</sup> were present, and these are thus named, viz.: Bron, or Bronus,<sup>120</sup> of Caisel-Irra, Sachelus<sup>121</sup> of Baislic-mor, in Ciarraighe, Brocaid<sup>122</sup> of Imlech-ech,<sup>123</sup> Bronachus the Presbyter,<sup>124</sup> Rodan,<sup>125</sup> Cassan,<sup>126</sup> Benen,<sup>127</sup> Comarb of Patrick, and Benen,<sup>128</sup>

<sup>105</sup> Thus is he named, in the Latin Tripartite.

<sup>106</sup> Colgan was not able to find any of these here enumerated, in our Irish Calendars, unless, indeed, they might have been classed, among the holy Franks or Gauls, thus mentioned in the Book of Litanies, attributed to St. Ænguss: "Gallos in solida per Jesum Christum inuoco in auxilium, &c. Gallos in Mag-salach, per Jesum Christum, &c. Gallos in Achadh-Ginain per Jesum Christum, &c."—"Opuscula," lib. v., num. 48, 49, 50.

<sup>107</sup> The word Imgoe is very obscure.

<sup>108</sup> It continued a monastic house, for many centuries. St. Cormac, son of Muirghius, its abbot, died, A.D. 800, according to the "Annals of the Four Masters," vol. i., pp. 410, 411. Dr. O'Donovan's edition.

<sup>109</sup> Its bounds are defined, on the "Ordnance Survey Townland Maps for the County of Roscommon," Sheets 20, 21, 22, 27, 28. The townland proper is on Sheet 21.

<sup>110</sup> The Irish Tripartite Life adds: "Quia venerunt ad Patricium ut obteret illis de locis quos invenerent."

<sup>111</sup> Now Oran, a parish between Castlereagh and Roscommon, in the county of Roscommon. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. x., and n. 88, pp. 244 to 246.

<sup>112</sup> He loved this water very much, according to that saying, attributed to him:—"Uaran gar [Uaran-gar]. O well! which I have loved, which loved me; Alas! my cry, O dear God! That my drink is not from the pure well."

<sup>113</sup> It is interpreted, in English, the "mound of the chase." This was the old name of a mound, which still exists, in the

townland of Carns, a little to the south of Tulsck village, in the County Roscommon. The mound, or moat, lies due east, from the celebrated mound of Cairnfree.

<sup>114</sup> We are not furnished, by Colgan, with any notes further to identify them.

<sup>115</sup> This sacred name is of Hebrew form.

<sup>116</sup> This is the Greek form of the following word.

<sup>117</sup> This is Latin, meaning in English "Saviour."

<sup>118</sup> It should be an interesting subject for inquiry, to ascertain, if any such local denomination be now known, or if the inscribed stones alluded to could yet be found.

<sup>119</sup> Another, St. Biteus, is added in the Latin Tripartite.

<sup>120</sup> Venerated, at the 8th of June.

<sup>121</sup> His feast is said to have been kept, on the 1st of August. He is otherwise known as Soichell.

<sup>122</sup> His feast occurs, on the 9th of July.

<sup>123</sup> He is said to have been a brother to Lomman, of Ath-Truim, or Trim, in the county of Meath.

<sup>124</sup> We cannot discover his festival.

<sup>125</sup> He may have been the Bishop Rodan, whose festival occurs, on the 24th of August.

<sup>126</sup> He was probably the saint of that name, venerated on the 4th of June.

<sup>127</sup> His festival was kept, on the 9th of November.

<sup>128</sup> Having vainly endeavoured to identify him under this name, Colgan thinks, he may have been a St. Benatius, who is said to have been venerated, on the 3rd of April, at Killchuile, in the deaconate of Sil-Maire-daich, in the diocese of Elphin.

<sup>129</sup> Colgan supposes him to have been a



brother of Cethech, Felartus the bishop,<sup>129</sup> and his sister, a nun there, besides, another sister,<sup>130</sup> belonging to Croch-Cuile-Conmaicne.<sup>131</sup> Our holy Apostle founded a church, at Loch-Selca,<sup>132</sup> and, it was called Domhnach-mor<sup>133</sup> of Magh-Selca.<sup>134</sup> There the indefatigable missionary, having preached to the people, baptized many in the Faith of Christ. He blessed, from Dumha-Selca, the sons of Brian, and the inhabitants of Hua Briúin.<sup>135</sup> Having wisely arranged church affairs, he proceeded on his way, to accomplish other great works.

## CHAPTER XII.

ST. PATRICK ADVANCES TO THE TERRITORY OF GREGRADHE, WHERE HE FINDS TWO CHURCHES—HE NEXT VISITS AIRTEACH AND ARNEN, CONMAICNE AND CERA—THENCE HE PROCEEDS TOWARDS UMAIL, WHERE HE BUILT A CHURCH AT AGHAGOWER—ST. PATRICK THEN ENGAGES IN A SPIRITUAL RETREAT ON THE SUMMIT OF CROUGHANAILCHE—AFTERWARDS IT WAS CALLED CROUGH-PATRICK—ITS SITUATION AND APPEARANCE—LEGENDS REGARDING WHAT OCCURRED, AT THIS PLACE—HE CELEBRATES THE PASCH AT AGHAGOWER, AND THEN GOES SUCCESSIVELY TO CORCATHMNE, TO MAG-MAC-ERCA, AND TO TIR-AMALGAIDH—GREAT SUCCESS OF HIS MISSION—HE FOUNDS KILLALA AND OTHER CHURCHES—HE JOURNEYS THROUGH HY-FIACHRACH.

AFTER these proceedings, Patrick went to Gregraidhe, a district in the south of Sligo County, and supposed to have been conterminous with the present barony of Coolavin. Originally, however, it was more extensive.<sup>1</sup> There, at Loch-Techet, now Lough-Gara,<sup>2</sup> lying on the frontiers of the counties of Mayo, Sligo, and Roscommon,<sup>3</sup> and near its banks, he founded a church in

St. Feloran, whose feast is said to have been kept, on the 13th of February. However, I cannot find him in our Calendars, so named, and at that date.

<sup>130</sup> The Latin Tripartite Life calls one of these Callecha, and the other Crocha; but, neither of them can be identified, under such form of name.

<sup>131</sup> The Latin Tripartite Life calls it "*Cuil-Chonnaicne* in insula quadam freti, quod *Muir-chonnaicne* appellatur." In the Irish Tripartite, we have the following explanation: "quae sit insola in mari Conmaicne." This island of Connemara is now called Crughnakilly, or Cruanakeely, and sometimes Deer Island. At present, it has no remains of a church, although it had, in O'Flaherty's time. See James Hardiman's edition of his "*Chorographical Description of West or H-Iar Connaught*," n. (e), p. 102.

<sup>132</sup> It is now called Lough-Hackett. See James Hardiman's edition of O'Flaherty's "*Chorographical Description of West or H-Iar Connaught*," Additional Notes. B, pp. 147, 148.

<sup>133</sup> Now called Donagh-Patrick, on the banks of Loch-Sealga. See an account of this parish, in the "*Parliamentary Gazetteer of Ireland*," vol. ii., p. 31.

<sup>134</sup> The plains of Magh Seola were the inheritance of the O'Flaherties, for upwards of 800 years, antecedent to the thirteenth

century. Those plains form the present barony of Clare, in the county of Galway.

<sup>135</sup> See the Third Life, cap. xlvii., xlviii., xlix., p. 25, and nn. 48, 49, p. 32; the Fourth Life, cap. liv., lv., lvi., lvii., p. 42, and n. 39, p. 49; the Fifth Life, lib. ii., cap. xiii., xiv., xv., xvi., xvii., p. 57, 58, and nn. 11, 12, 13, 14, 15, 16, p. 63; the Sixth Life, cap. lviii., lviii., pp. 77, 78, n. 64, p. 111, and again at cap. civ., cv., cvl., cvii., cviii., cix., cx., pp. 89, 90, and nn. 118, 119, 120, 121, 122, 123, pp. 113, 114; the Seventh Life, pars. ii., cap. xxxiii., xxxiv., xxxv., xxxvi., xxxvii., xxxviii., xxxix., xl., xli., xlii., xliii., xlv., xlv., xlvii., xlviii., xlix., l., li., lii., pp. 134 to 137, and nn. 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, pp. 176 to 178. Also, Miss Cusack's "*Life of St. Patrick, Apostle of Ireland*," pp. 400 to 408, with accompanying notes.

CHAPTER XII.—<sup>1</sup> See the "*Leabhar na g-Ceart, or Book of Rights*," edited by John O'Donovan, n. (d), p. 99.

<sup>2</sup> "It is about five and a-half miles long, and its breadth, which is very variable, is in some places three."—James Fraser's "*Hand Book for Travellers in Ireland*," No. 29, p. 461.

a place, called *Druimnea*,<sup>4</sup> or *Drumma*.<sup>5</sup> He also dug a well thereat, and no stream went into or came out of it; yet, it was always found to be full of water.<sup>6</sup> He afterwards founded a church in *Gregraidhe*, and he left there *Attrach*, or *Attracta*,<sup>7</sup> *Talan's*<sup>8</sup> daughter. She received a veil from St. Patrick's own hand.<sup>9</sup> And he left a *teisc*,<sup>10</sup> and a chalice, with her. In course of time, that church took its name from her, and it was known as *Cill-Attrachta*, or *Killaraght*,<sup>11</sup> in the barony of *Coolavin*, and county of *Sligo*. The holy patroness was sister to St. *Caemhan*<sup>12</sup> of *Airdne-Caemhain*, which place is said to have lain by the side of *Lough Garman*, now *Wexford harbour*,<sup>13</sup> in the province of *Leinster*.<sup>14</sup> Others, however, have placed it in *Connaught*,<sup>15</sup> and on the *Islands of Aran*.<sup>16</sup> Patrick blessed and placed a veil on her head. *Drummana*<sup>17</sup> was the name of that locality, where they were, at that time; but, *Machaire*<sup>18</sup> was its subsequent denomination, and both of these names appear to have now become obsolete. There, too, a *casula*<sup>19</sup> was sent down from Heaven, and, it alighted on St. Patrick's breast. "You shall have this *casula*, O nun," said Patrick. "No," said she, "not to me was it given, but to thyself." Thence, our holy Apostle went to the territory<sup>20</sup> of the sons of *Erc*; but, they refused to hear the word of life, and even they feloniously carried off Patrick's horses. Then the holy missionary, feeling very indignant, pronounced their degradation, and having a prophetic foreknowledge, he said: "Your seed shall serve the seed of your brother for ever." Patrick went into *Magh-Airtich*, of *Ciarraidhe-Airtech*,<sup>21</sup> and, there he blessed a

<sup>3</sup> See "The Genealogies, Tribes, and Customs of Hy-Fiachrach," Explanatory Index to the Map prefixed, p. 493.

<sup>4</sup> Without any authority, Colgan places a monastery here. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiv., p. 271. Archdall, who places this supposed and unknown *Druimnea* abbey in the half-barony of *Coolavin*, and county of *Sligo*, quotes the foregoing passage. See "Monasticon Hibernicum," p. 631.

<sup>5</sup> It lay in that part of *Sligo County*, to the east of *Lough-Gara*, according to a note (6), in Miss Cusack's "Life of St. Patrick," at p. 408. However, we do not find it marked, on Dr. O'Donovan's Map of Hy-Fiachrach, in that district.

<sup>6</sup> Hence, it got the name, *Bithlan*, which means "ever full."

<sup>7</sup> A feast has been assigned to her, at the 9th of February, and one, at the 11th of August.

<sup>8</sup> This *Talan* was the son of *Cathbadh*, and he belonged to the *Gregraidhe* of *Loch-Teched*.

<sup>9</sup> However, Dr. Lanigan maintains, that she did not live until the sixth century had commenced, and perhaps late in it. See "Ecclesiastical History of Ireland," vol. i., chap. v., sect. x., p. 245.

<sup>10</sup> This object is only mentioned in the *Irish Tripartite Life*. It means "a wallet."

<sup>11</sup> It is described on the "Ordnance Survey Townland Maps for the County of Sligo," Sheets 45, 46, 47. The townland proper is on the latter Sheet.

<sup>12</sup> His feast is said to have been held, on the 12th of June.

<sup>13</sup> Alongside of it is this church, and it is still called *Ardcavan*. The true position

was long since pointed out, by Roderick O'Flaherty, in his "Chorographical Description of West or H-Iar Connaught," at p. 90.

<sup>14</sup> The "Martyrology of Donegal" gives it this position.

<sup>15</sup> Such as Colgan.

<sup>16</sup> There, too, is a *Kill-Coemhan*, but it took denomination from a different saint, bearing, however, the same name, as the present holy man.

<sup>17</sup> There is a townland, called *Maghera*, in the parish of *Emlaghfad*, barony of *Corran*, and county of *Sligo*. It is situated, a little to the north of *Coolavin*, but, whether this can be the place in question is undecided.

<sup>18</sup> There is the parish of *Drom*, or *Drum-monaghan*, in the barony of *Carra*, and county of *Mayo*; but, this does not seem to correspond with the place here mentioned.

<sup>19</sup> Probably "a chasuble."

<sup>20</sup> This region does not seem to have been properly defined.

<sup>21</sup> *Ciarraidhe-Airtech* has been confined to the parishes of *Tibohine* and *Kilnamanagh*, in the north-west of the county of *Roscommon*, by John O'Donovan, in the "*Leabhar na g-Ceart*, or *Book of Rights*," p. 103. However, it is evident, from this entry, and from the following one, that *Airtech* extended into the adjoining barony of *Costello*, in the county of *Mayo*. Indeed, in a marginal note, at the *Index Geographicus*, in that copy of Colgan's "*Trias Thaumaturga*," kept in the *Dublin Society's Library*, O'Flaherty has it as the barony of *Costello*, in *Mayo County*. It adjoined *Kierragia-Airne*.

<sup>22</sup> It is probable, a stone fort was at this

place, called Ailech-Airtigh,<sup>22</sup> in Telach-na-cloch, now probably Tullaghna-rock.<sup>23</sup>

Afterwards, Blessed Patrick, prosecuting the great work to which his life had been devoted, went into Drummut,<sup>24</sup> or Dromat, of Ciarraighe-Airtigh;<sup>25</sup> and, with drawn swords, there he found two brothers, who were in contention, regarding their father's land, after his death. These are named Bibar, or Bibor, and Lochru, or Lochra, the two sons of Tomanchenn.<sup>26</sup> Patrick stretched out his arms, with a sign of the cross; and, their hands became fixed to the swords, so that they were not able to lift or lower them. "Sit ye," said Patrick. Then he blessed them; and made peace between them. And they gave the land to Patrick, for their father's soul. There, too, Patrick founded a church, where Cona,<sup>27</sup> or Conu,<sup>28</sup> the artifex, and a brother of Bishop Sechnall, was placed. Patrick went subsequently to Ciarraighe-Airne<sup>29</sup>—otherwise known as the Carragh or Cera district—where he met Ernaise, and his son Loarn,<sup>30</sup> under a tree. We are told, that the Apostle wrote an alphabet for the latter; and, he stayed a week with both, having twelve men accompanying him. Patrick founded a church there;<sup>31</sup> and, over it, Loarn was placed as a ruler,<sup>32</sup> he being full of those graces, given by the Holy Ghost.

Then Patrick went to Tobar-Mucno,<sup>33</sup> probably near to Bishop Mucna's<sup>34</sup> church, which was in Donaghmore,<sup>35</sup> in the parish of Killala, barony of Tirawley, and county of Mayo. Afterwards, he went to a place, where he marked out the site for a church, and defined its dimensions. In course of time, it was called Seincheall,<sup>36</sup> or "the old church."<sup>37</sup> While St. Patrick

place; for Elagh or Ellagh bears such a meaning, while several places are so called, in Galway and Mayo. See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iii., chap. i., p. 283.

<sup>23</sup> This townland—apparently an Anglicised form of the previous denomination—lies in the parish of Kilcolman, and in the barony of Costello. In it are the town of Ballaghedareen, and Coolevin, the residence of the MacDermott family.

<sup>24</sup> This is very possibly Drummad, in the parish of Tibohine, barony of Frenchpark and county of Roscommon.

<sup>25</sup> Jocelyn takes an inverted order of narrative for this incident and place, which he seems to confound with Ciarraghe—known as Kiarraighe Luachra, or Kerry, in Munster. See cap. lxxvi., p. 82.

<sup>26</sup> We find no identification of these persons.

<sup>27</sup> So is he called, in the Latin Tripartite Life.

<sup>28</sup> He is thus named, in the Irish Tripartite Life. Under either form, or indeed under any other, Colgan vainly attempts to identify him, with any of the saints, found in our Calendars.

<sup>29</sup> This district comprised the whole of the barony of Clanmorris, county of Mayo, except the Tearmon of Balla—consequently the parishes of Crossboyne, Kilcoleman, Kilvine and Tangheen, with parts of Knock and Mayo, were in it—as also the parishes of Aghamore, Bekan, and Annagh, in the barony of Costello, and in the diocese of

Tuam. See John O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (f), p. 102.

<sup>30</sup> Colgan thinks he was venerated, at the 30th of August.

<sup>31</sup> Its particular name is not given, but there can hardly be a doubt, that it was Aghamore, as the Martyrology of Donegal has it, at the 30th of August, "Loarn, priest of Achadh-mor." The church, at present, is in ruins, but the cemetery is still used. While Colgan only mentions Loarn, as a priest, at Achadh-mor, Archdall unauthorisedly states, that St. Patrick erected a monastery for him, at Aghamore, in the deanery of Mayo. See "Monasticon Hibernicum," p. 493.

<sup>32</sup> The Irish Tripartite has "et tenuit illum abbatem."

<sup>33</sup> There is Tober-Makee, in the parish of Drumatemple, in the barony of Ballymoe, and in the counties of Galway and Roscommon. Whether or not it may be the right place is uncertain.

<sup>34</sup> Bishop Muckna was the patron saint of Maighin or Moyne, near Killala. He is thought to have been identical with the Saint Mukna, Muicin, or Muckinus, venerated at the 4th of March.

<sup>35</sup> See John O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," Addenda P., and n. (d), p. 466.

<sup>36</sup> It is thus written, in the Latin Tripartite Life; in the Irish version, it is noticed as Senchill.

<sup>37</sup> Some think, this was Shankill, near



and his other companions were engaged, in making arrangements for the building of this church, and in transacting other business; it is stated, that St. Seachnall, or Secundinus,<sup>38</sup> his disciple and successor, was engaged praying under a leafy elm-tree, and wrapt in heavenly contemplation. Thenceforward, the mark of the Cross of Christ was found impressed on the earth, as a memorial of his great devotion.<sup>39</sup> Afterwards, he went into the country of Conmaicne,<sup>40</sup> into Cuil-Tolaigh,<sup>41</sup> and he founded four-cornered churches, in that place. One of these was called Ard-Uscon.<sup>42</sup> He went to Magh-Cera,<sup>43</sup> and stopped at Cuil-Corra,<sup>44</sup> where he preached, baptized many, and founded a church, for its people. Afterwards, Patrick proceeded to Magh-Foimsen,<sup>45</sup> where he met two brothers, namely, Luchtae and Derclam. The latter, a man of depraved morals and cruel, sent his servant to kill St. Patrick, but Luchtae, who had embraced the Christian religion, prevented him. Then the holy missionary said to Luchtae: "There shall be priests and bishops of thy seed, while the race of thy brother shall be cursed, and his descendants shall be few." On departing, St. Patrick left in that place Cruimther Conan,<sup>46</sup> and, he went, afterwards, to Tobar-Stringle,<sup>47</sup> or Stingle,<sup>48</sup> in the desert. He was two Sundays living beside that well, and these he celebrated, with great devotion, while he spent that whole time, in the exercise of sublime contemplation.

The Irish Apostle, directing his course towards the broad Atlantic, afterwards went to the men of Umhall<sup>49</sup>—called "The Owles"<sup>50</sup> by English writers<sup>51</sup>—and there he stopped at a place, which we find called Achadh-

Elphin, in the barony and county of Roscommon.

<sup>38</sup> His festival was kept, on the 27th of November.

<sup>39</sup> A very old writer is quoted, in the Latin and Irish Tripartite Lives, in these words: "fuit Secundinus solus sub ulmo frondosa separatim, et est signum crucis in eo loco usque in hunc diem."

<sup>40</sup> There were three territories of the Conmaicne, in Connaught.

<sup>41</sup> This is now the barony of Kilmaine, in the south of the county of Mayo. It contains the parishes of Kilcommon, Kilmainbeg, Kilmainmore, Kilmolara, Moorgaga, Robeen, and Shrule, as also parts of Ballinrobe, Cong, Mayo, and Ballincollea.

<sup>42</sup> In the Index Topographicus, Colgan writes, that this church was in Kierragae-Arnensis in Connaught. This, however, is contrary to the reading of the text, which places it in Cuil-Tolaigh.

<sup>43</sup> This was in the barony of Cara, and county of Mayo. The barony contained the parishes of Aghlish, Ballyheane, Ballyovey, Breafty, Burriscarra, Drum, Minola, Rosslee, Tenlough, and Towaghty, as also parts of Ballintober, Islandeady and Kiltacomoge.

<sup>44</sup> This was, probably, in the parish of Burriscarra.

<sup>45</sup> In the Index Topographicus, Colgan writes, that Magh-Foimsen was in the region of Kera. There is a place, called Funshinaugh, in the present parish of Cong, barony of Kilmaine, and county of Mayo. It lay within the ancient district of Partry.

<sup>46</sup> Colgan has a conjecture—which is a very unreliable one—that he seems to have been identical with St. Canoc, whose feast occurs, at the 11th of February. There is a Conan in Tirechan's list; but, it would not be safe to pronounce, that he was the priest left in the district of Cara. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. x., and nn. 92, 93, 94, 95, 96, 97, 99, 100, pp. 246 to 248.

<sup>47</sup> So it is called, in the Irish Tripartite Life. It is now Ballintober, in the barony of Carra, and county of Mayo. It is also called, Baile-Tobair-Phadruig. Baile na craibhe, "the town of the bush," was another name for it. On the site of that church, erected by St. Patrick, Cathal Croidhearg, King of Connaught, founded a magnificent abbey, A.D. 1216. See "The Genealogies, Tribes and Customs of Hy-Fiachrach," edited by John O'Donovan, n. (l), p. 191.

<sup>48</sup> The name is thus written, in the Latin Tripartite.

<sup>49</sup> The territory of Umhall comprised the baronies of Burrishoole and Murrisk, county of Mayo.

<sup>50</sup> From the pronunciation of Umhall, viz., Oo-al.

<sup>51</sup> From Maille, the Clann mhaílle, or the O'Malleys, derived their descent, and since the tenth century, they have been the hereditary lords or toparchs of this mountainous region, where their families are yet numerous. See "The Genealogies, Tribes and Customs of Hy-Fiachrach," edited by John O'Donovan, n. (t), p. 43.

Fobhair,<sup>52</sup> or Acadh-fobhuir,<sup>53</sup> "field of the spring," so named from a celebrated fountain, afterwards called St. Patrick's well.<sup>54</sup> It is now known as Aghagower,<sup>55</sup> a village and parish, containing the ruins of an ancient church



Round Tower and Church, at Aghagower, County of Mayo.

and of a dilapidated Round Tower.<sup>56</sup> Here, St. Patrick established an episcopal See; and there, too, Bishop Senach<sup>57</sup> was ordained. He was a

They were celebrated as mariners. See nn. (i, j), p. 181. *Ibid.*

<sup>52</sup> So called, in the Irish Tripartite Life.

<sup>53</sup> Thus is it written, in the Latin Tripartite Life.

<sup>54</sup> See Rev. Michael J. O'Farrell's "Popular Life of St. Patrick, Apostle and Patron of Ireland," chap. xi., p. 150, note.

<sup>55</sup> This extensive parish is situated, in the baronies of Burrishoole and of Murrisk, and it is described, on the "Ordnance Survey Townland Maps for the County of Mayo," Sheets 77, 87, 88, 89, 97, 98, 99, 106, 107, 108, 115, 116. The town and townland proper are noted on Sheets 88, 98, and are situated within the barony of Burrishoole.

<sup>56</sup> The accompanying illustration, from a sketch, taken on the spot, by James C. Fitzgerald-Kenny, Esq., M.R.I.A., has been transferred to the wood, by William F. Wakeman, and it has been engraved by Mrs. Millard. The following notes—in a letter headed Clogher House, Ballyglass, County Mayo, September 11th, 1874—were taken on the spot, and were communicated to the author, by J. C. Fitzgerald-Kenny, Esq., M.R.I.A. They contain an account of the shattered ruins here left. The little door—to the right of the church ruins,

as presented in the view—opens into a small sacristy, and a huge buttress has been added to the eastern gable, to correspond with the former externally. Neither *annexe* ascended more than half way to the eaves. Without buttresses and general repairs, the church will probably become a mere heap of ruins, before many winters are over. Mr. Fitzgerald-Kenny observed the *loci in quo* of a departed mullion; and, from this he inferred, that the interlaced east window may have been a later insertion, when, perhaps, the east gable was rebuilt. Numbers of tombs and headstones crowd the church, and the cemetery adjoining. Of the round tower, the door is modern: a long thick stone forms a lintel, very well inserted. The upper portion of the tower has in part fallen, displaying to the spectator both its outer and inward construction. The thick ivy has in its embrace probably been a means of preservation to the building, but its stem which—as thick as a young tree of eight or ten years—actually has grown through the lower story wall itself, will, in its constant enlargement, perhaps, *à la longue*, disintegrate the lower courses of the masonry, and finally demolish all that still remains of the tower, which seems to have been repaired

man of admirable purity, and innocence of life.<sup>58</sup> St. Patrick blessed him, and all his family. He prophesied, likewise, that many saints and holy priests should succeed him. Senach had asked, for two<sup>59</sup> great and prized favours, through St. Patrick's prayers, viz. : in the first place, he wished to preserve the orders, he had received, from every stain of mortal sin ; and, in the second place, he desired that the church he served should not be called after his name, as was the custom, in many localities of Ireland.<sup>60</sup> This he asked, lest vain-glory, the moth which consumes so many virtues, should infringe on his sincere humility. Approving his simplicity of heart, St. Patrick assented to his request. At this place, Sennach ended his days, in great sanctity.<sup>61</sup> His memory was there perpetuated, by signs and wonders. Patrick desired greatly, to erect a See, at Achadh-Fobhair, and to remain there, during the rest of his days, so agreeable was its site, for heavenly contemplation. Then, he said, "I would remain here, on a small plot of land, after circumambulating churches and fastnesses ; for, I am infirm, I would not go."<sup>62</sup> But, the necessities of the Irish mission urged him to seek further adventures. Then, Patrick left two miraculous trout alive in the well, and they will be there living for ever,<sup>63</sup> according to a popular tradition.

That high mountain range of Mayo, lying still more to the west, stretched before St. Patrick, and Cruachan-Aighle,<sup>64</sup> was a prominent object of stern grandeur, rising high above the sea-waves, on the south of the present Clew Bay.<sup>65</sup> The Latin Tripartite Life states, that having provided for the good government of the churches and monasteries he had established, St. Patrick resolved on

some years ago. The original entrance was apparently on the second story. As Mr. Fitzgerald-Kenny had no ladder, he could only conclude, that he saw the door, and a window, from the floor. As usual, there is no trace of a staircase. The various stories evidently depended for intercommunication on ladders. Not far off is shown a small ruin, a mere fragment of walls, as it appeared from the road. This is called "St. Patrick's Bed," being the last relic of a building, wherein the "Apostle of Ireland" is said to have passed a night. In the parish church are some old holy-water fonts ; one, somewhat resembling an ancient classic tragic mask, is very interesting.

<sup>57</sup> The feast of this holy man, as Colgan thought, occurs on the 10th of September.

<sup>58</sup> The name St. Patrick conferred on him was "Agnus Dei," according to the Tripartite Lives.

<sup>59</sup> According to Jocelyn ; the Tripartite Life gives three separate requests.

<sup>60</sup> The Tripartite Lives add a third request of Bishop Senach, viz. : that what was wanting to complete his own years should be added to the age of his son, Mac Aenghusa. It was for the latter, that Patrick wrote an *alphabet*, on the very day that Bishop Senach was ordained. The "Book of Armagh" calls it "abgitorium," fol. 13, b, a. It is curious to observe, also, that Nennius represents St. Patrick to have written 365 "abgitoria," or "abietoria," chap. 60. These are supposed to be corrupt forms for "abecedarium." See, on this subject, Rev. James Henthorn Todd's

"Life of St. Patrick, Apostle of Ireland," chap. iii., pp. 508, 509, and n. 3.

<sup>61</sup> He is commemorated, in lib. iv., "Decadis Patricianæ," cap. vi., by Philip O'Sullivan Beare.

<sup>62</sup> The angel said to Patrick, according to the Irish Tripartite Life :—

"Everything you select shall be yours—  
Every land, whether plain or rough,  
Both hills and churches,  
Both glens and woods,  
After circumambulating churches and  
fastnesses,  
Though infirm, that you shall select."

<sup>63</sup> St. Patrick is there said, to have predicted, according to the Irish Tripartite Life :—

"The two inseparable trout,  
Which would advance against perpetual  
streams,  
Without obligation—without transgression—  
Angels will be along with them in it."

<sup>64</sup> This was the name, originally given to the present Crough Patrick. The latter name it bears, in consequence of the recorded retreat and residence of our Irish Apostle, on its summit, during the forty days of Lent.

<sup>65</sup> A description of this celebrated Reek is to be found, in Rev. Cæsar Otway's "Tour in Connaught," pp. 306 to 331 ; but, it is very objectionally and disagreeably flavoured



imitating our Divine Lord's fast;<sup>66</sup> and, accordingly, having ascended to the summit of this steep mountain, on the Saturday before the first Sunday of Lent,<sup>67</sup> he commenced a most rigorous course of life there,<sup>68</sup> and for the duration of forty days, he was constantly engaged in prayers, contemplation, watching, and in all manner of austerities.<sup>69</sup> During this whole time, he tasted neither food nor drink;<sup>70</sup> but, his whole mind was fixed devoutly on God's perfections, and he lived in a sort of heavenly rapture. In this manner, as in several other acts of his life, Patrick seemed like a second Moyses.<sup>71</sup> The Lent of the year 434 is mentioned by Harris,<sup>72</sup> for this retirement; but whatever we may think, regarding the various incidents recorded in reference to this whole transaction, the date must be assigned to some later year.<sup>73</sup> This the Third Life seems to indicate.<sup>74</sup> The Bollandists refer that visit of our saint to Cruachan-Aigle,<sup>75</sup> to about the year 453.<sup>76</sup> Our hagiographers and historians relate his miraculous works, while dwelling on the lonely top of this mountain. When the end of those forty nights and forty days had come, as we are told, the mountain around him was filled with black birds, under which form, phalanxes of Cacodemons<sup>77</sup> were deemed to have been disguised; and, so numerous were they, that he could see neither heaven nor earth. Terrific were their screams, and fetid was the odour those demons caused. He continued, reciting Psalms and Divine Hymns; but, they went

with the anti-Catholic prejudices of the writer.

<sup>66</sup> See Matthew iv. Jocelyn tells us, in that holy fast, St. Patrick desired to imitate Moses, who observed it, under the law of nature, and Elias, who observed it, in the written law. Especially did he imitate our dear Saviour, who consecrated in his person that mystical fast.

<sup>67</sup> "Exit in desertum, id est, *Croighan-aigle* in tempore Quadragesimæ ante Pascha." See "Tertia Vita S. Patricii," cap. lxxxv., p. 28. We are told, moreover, that he sat there, on a stone, having four stones placed around him, in quadrangular form. See *ibid.* This will apply to the ruined oratory walls, on the top of this mountain, as the writer had an opportunity for seeing them. Jocelyn remarks, that he disposed these five stones, in the form of a cross. In the midst of these, he placed himself, showing as well by the form and manner of his occupancy, as by his mortifications and his abstinence, that he was the true servant of Christ, and a bearer of the cross.

<sup>68</sup> Yet, the Irish Tripartite Life has it, that he went to the Cruaghan, on the Saturday of Whitsuntide.

<sup>69</sup> "The Striving of St. Patrick on Mount Cruachan" is verified, at considerable length, in Aubrey De Vere's "Legends of St. Patrick," pp. 31 to 50.

<sup>70</sup> In a somewhat self-contradictory manner, the author of the Irish Tripartite Life states, that this miraculous abstinence lasted from Shrove Saturday to Easter Saturday.

<sup>71</sup> Thus states the Irish Tripartite: God accosted them both out of the fire; six score years was the age of each; the place

of sepulture of both is uncertain.

<sup>72</sup> See Harris' Ware, vol. i., "Archbishops of Armagh," p. 15.

<sup>73</sup> The Rev. Dr. Lanigan considers, that the proceedings of St. Patrick, after his first celebration of Easter, A.D. 433, until his arrival at Cruachan-Aichle, could not be comprised, within less than two, three, or perhaps even more, years.

<sup>74</sup> See "Tertia Vita S. Patricii," cap. lxxxv., p. 28. Also "Sexta Vita S. Patricii," cap. clxxi., p. 102.

<sup>75</sup> There is to be found an interesting paper, by Mr. J. O'Beirne Crowe, in "The Journal of the Historical and Archaeological Association of Ireland," vol. i., part ii. Fourth Series. January, 1871, pp. 328 to 330. This contains some ingenious conjectural remarks, regarding the derivation of the Irish word *clochan*, as applied to building of a certain type, Pagan and early Christian. He thinks, it must have been of Gaulish origin, and, he says, that by change of a letter, *clochan* has become *crochan*, and in the case of Crochan Aigle (now Croch Patric) the last syllable, he maintains, cannot be taken as a diminutive. He adds: "As to the *clochan* and the *crochan* they have exactly the same form—starting from a wide base and ending in a sharp peak."

<sup>76</sup> See "Acta Sanctorum," tōmus ii., Martii xvii. De S. Patricio Episcopo, Apostolo et Primate Hiberniæ. *Commentarius Prævius*, sect. v., p. 523.

<sup>77</sup> Probos does not call those birds, to which allusion has been made, devils. He writes: "Multitudo avium venit circa illum, ita ut non posset videre faciem caeli et terræ ac maris propter aves." See *Quinta Vita S. Patricii*, lib. ii., cap. xix., p. 58.

<sup>78</sup> It is easy and natural to believe, that

not away from him, thus causing the saint no slight degree of molestation.<sup>78</sup> He then became troubled and indignant, renewed his fervent prayers to God, and made a sign of the cross against them; he rang his bell, also, and the men of Erinn heard its sound.<sup>79</sup> Afterwards, he flung it at the unholy and routed bands,<sup>80</sup> who were chased into the Atlantic Ocean.<sup>81</sup> With the violent shock, a gap was broken in that bell, which was known thenceforward as the Bernan-Brighte.<sup>82</sup> This victory having been achieved, the Lord was pleased to comfort his faithful servant, by sending whole choirs of Angels, now assuming the shape of white birds. Floating on their wings, around the mountain's top, the sweet notes and celestial melodies of those birds filled his soul with peace and joy. Then, too, according to the Irish Tripartite Life, an angel went to converse with him, and said to him, "God will not give thee what thou demandest; for He thinks the demands weighty, and immense, and great." "Is that His decision?" said Patrick. "It is," answered the angel. "This is my purpose, then," said Patrick, "I shall not leave this Cruachan, until I die, or all my petitions shall be granted." His perseverance was finally crowned with success, and his prayers were most favourably received by the Almighty.<sup>83</sup> These petitions, which he addressed

sea-fowl and various birds of prey found their resting-places, on this elevated reek. They might have assembled, too, in great numbers, and feel scared, on seeing a person, living there so long, and in such a lonely spot. It appears very probable, that in course of time, these birds were transformed, by the fancy of superstitious people, into flocks of demons, which came to tempt and disturb the holy man from his devotions. See Thomas Moore's "*History of Ireland*," chap. x., p. 220.

<sup>79</sup> Jocelyn observes, that by sounding his bell, and by frequent strokes, he drove them from all the coasts of Ireland, to islands ignorant of God and of the true Faith. Thenceforward, even to the time of Jocelyn, no venomous animals were seen in Ireland. Nor were its inhabitants afterwards molested, with apparitions of devils, as people often were in other countries.

<sup>80</sup> The Cistercian monk Jocelyn relates, that Ireland since its first inhabitation had been pestered with a triple plague, viz., with a great abundance of venomous reptiles, with a number of demons visibly appearing, and with multitudes of Magicians, so that the like was not recorded of any other country or kingdom. The glorious and most holy bishop laboured by his intercession, by his most fervent prayers, and by other exercises of devotion, to deliver the island from that triple pestilence. The most excellent prelate, it is said, taking the Staff of Jesus into his sacred hand, and elevating it in a menacing manner, as also having the favourable assistance of angels, he gathered together into one place, all the venomous reptiles that were in Ireland, after he had driven them before him to a most high mountain, hanging over the sea. This steep had been called then Cruachan-Aigle, and afterwards it was known as Cruach Padruig, that is "St. Patrick's mountain." Thence

he cast the reptiles down from that steep precipice, to be swallowed up by the sea. The local guides still point out Lugnademon—a yawning gap on one side of Crough Patrick, and down which, as the legend tells us, St. Patrick hurled the toads and snakes and evil spirits to the sea. After directing his face towards the Isle of Man, Jocelyn immediately adds, when he has told of St. Patrick banishing serpents from Ireland, blessing Man with all the other Isles by him converted to Christ, by help of his prayers, he procured them the singular benefit of exemption from reptiles.

<sup>81</sup> Passing northwards, towards the steep mountain of Slieve League, these Demons emerged from the deep, and took up their abode in the savage wilds of Seangleann, on the south-west coast of Donegal. Thence, they were afterwards driven, by St. Columkille. See O'Donnell's or "Quinta Vita S. Columbæ," lib. i., cap. lxxxviii., p. 403. Colgan's "*Trias Thaumaturga*."

<sup>82</sup> This miraculous bell seems to have been preserved in the twelfth century; for, Jocelyn states, that the saint's bell, being broken on one side by his often using it, was mended by an angel. Jocelyn does not forget to add, that the mark of the breakage was visible, in his time, although that bell had been repaired.

<sup>83</sup> The result has been thus poetically recorded in "*The Striving of St. Patrick on Mount Cruachan*," by Aubrey De Vere:—

"Then heavenward sped  
Victor, God's angel, and the man of God  
Turned to his offering; and all day he  
stood  
Offering in heart that offering undefiled  
Which Abel offered, and Melchisedek,  
And Abraham, Patriarch of the faithful race,  
In type, and which, in fullness of the times,  
The Victim-Priest offered on Calvary,

to God, were accompanied by tears, which fell on his *casula*, or vesture, during the time of his penitential retirement on Croaghpatrick. His chief petitions were :<sup>84</sup> first, that every native of Ireland, even at the point of

And, bloodless, offers still in heaven and earth,  
Whose impetration makes the whole Church one.

So stood he offering till the eve, and still Offer'd ; and, as he offer'd, far in front Along the ærial summit once again Ran out that beam like fiery pillar prone Or sea-path sunset paved, and by his side That angel stood. Then Patrick, turning not His eyes in prayer upon the west close held, Demanded, 'From the Maker of all worlds What answer bringest thou?' Thus the angel spake :—

'Down knelt in Heaven the Angelic Orders  
Nine,

And all the prophets and the apostles knelt,  
And all the creatures of the hand of God,  
Visible, and invisible, down knelt,  
While thou thy mighty mass, though altar-

less,  
Offer'dst in spirit, and thine offering joined ;  
And all God's saints on earth, or roused from sleep

Or on the wayside pausing, knelt, the cause Not knowing ; likewise yearned the souls to God :

And lo ! the Lord thy God hath heard thy prayer,

Since fortitude in prayer—and this thou know'st—

(Smiling the Bright One spake) is that which lays

Man's hand upon God's sceptre. That thou sought'st

Shall lack not consummation. Many a race Shrivelling in sunshine of its prosperous years,

Shall cease from faith, and shamed though shameless, sink

Back to its native clay ; but over thine God shall the shadow of His hand extend,  
And through the night of centuries teach to her

In woe that song which, when the nations wake,

Shall sound their glad deliverance : nor alone

This nation, from the blind dividual dust Of instincts brute, thoughts driftless, warring wills

By thee evoked, and shapen by thy hands,  
To God's fair image, which confers alone Manhood on nations, shall to God stand true ;

But nations far in undiscovered seas,  
Her stately progeny, while ages waste,  
The Kingly ermine of her Faith shall wear,  
Fleece uncorrupted of the Immaculate Lamb,

For ever : lands remote shall lift to God  
Her fanes ; and eagle-nurturing isles hold fast  
Her hermit cells ; thy nation shall not walk

Accordant with the Gentiles of this world,  
But as a chosen people wear the crown  
Or bear the Cross : and when the end is come,  
When in God's Mount the Twelve great  
Thrones are set,

And round it roll the Rivers Four of fire,  
And in their circuit meet the Peoples Three  
Of heaven, and earth, and hell, fulfill'd that day

Shall be the Saviour's word, what time He stretched

The crozier-staff forth from the glory-cloud,  
And swear to thee, 'When they that with Me walked

Sit with Me on their everlasting thrones,  
Judging the Twelve Tribes of Mine Israel  
Thy people thou shall judge in righteousness.

Thou therefore kneel, and bless thy land of Eire.'

Then Patrick knelt, and blessed the land, and said,

'Praise be to God who hears the sinner's prayer.'

—See "Legends of St. Patrick," pp. 48 to 50.

<sup>84</sup> In a very dramatic but legendary manner have they been recorded, by the author of the Irish Tripartite Life, in the following narrative. "I will bring so many souls from pain," said the angel, "and as many as would cover so far as your eye could reach on the sea." "That is no great boon for me," said Patrick ; "not far can my eye reach over the sea." "You shall have between sea and land, then," added the angel. "Is there anything more granted to me besides that?" asked Patrick. "There is," said the angel ; "you can bring seven every Saturday from the pains of hell for ever." "If anything be granted to me," observed Patrick, "let me have my twelve men." "You shall have them," said the angel, "and depart from Cruachan." "I shall not depart," said Patrick, "because I have been tormented, until I am recompensed. Is there anything else, then, to be granted to me?" asked Patrick. "Yes," said the angel ; "you shall have seven every Thursday, and twelve every Saturday, from pains, and depart from Cruachan." "I will not depart," answered Patrick, "because I have been tormented, until I am recompensed. Is there anything else granted to me?" asked Patrick. "There is," answered the angel ; "the great sea to come over Erin seven years before the Judgment, and depart from the Cruachan." "I will not depart," said Patrick, "since I have been tormented, until I am gratified." "Is there anything more you demand?" asked the angel. "There is," answered Patrick,



death, should obtain God's clemency, after Confession and repentance; secondly, that barbarian invaders should not prevail against the Irish people; and thirdly, that no Irish person should be found living at the day of Judgment, because the sea should cover all Ireland for four years, previous to the great accounting day.<sup>85</sup> Whether or not, that curious and rude cell on the summit of Crough Patrick dates back to our Apostle's time may be questioned; and yet, it has every appearance of the most remote antiquity. At the eastern end of a plateau, on your right hand, as you ascend the usually-travelled course from the sea, are the remains of what once was a small cell, about twelve feet by eight; the walls have been built without mortar. This building has been sunk, much below the level of the adjoining ground, possibly to get shelter from the blasts and rain of Atlantic storms, that rush with chilling and unchecked sweep upon the towering peak. At the base of the tottering eastern gable are the remains of a bench-like projection, said to have formed the altar; the floor of the church is level with the sunken path, which leads to it. As you enter, a stone, with an impression on its upper face, is to be seen; this, they tell you, has been made by the knees of St. Patrick, during long seasons of prayer. Round the flat surface of the top, and quite along its verge, a sunken way has been dug. This is about nine feet wide, and stony, the stuff removed to make it has been cast above its outer edge, so as to form a rude parapet behind it, and the steep sides of the mountain, which fall away abruptly on all sides.<sup>86</sup> Opposite your approach are the falling walls of what

"that Saxons may not occupy Erin, by consent or force, whilst I shall be in heaven." "It shall be granted thee," said the angel; "and depart from the Cruachan." "I will not depart," said Patrick, "since I have been tormented, until I am gratified. Is there anything more granted to me?" asked Patrick. "There is," said the angel; "every one who repeats thy hymn from one day to the other shall not suffer pains." "The hymn is long and difficult," said Patrick. "Every one who repeats from *Crist illum*"—recte *Crist linn*, "Christ with me"—"to the end, and every one who repeats the name, and every one who observes penitence in Erin, their souls shall not go to hell; and depart from Cruachan," said the angel. "I will not depart," said Patrick, "for I have been tormented, until I am gratified. Is there anything more?" asked Patrick. "Yes," said the angel; "you shall have one man for every hair in your *casula*, from pains, on the day of Judgment." "Which of the other saints, who labour for God," said Patrick, "that would not bring that number to heaven? I shall not accept that," said Patrick. "What will you accept, then?" asked the angel. "Here it is," said Patrick; "that I should bring from hell, on the Day of Judgment, seven persons for every hair in this *casula*." "It shall be granted to you," said the angel; "and depart from this Cruachan." "I will not depart," said Patrick, "for I have been tormented, until I am gratified." "Is there anything else you demand?" asked the angel. "There is," said Patrick; "the day the twelve royal seats shall be on the Mount, and when the four rivers of fire shall

be about the Mount, and when the three peoples shall be there, viz., the people of heaven, the people of earth, and the people of hell, that I myself may be judge over the men of Erin, on that day." "This thing cannot be obtained from the Lord," said the angel. "Unless this is obtained from Him, I will not consent to leave this Cruachan, from this day for ever; and even after my death, there shall be a caretaker from me there," answered Patrick. The angel went to heaven. Patrick went to his offering. The angel came in the evening. "How now?" asked Patrick. "Thus," answered the angel: "all the creatures, visible and invisible, including the twelve apostles, entreated, and they have obtained. The Lord said, that there came not, and would not come, after the apostles, a man more illustrious, were it not for the hardness of the request, which is granted thee. Strike thy bell," said the angel; "thou art commanded from heaven to fall on thy knees, that it may be a blessing to the people of all Erin, both living and dead." "A blessing on the bountiful King that gave," said Patrick; "the Cruachan shall be left." See Sister Mary F. Cusack's "Life of St. Patrick, Apostle of Ireland," pp. 415 to 417.

<sup>85</sup> See "Quinta Vita S. Patricii," lib. ii., cap. xx., p. 58. Similar practices of lonely retreats seem to have been usual with saints, in the Western Church. Thus St. Francis of Assisium retired to the mountain Alvernia, where he fasted forty days, in honour of St. Michael the Archangel, when he was favoured with the seraphic vision. See "Breviarium Romanum," sept. xvii., lect. iv., v., vi.

they say was St. Patrick's Cell, and behind this, his bed or Labba is shown. Scattered about on the top are various roughly-built places, serving as a shelter to pilgrims, passing the night up there. Only the young and vigorous tourist will be able to accomplish the toilsome journey, on foot, to this spot; and, yet, have we seen very old persons there engaged, at their devotional exercises. The ascent to Crough Patrick is now best made from the neighbourhood of



Murrisk Abbey and Crough Patrick in the Distance, County of Mayo.

Murrisk Abbey,<sup>87</sup> about five miles from Westport, and lying at the base, close by the surges of the Atlantic. For a time, the tourist follows no beaten way, heading straight up the mountain's side, with the peak on his right, rather than in front, and holding this course until he reaches about 1,000 feet, above the starting-point. He next enters upon the pilgrims' path, which ascends to the shoulder of the hill, a point, perhaps, 1,500 feet above the base. This path so winds, that faces, which at starting looked 'landward, are turned oppositely, when the top is gained.<sup>88</sup> The path after a while becomes broad, and has been regularly made, the hillside having been scarped, so as to produce an inclined way, well defined, and about nine feet wide. At the foot of this widened path, we came upon the first station;<sup>89</sup> it consists of a circular track, or walk-about hill. Trench-like behind, that portion of space, which is enclosed by the path, is heaped into a kind of mound, topped once by a stone cross, but now surmounted only by piled stones.<sup>90</sup> A long stretch,

<sup>86</sup> Roughly speaking, this path is about 200 yards in circumference; around this the pilgrims go. Fifteen circuits is the appointed number; but, this is commuted to one, should the pilgrim choose to go upon his knees, instead of his feet.

<sup>87</sup> This was a friary of Augustinian Eremites, founded by the O'Malleys. See Archdall's "*Monasticon Hibernicum*," pp. 506, 507.

<sup>88</sup> The accompanying illustration has

been drawn and engraved, by Gregor Grey, from a photograph, taken on the spot, by Frederick H. Mares.

<sup>89</sup> Some little distance, from the first station, is the spot, where a poor woman is buried. She had died, when in the act of "making the stations." The time she had selected to do so was out of the usual season, and she departed this life, in the midst of snow. She had been buried in a spot so lonely, as in that place she should have the

rising as if from an alpine pedestal,<sup>91</sup> now of pathway,<sup>92</sup> now of gully, choked with stones, takes us after a toilsome climb of two hours to the top. We reach it on its south-eastern side. It consists of a small plateau, containing about half an acre, and having a lone, wild look; this is covered with rude-built walls, the ruins of a little church, and pathways deeply sunk below the surface. The extreme point, on which the Oratory is situated, becomes clearly visible now, and when the steep is gained, a sublime spectacle bursts on the view, if the day happen to be fine. The sight is too great, too broad, too varied, too glorious, to be taken in, at a single glance. We are over two thousand five hundred feet, above the level of the sea.<sup>93</sup> Beyond the awful depths below, and all away to the north and west, lies the still more awful Atlantic.<sup>94</sup> The summit of this lonely mountain was indeed admirably suited for communing with the great Being, who had lavished with unsparing hand, the most sublime and varied charms of natural prospects, on a vast range of the most romantic scenery in our island.<sup>95</sup> Gathering mists, save at intervals, shrouded our view, when, at one time, on the mountain top. The scenes beneath our feet, and far away as our eyes could reach, were gloriously sublime. Clew Bay is a water-extended and irregular parallelogram of vast range: its upper or eastern end is so thickly studded with islands, that it has been said, one is there for every day in the year. Many of these are cultivated, some are clad with trees, a few are rocky. The seaward faces of all are abruptly steep, and plainly show how hard has been the struggle, between them, and the long inland sweep of the Atlantic waves. At times, the light falls upon the water, so as to make it seem of silvery whiteness, and then the contrast between it and the green-clad islands it surrounds is beautiful beyond all description. Along their western faces, the crests of the white horses of ocean are ever toppling over, in a broken line of snow-white foam; and, the islands seem placed by nature, to break the rush of water, like skirmishers in battle flung out along the front, to check a coming onset. Looking, then, as far as we can see, in the direction of the western Atlantic Ocean, the first object to catch the eye is Clare Island.<sup>96</sup> It is a huge mountain, 1,520 feet in height,

sympathies and prayers of the pilgrims, when passing by her grave.

<sup>90</sup> Round this mound, and on the path mentioned as encompassing it, go the pilgrims, if walking, seven times; if on their knees, but once, and in both cases reciting a given form of prayer. Those who choose to make the circuit on their knees, not unfrequently leave the track of blood behind, this way being rough and stony. Close at hand, there is a rude stone shelter, where the blind or otherwise infirm find a scant protection from the weather, during the night.

<sup>91</sup> See "Parliamentary Gazetteer of Ireland," vol. i., p. 543.

<sup>92</sup> This is called the Kessaun Cruagh, or "the footway of the Reek."—Rev. Cæsar Otway's "Tour in Connaught," chap. xiii., p. 312.

<sup>93</sup> See "The Parliamentary Gazetteer of Ireland," vol. i., p. 543.

<sup>94</sup> Here, indeed, it may be seen a

"glorious mirror, where the Almighty's form  
Glasses itself in tempests; in all time,

Calm or convulsed—in breeze, or gale, or storm

Icing the pole, or in the torrid clime  
Dark-heaving, boundless, endless, and sublime—

The image of Eternity—the throne  
Of the Invisible."

—Lord Byron's "Childe Harold's Pilgrimage," Canto iv., stanza clxxxiii.

<sup>95</sup> The writer had an opportunity for witnessing the magnificent panorama from the top of Crough Patrick, during the month of August, 1860. The reader is referred, for an imperfect description of the impression produced, to a little work, "Legend Lays of Ireland," by Lageniensis, pp. 89, 90.

<sup>96</sup> The remains of one among the castles of *Grana Uaile*, the celebrated sea-adventurer Grace O'Malley,—a heroine in the time of Queen Elizabeth, at whose court she was presented,—are still to be seen, upon this island. The towers, now ruined, and the romantic interview, to which allusion is here made, are most graphically described, in that charming poetic miscellany, intitled, "The Monks of Kilcrea, and other Poems,"



and covering about 4,000 acres. It rises, so as to part the waters at the mouth of Clew Bay, into a north and south entrance, and to block, in the middle, a full third of the whole width. In the dim distance beyond, we now faintly see Achill Head; its beetling cliffs, from a height of 900 feet, look vertically down upon the waves of the Atlantic, breaking upon their base. Nearer, by some fourteen miles, is Achill Beg or Little Achill. Then a dark, wall-like flank of mountain, near 2,000 feet high, comes next, gloomily overhanging the northern water of the bay. Between this and the next mountain group, called Nephin Beg, which also frowns above the northern margin of the bay, there is a narrow gap, through which we gain a glimpse of Blacksod Bay. The sheen of its waters, we see in patches, dark masses of long and narrow promontory so break upon it. The effect of this vista is magnificent in the extreme. Between that group, called Nephin Beg, many of whose peaks rise over 2,000 feet, and the Croagh Moyle mountains, we see huge Nephin, towering 2,646 feet over Lough Conn, the lap of whose waters falls along its eastern base. The lake itself is hidden from us, by the hills and mountains, which lie between. South of the Croagh Moyle mountains lies Castlebar, and the lakes about it: these latter we plainly see. Some miles further south, and just peeping round the north base of Slieve Bohaan, the upper end of Lough Carra comes in view. It lies at the head of that long stretch of inland water, composed of Loughs Corrib and Mask. This chain of lakes is full fifty miles in length. Immediately south of us lie Ben Bury, Ben Creggan, and Ben Gorm, all rising between 2,000 and 3,000 feet above the sea. Beyond their crests, the peaks of the Twelve Pins appear. At the base, or nearly so, of one among these, and hollowed in its sides, there is a dark, deep lake, gloomily shadowed by the mountain, within whose worn and channelled sides, it lies embosomed. Westward, out in the Atlantic, extend Inisdalla, Inisturk, and Caher Islands. These reached, we are back to the point, whence we started, to make a circuit of that vast amphitheatre of mountain, lake, plain, and ocean.<sup>97</sup> The legends of St. Patrick's Acts relate, that after his exorcisms, pronounced on Crough Patrick, no demon came to Erin for seven years, and seven months, and seven days, and seven nights.<sup>98</sup> The angel subsequently went to protect Patrick, and to advise, that his bell should be sounded. Then, like to a second Moyses,<sup>99</sup> Patrick descended from the mountain, when he had sounded his cymbal. Its jubilant tones were heard over all the kingdom. Elevating his hands, he blessed all Ireland, with its inhabitants, and, he commended them to Christ.

Patrick proceeded, afterwards, until he came to Achadh-fobhair, where he celebrated the *ordo* or solemnity of Easter.<sup>100</sup> At this place, his charioteer died, and he was buried between Cruachan and the sea. Patrick went, after-

by \* \* \*, and under the heading, *Gran na uile*, at p. 246, which thus commences:—

“There stands a tower by the Atlantic side—

A grey old tower, by storms and sea-waves beat—

Perch'd on a cliff beneath it, yawneath wide

A lofty hall—of yore, a fit retreat

For pirates' galleys; altho' now you'll meet

Nought but the seal and wild-gull; from that cave,

A hundred steps sheer upwards lead your feet

Unto a lonely chamber! bold and brave  
Is he who climbs that stair, all slippery  
from the wave!”

<sup>97</sup> See a beautiful description of these scenes, given by a NORTH AUSTRALIAN, in “Catholic Opinion,” vol. ix., No. 233, pp. 354, 355. September 2, 1871.

<sup>98</sup> According to the Irish Tripartite Life.

<sup>99</sup> See Exodus, xxxii. 15.

<sup>100</sup> After this passage, the Irish Tripartite Life relates, that there were, moreover, “keepers” of Patrick's people in Erin then living. There is a man from him in Cruachan-Aigle. The sound of his bell was heard, but itself was not to be found. Also,

wards, into the country of the Corca-Themne,<sup>101</sup> and he founded three or four churches, in this region. Among these, are the churches of Taghkeen<sup>102</sup> and Kilcommon,<sup>103</sup> as well as Robeen.<sup>104</sup> All of these lie near the River Robe.<sup>105</sup> He baptized many thousand persons there, and he founded his churches, in the three Tuagha,<sup>106</sup> otherwise called Teora Tuagha.<sup>107</sup> This was another name, for the three districts, called Partraighe—now Partry<sup>108</sup>—in Mayo. Patrick went then to Tobar<sup>109</sup>-Finnmaighe,<sup>110</sup> which seems to have been the ancient Pagan name for Ballintober, in the barony of Ceara—or Carragh—county of Mayo. It was told to St. Patrick, that the Pagans honoured this well,—called *slan*, or “health-giving,”—as a God. Besides, the foolish people believed, that a certain dead Magus, or prophet, made it.<sup>111</sup> His bones were supposed to lie buried beneath it, and, our saint, miraculously removing the covering stone, baptized many there. Among the rest was St. Cannech,<sup>112</sup> who was blessed by our holy Apostle, and who from being a monk became a bishop. He founded Kealltag,<sup>113</sup> or Cill-Tog,<sup>114</sup> a church,<sup>115</sup> in the territory of Corco-Themne. When Patrick travelled in the plains of

there is a man from him in Gulban-Guirt, also known as Beann-Gulban, or Binn-Gulban, and now called Benbulbin. This is a remarkable mountain range, in the parish of Drumcliff, barony of Carbury, and county of Sligo. The third man from him was to the east of Cluain-Iraird, now Clonard, in the county of Meath. He was believed to have been living, together with his wife. Both were said to have entertained St. Patrick, in the reign of Laeghaire Mac Neill, and it was thought they were, and should continue for ever, of the same age. There was a man from him in Dromanna-Bregh. There is a townland of Drumman, in the parish of Duleek, county of Meath, and within the ancient Bregia; but, the place, here referred to, was in the north of the county of Meath, and adjoining the county of Cavan. Again, there was another man from him, in Sliabh-Slainge, now Slieve Donard, the highest mountain, in the county of Down, and on the margin of the bay of Dundrum. This latter man was Domangart, the son of Eochaidh. It was popularly believed, that he should raise Patrick's relics a little before the judgment. His cell was called Rath-Murbhuilg, at present identified with Maghera, county of Down. It was so called, from the adjoining townlands of Murlough, on the margin of the bay of Dundrum.

<sup>101</sup> Colgan writes, that it was a region in Connaught; but, he gives no clue, regarding its position. It was probably the present parish of Robeen, with some adjoining districts, in the baronies of Clanmorris and of Kilmaine, county of Mayo, and which formed part of the ancient Ceara.

<sup>102</sup> This is now the head of Tagheen parish, in the barony of Clanmorris. Its extent is defined on the “Ordnance Survey Townland Maps for the County of Mayo,” Sheets 100, 101, 110, 111. The townlands of Tagheen East and West are shown, on the latter Sheet.

<sup>103</sup> This is now the head of a parish, in the barony of Kilmaine, shown on Sheets 110, 111, 118, 119, 122, *ibid.* The townland proper is shown, on Sheets 111, 119.

<sup>104</sup> This is the head of a parish, in the barony of Kilmaine. Its extent is given, on Sheets 100, 110, 111, 118, *ibid.*, and the townland proper, on Sheet 110.

<sup>105</sup> See the Fourth Life, chap. lxi., p. 43.

<sup>106</sup> According to the Irish Tripartite.

<sup>107</sup> According to the Latin Tripartite.

<sup>108</sup> Also written Partree. It is a village, in the parish of Ballyovey, barony of Carra. From it, a Catholic parish, in the diocese of Tuam, takes its name, and there are chapels here, and at Ballybannin. See “The Parliamentary Gazetteer for Ireland,” vol. iii., p. 69.

<sup>109</sup> It means “the well of the white plain.” This well was four-cornered, and there was a four-cornered stone, over its mouth.

<sup>110</sup> The Rev. Dr. Lanigan writes, that Finmagh was in Mayo. See “Ecclesiastical History of Ireland,” vol. i., chap. v., sect. v., n. 43, p. 227. But, for this statement, he assigns no authority.

<sup>111</sup> In the Irish Tripartite Life, the following Latin extract is added: “bibliothecam sibi in aqua sub petra ut dealbare ossa sua semper, quia timuit ignem et zelavit Pat. de Deo vivo, dicens non vere dictis quia rex aquarum fons erat hoc necnon cum eis habuit rex aquarum, et dixit Patricius petram elevavi, et non poterunt, elevavit autem eam petram; Cainnech, quem baptizavit Patricius, et dixit erit semen tuum benedictum in secula.”

<sup>112</sup> He is thought, by Colgan, to have been the saint, called Coinnech, or Caineach, venerated at the 23rd of January; or, perhaps, the St. Caineach, whose feast occurs, at the 31st of the same month. But, the latter is called only a priest, and the son of Ua Chil.

<sup>113</sup> According to the Latin Tripartite.

Mac-Erca,<sup>116</sup>—so called from the tribe of Kinel-Mac-Erca,<sup>117</sup> who descended from Erc the Red,<sup>118</sup> and while passing through the fields, called after Dichuil and Erchuil,<sup>119</sup> he saw a large sepulchre,<sup>120</sup> which is stated to have been 30 feet, in length,<sup>121</sup> or, according to some exaggerated accounts, it was even 120 feet long.<sup>122</sup> The brothers desired, that the dead man might be brought to life, and Patrick thereupon awoke him, who rested in the sepulchre.<sup>123</sup> The holy man then questioned the resuscitated, regarding his name, and

<sup>114</sup> According to the Irish Tripartite Life. The denomination, under either form, now seems obsolete; yet, there is a townland Kiltogorra, in the parish of Cong, and barony of Kilmaine, shown on the "Ordnance Survey Townland Maps for the County of Mayo," Sheet 121.

<sup>115</sup> It was in Ceara, now Carra, in Mayo, according to a note, (7), found in Miss Cusack's "Life of St. Patrick," p. 419.

<sup>116</sup> According to the Irish Tripartite. This district is called Mag-Mac-Erca, in the Latin Tripartite.

<sup>117</sup> These were represented, by Hua-Hanlighe, or O'Hanlighe, and by Hua-Branam, or Mac Brennan. See Colgan's "Trias Thaumaturga," n. 74, p. 176. The latter were chiefs of Corca-Achlan. The O'Hanlys were chiefs of Kinel-Dofa,—Dofa or Dobhtha being their progenitor—and they were separated by Slieve-Baune, from the Mac Brannans' country, otherwise called Corca-Sheachlann. Kinel-Dofa was on the west of the Shannon, in the County Roscommon, and to the north of Lough Ree. For further particulars see Dr. O'Donovan's "Annals of the Four Masters," vol. iii., at A.D. 1210, n. (e), pp. 169 to 171. This description exactly answers the topography of St. Patrick's travels, as given in the Latin Tripartite. See lib. ii., chap. xxvii., p. 134.

<sup>118</sup> He was the grandson of Eochy Muidh-mhedhoin, who reigned as Monarch of Ireland, from A.D. 358 to 365, according to the "Annals of the Four Masters," vol. i., pp. 124, 125. Dr. O'Donovan's edition.

<sup>119</sup> The history of these persons is not further known.

<sup>120</sup> It seems very probable, indeed, that this funeral monument exceeded considerably the dimensions of the man, whom it covered.

<sup>121</sup> So it is stated, by the author of the Third Life, cap. lxvii., p. 26. Also, in the Fifth Life, lib. ii., cap. xxi., pp. 58, 59. Colgan seems to have his suspicions, that the whole of this narrative is fabulous, although affirmed, by so many writers.

<sup>122</sup> Thus state the authors of the Fourth Life, cap. lxii., p. 43, and of the Seventh Life, lib. ii., cap. lxxi., p. 139. Jocelyn says, that the tomb was "miræ longitudinis" simply. See Sixth Life, cap. lxxxi., p. 83.

<sup>123</sup> Colgan, who indulges in a very learned theological disquisition, on this narrative, states, that to have a pagan thus rescued

from punishment, resuscitated, and baptized, at first view seems opposed to the declaration of Sacred Scripture, "ab inferno nulla est redemptio," and to that sentence of our Divine Saviour, "ite in ignem æternum." In St. Augustine's work, "De Civitate Dei," lib. xxi., cap. xxiv., it is said to savour of presumption, if it be denied, that those do not remain in perpetual fire, to whom Divine Truth applies the words, "ite in ignem æternum." Also, Pope St. Gregory the Great states, that we can no more pray for deceased infidels, than we can for the devil, since they are condemned to the same eternal and irrevocable damnation. Yet, on the other hand, there are not wanting, many and weighty testimonies, which record, not alone men dying in their sins to have been resuscitated and brought to life, but, even to have been saved, afterwards, through baptism and penance. Even have we an account of the soul of a certain Trajan, brought immediately from the pains of hell, and translated to glory, through the merits and intercession of St. Gregory the Great, as related by St. John Damascene, in his Prayer for the Faithful Departed, and Petrus Diaconus, the Monk, who was nearly coeval with the former; in his Life of St. Gregory. Joannes Diaconus and another ancient author of "Vita S. Gregorii," prefixed to the works of this great saint, and printed at Basle, in 1564, have a like narrative. Alphonsus Ciacconius contends, that the anonymous author had been a contemporary of St. Gregory. Again, the Blessed Brigit, in her Fourth Book of Revelations, cap. 13, and others, have a similar account. St. Thomas, referring to it, says, that Trajan had been recalled to this life, before he obtained salvation. Thus, he writes: "Ad quartum dicendum, quod de facto Traiani, hoc modo potest probabiliter æstimari, quod precibus B. Gregorii ad vitam fuerit revocatus, et ibi gratiam consecutus sit, per quam remissionem peccatorum habuit, et per consequens immunitatem a pœna sicut apparet in omnibus illis, qui fuerant miraculosè a mortuis suscitati: quorum plures constat idololatrias damnatos fuisse. De omnibus enim similiter dici oportet, quod non erant in inferno finaliter deputati, sed secundum præsentem justitiam propriorum meritorum: secundum autem superiores causas, quibus prævidebantur ad vitam revocandi, erat de eis aliter disponendum," &c. — "Sententiarum," lib. iv., Dist. xlv., Quæst. 2, Art. 2. However,



how he happened to be there interred. The giant<sup>124</sup> replied, that he was Cass, the son of Glassi, and that he had been a swineherd to Lugair Iruatæ.<sup>125</sup> He declared, that Mac Conn's *fiann* had killed him, in the reign of Cairpre

Baronius, in his "Annales Ecclesiastici," at A.D. 604, and Bellarmine, in "De Purgatorio," lib. i., cap. 8, refute the narrative about Trajan. Still, there are many other recorded examples of men dying in the state of mortal sin, and who were in consequence condemned to punishment, yet are they said to have been at length brought to life and saved. Thus, St. John Damascene relates, the case of a pagan woman, Falconilla, who had been brought to life, through the merits and prayers of St. Tecla. See "Oratio pro mortuis." St. Gregory speaks of a very wicked man, who had been drawn by the devils into hell, and yet was he saved by St. Severus. See "Dialogorum," lib. i., cap. 12. St. Peter is said to have resurrected a certain heathen, who was related to Cæsar. See Egesippus, lib. iii., cap. 2. St. Agnes is related, to have restored to life the prefect's son, whom the devil had put to death, when he desired to offer violence to that holy virgin. See St. Maximus Serm. 2, and St. Ambrosius, Serm. 90. Lethaldus, in his Life of St. Julianus, Bishop of Cenoma, relates, that on three different occasions did the holy prelate bring three pagans to life. Colgan concludes, by observing, that in such particular cases, their punishment had been suspended, in consequence of a foreknowledge, that the saints would intercede for them; but, such a pardon could not be obtained for souls, absolutely and irrevocably condemned to eternal punishment. Nor can any Catholic pray for deceased infidels, or for those dying in mortal sin, as St. Gregory teaches; unless, indeed, from Divine Revelation, or other special instinct from the Holy Ghost, a Christian be moved thereto—such only is piously deemed to be the privilege of great saints.

<sup>124</sup> Colgan cites many examples of giants, recorded to be of extraordinary stature, as mentioned in the Old Testament, in Deut. ii. 13, iii., Josue xiv., xv., I. Kings, xvii., II. Kings, xxi., I. Paralip. xx., and, likewise, by various ancient writers.

<sup>125</sup> So is it stated, in the Irish Tripartite Life. In the Third Life, this account runs: "Ego sum Glas, filius Cais, qui fui porcarius Lugair Regis Hyrote et jugulavit me Fian Mac Con in regno Mothfer anno centesimo usque hodie." See cap. lxvii., p. 26. The Fifth Life, by Probus, has a differently expressed statement: "Ego sum Macmaic Cais Maicglais, quod potest dici, ego sum maximus virorum insularum, fui porcarius Kicrote Regis: et jugulavit me dormientem Femmaic Magus in anno regni Nuotfer, qui est annus centesimus usque hodie." See lib. ii., cap. xxi., pp. 58, 59. Again, the Sixth Life, by Jocelyn, relates, "respondit

se filium Chais Glarcum nomine, porcarium quondam Leogarii Regis Hyrotæ fuisse, et jam expletis centum annis, a quodam viro, cui nomen Fynnian mac-con sibi insidiante in regno Coirbre jugulatum extitisse." See cap. lxxxi., pp. 83, 84. Now, the Latin Tripartite Life states, "respondit se Glasium esse, Cassii filium, porcariumque quondam extitisse Lugarii Regis Norwegiæ; quem satellites Macconii centum ab hinc annis Carbreo Niaffear regnante trucidarunt." See lib. ii., cap. lxxi., p. 139. Hence, it appears, that several mistakes must have been committed by scribes, in setting down the foregoing particulars, and more especially, in the rendering of names. Colgan endeavours to solve the difficulties, in reconciling the diversities of statement, by observing, that in reference to the Irish word *Fian*, sometimes it is an appellative, meaning, "a military band" or "troup;" while it is sometimes a proper name for a man, but then it is found more generally written *Finn*. There are two celebrated Irish heroes, known in history: one, as Mac-con, who invaded Ireland, about A.D. 195 or 196, having killed Art, King of Ireland, and son to Conn of the Hundred Battles,—the conqueror was otherwise called Lughaidh; while, the other was known, as Cairbre, surnamed Niethfear—brother to Alid, King of Connaught, and to Finn, King of Leinster,—and the latter invaded the kingdom of Meath, or Termonia, some years before the birth of Christ, according to our annalists. But, their chronology tallies not with their being contemporaries, nor with the narrative, referring only to one hundred years, before St. Patrick's time. Besides, Cairbre, surnamed Niethfear, was neither King of Connaught, where the giant's grave had been discovered, nor was he the King of Ireland. There was a Cairbre, surnamed Liffechuir, King of Ireland, at a later period, and, who reigned, from A.D. 268 to A.D. 284; however, his time will not even aptly synchrise. In fine, Colgan suggests, that if for Mothfer, the error of a scribe, we substitute Morethach, a better solution may be obtained; since, a Morethach, or Moredhach, surnamed Tireach, King of Ireland, reigned from A.D. 327 to 356. Wherefore, if during any intermediate year of his reign, we suppose Fian or Finnan Mac Con to have lived, the period could well be regarded, as about one hundred years, previous to the time of St. Patrick. See nn. 67, 68, pp. 33, 34. Also, Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 108, 111, 118 to 121, 122 to 125, and accompanying notes, as likewise, Roderick O'Flaherty's "Ogygia," pars. iii., cap. xlviii., pp. 282, 283.

Niafer,<sup>126</sup> in the hundredth year, and that he lay there until that day. Patrick afterwards baptized him, and he went again into his sepulchre.<sup>127</sup>

Notwithstanding our Apostle's continuous labours and occupations, he never ceased from the exercise of prayer and contemplation. He was truly indefatigable, in journeyings, in preaching, in administering the Sacraments, and in building churches. Whether resting or on his course, at any place, he was accustomed to recite the whole Psalter, with Hymns and Scriptural Canticles, as also the sublime Apocalypse of St. John the Evangelist. Three hundred genuflexions did he make each day; one hundred times, by day, and one hundred times, by night, did he sign himself with the cross. For the sacred emblem of man's Redemption, he had a singular devotion. Whether he was in a chariot or on a horse; wherever he saw the cross erected, or knew it to be in his vicinity, the Blessed Patrick would go aside from his path, even although that sacred object were one thousand paces away, from the road.<sup>128</sup> But, his reverence for the Sunday was most remarkable, and he would not travel on that day.<sup>129</sup> Whether he reached mountains, woods, or plains, in damp or dry weather, there he would remain for two nights. From first Vespers of the Lord's Day, until Tierce on Monday, Patrick would not stir from that place, where he might happen to be. One time, Patrick's charioteer wanted his horses; but he could not find them, owing to the darkness of the night. Patrick, at once, lifted up his hand, and his five fingers, like five torches, illuminated all the place, when the horses were immediately found.

Patrick then went across the Muaidh,<sup>130</sup> or Moy River,<sup>131</sup> which discharges itself into the Atlantic Ocean, at the bay of Killala.<sup>132</sup> For some miles, it forms the boundary, between the counties of Mayo and Sligo.<sup>133</sup>

<sup>126</sup> He is stated, by some of the old Irish writers, to have been Monarch of Ireland, about the beginning of the Christian era; but, his name is not in any of the genuine lists of Irish Kings, nor in the "Annals of the Four Masters."

<sup>127</sup> Probus states: "His dictis baptisatus est à B. Patricio, facta confessione, dictoque symbolo fidei ac Dominica oratione, prædicante sancto Episcopo, et mergente eum in aqua profundissima ter in nomine Sanctæ Trinitatis. Cumque fuisset baptisatus, læto animo, intravit sepulchrum suum, et requievit in pace."—Quinta Vita S. Patricii, lib. ii., cap. xxi., p. 59.

<sup>128</sup> One day, as we are told, Patrick omitted to visit a cross, which was on his way; but, at the same time, he knew not that it was there. His charioteer said to him, in the evening: "To-day, you left a cross, which was on your way, without visiting it." Patrick then started from his guest's house, leaving his dinner, and he went back to the cross. While Patrick was praying at the cross, "This is a sepulchre," said Patrick; "who was buried here?" A voice answered from out of the sepulchre. "I am a poor pagan," it said, "and I was buried here; while living I was injuring my soul, until I died; and I was buried here afterwards." "What was the reason," asked Patrick, "that the sign of Christianity, *i.e.*, the cross, was placed over thy grave?" Then answered the voice: "A certain

woman, that was in foreign lands, had a son, who was buried in this country, during her absence; and, she came from foreign lands, and placed this cross over my grave. She thought it was over the grave of her son it was placed; for, she was not able, through grief, to recognise her son's grave." "This is the reason, why I missed the cross," said Patrick, "*i.e.* its being over the grave of a pagan." The cross was raised, afterwards, by Patrick, over the Christian's grave. By Jocelyn, he is said to have left his chariot, to effect this purpose.

<sup>129</sup> For this veneration, the Almighty miraculously rewarded him. Thus, one Sunday, while Patrick was in a cold, damp place, great rain fell upon the earth; but, it rained not on that spot where the holy Apostle was "sicut in concha et vellere Gideoni accederat."

<sup>130</sup> This is the Irish name for the river, which is Latinized *Moda*, *Moadus*, *Muadius* and *Moyus*.

<sup>131</sup> It rises in the barony of Leyny, in the county of Sligo, and it flows through the barony of Gallen, in Mayo County.

<sup>132</sup> This town, in a parish of the same name, is in the barony of Tyrawley. It is to be seen on the "Ordnance Survey Town-land Maps for the County of Mayo," Sheet 22.

<sup>133</sup> See Dr. O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," n. (c), pp. 2, 3.

He entered Tir-Amalgaidh,<sup>134</sup> so called from Amalgaidh,<sup>135</sup> the brother of Dathi, Monarch of Ireland, and who succeeded, in a like capacity, his uncle, Niall of the Nine Hostages, from A.D. 405 to 428.<sup>136</sup> Amalgaidh is said to have had fifteen sons<sup>137</sup>—not all of whom were probably alive at this period. Over the province of Connaught, he was king for thirty-two years; and, from his sons, were descended many of the most noble families there.<sup>138</sup> When St. Patrick arrived among the Hy-Amhalgaidh, that provincial potentate appears to have been living,<sup>139</sup> and also twelve of his sons, whose names are thus recorded: Aengus, or Ængussius; Fergus, or Fergusius; Fedhlimidh, or Fethlemius; Enna, or Enda Crom; Enna, or Enda Cullom; Cormac, or Corbmacus; Cairbre, or Carbreus; Echui, or Eochodius Dianamh; Oena;<sup>140</sup> Eoghan, or Eugenius Coir; Dubchonall, or Dubchonallus; Ailill of the rough face, otherwise named Alillus Ainech.<sup>141</sup> The sons of Amhalgaidh were disputing about the sovereignty.<sup>142</sup> These would not admit any man, as king over them, with a surname. Aengus, who was the proudest among them, imposed additional names upon his brothers. These went to Tara, in twelve chariots,<sup>143</sup> to have a decision of the matters in dispute; and, there they were welcomed, by the King of Tara.<sup>144</sup> Aengus happened to be a foster-son to Laeghaire, and he received a special welcome, at the court. Aengus prayed the door-keepers, that they would not admit his nephew Conall, who was the son of Enna Drom, into the fort; for, Aengus feared his wisdom and skill, in arguing for his right, and Aengus obtained this request, from the door-keepers. As Conall was outside the *lios*, he heard the sound of Patrick's bell, which rang at Tober-Patrick.<sup>145</sup> This well, most likely was that one, also called Leagh and Loigleas,<sup>146</sup> which lay to the west of Rath-na-Riogh,<sup>147</sup> the great fort, or royal residence. Conall then approached St. Patrick and saluted him. "O cleric!" said he, "do you know this expression, which I have in commemoration, *i.e.* 'Hibernenses omnes clamant ad te pueri,' &c., which two girls uttered in their mother's womb, in our country." "I am he, to whom that refers," said Patrick; "and, I heard

<sup>134</sup> From this ancient territory, the present barony of Trawley, in the county of Mayo, derives its denomination.

<sup>135</sup> He was the son of Fiachra, son of Eochaidh Amhalgaidh.

<sup>136</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 126 to 129.

<sup>137</sup> Their names are to be found in "The Genealogies, Tribes and Customs of Hy-Fiachrach," edited by John O'Donovan. He had eight sons, by Tresí, the daughter of Natíraoch, King of Munster, and sister to Ængus. Those eight sons are thus named, viz.: Fedhlim, Eochaidh, Eunda, Conall, Aongus, Eoghan, Cormac and Corrdubh. Amalgaidh, by a second wife, Earca, the daughter of Eochaidh, King of Leinster, had seven sons, viz.: Fergus, Cormac Ceannfoda, Colom, Seudna, Eochaidh, Aoldobhar, and Emeach.

<sup>138</sup> See *ibid.*, from pp. 5 to 17, and the accompanying notes.

<sup>139</sup> The "Annals of the Four Masters," pp. 140, 141, record his death, at A.D. 449. See Dr. O'Donovan's edition.

<sup>140</sup> In his place, as if an *alias*, the Latin Tripartite Life has "Eochadius alter."

<sup>141</sup> The first forms of name are taken, from

the Irish Tripartite Life, and the second forms, from the Latin version.

<sup>142</sup> The Irish Tripartite Life adds, twenty-four tribes—*i.e.* old tribes—that were in the country, as if these were to be under their jurisdiction.

<sup>143</sup> The Irish Tripartite Life adds: "sicut in libris Patricii inventus, quod exirent in iudicium tamen vii. fratres de eis." Nearly similar words are in the Latin Tripartite.

<sup>144</sup> This and the following legendary account will be found in the Irish and Latin Tripartite Lives, and partially in the Life by Jocelyn.

<sup>145</sup> This well was at Tara. There are several wells mentioned, in the prose and poetic descriptions of that place, as given in Dr. Petrie's Essay.

<sup>146</sup> Tirechan, in the Book of Armagh, records, that St. Patrick baptized St. Erc in it, after his conversion, and many thousand men on the same day. See Dr. Petrie's "History and Antiquities of Tara Hill," p. 167. "Transactions of the Royal Irish Academy," vol. xviii.

<sup>147</sup> This most remarkable of the Forts at Tara is indicated on Plates 6, 7.

<sup>148</sup> The greater part of this territory now



it, when I was in the Islands of the Tyrrhene Sea, and I knew not whether within or without me these words were spoken, so that I shall go with you, into your country to baptize, to teach, and to announce the Gospel." Then the holy man asked for what reason Conall had come there, when he related the whole case to Patrick. The latter said, "Go in now, as the doors are open; and, go to my faithful friend, Eoghan Mac Neill, who will assist you, if you lay hold, secretly, of the finger next his little finger, for such is always a sign between us." And so it was done. When the prince approached, "Welcome," said Eoghan; "what is Patrick's wish?" Conall said, "That you assist me." Conall afterwards observed, "If it be according to youth, precedence in a king's house or land is to be given, I am the youngest; if according to mother's age, Enna Cromm is the oldest." To his remarks, Laeghaire replied: "Honor to the senior, truly, and converse with the learned; but, if jewels and treasures are given to anyone, however, I will not deprive him of them." Thus, Laeghaire, King of Tara, and his brother Eoghan, son of Niell, decided the dispute. It is said, however, that the Monarch Laeghaire had treacherously instigated Aengus to kill St. Patrick and Conall, when all were setting out together from Tara. In this plot, too, Aengus endeavoured to engage Fergus and Fedhlimidh, afterwards, while on their journey. They went along, and Patrick with them; while the latter gave his chariot to Conall, so that it was the thirteenth chariot, in their train. On setting out, they went northwards, towards their country. That place, which Aengus had fixed for the fratricide, is said to have been in Corann.<sup>148</sup> Fergus simulated sleep. His brothers refused, however, what had been proposed to them. "We will not kill the innocent," said they, "and we will not slay our brother." Aengus went towards St. Patrick, however, intending to kill him; and, he was accompanied by two bands, and by two Druids, namely, Reon,<sup>149</sup> or Roen,<sup>150</sup> and Rechred,<sup>151</sup> or Rechet,<sup>152</sup> of the race of Faelan the Warrior. These lay in wait, not more than a mile from that place, whence St. Patrick first saw his enemies. A cross, from the west of Cross-Patrick to Cill-Forclann, designated the situation. These two places can be determined, with sufficient accuracy, at the present day; for, Cros Phadruic, or "the cross of Patrick," still retains its original name.<sup>153</sup> That of Kill-Forclann<sup>154</sup> is now obsolete, and all traces of the church are removed;<sup>155</sup> but, the site was pointed out, not so very long ago, on a rising ground, about half a mile from Killala.<sup>156</sup> The plot against our saint's life failed, however, while the Druids, Reon<sup>157</sup> and Rechred,<sup>158</sup> were defeated, at Telach-na-Druadh.<sup>159</sup> The latter miserably perished,

forms the barony of Corran, which is nearly in the centre of the County Sligo.

<sup>149</sup> So is he called, in the Irish Tripartite.

<sup>150</sup> Thus is he named, in the Latin Tripartite.

<sup>151</sup> He is so called, in the Irish version of the Tripartite.

<sup>152</sup> Thus is his name written, in the Latin Tripartite Life. He is called Rochait, by Jocelyn.

<sup>153</sup> It is now that of a townland, containing an ancient churchyard, with some traces of church ruins. It is situated, to the right of the road leading from Ballina to Killala, and it lies about one mile southwards, from the latter place.

<sup>154</sup> It is said to have been east of Cross-patrick.

<sup>155</sup> The natives of this district stated, that parts of the church walls were originally so

called. In 1831, the place was called Killy-brone. Then the church walls were totally levelled.

<sup>156</sup> About sixty perches, to the left of the road, leading from this town to Palmers-town.

<sup>157</sup> The legend adds, how Reon said, that the ground should swallow Patrick, on the place where he should be seen. This was related to Patrick. "It is I, who shall see him first," said Patrick. When Patrick therefore saw Reon, the ground swallowed him up. "I will believe," said he, "if I am rescued." Then, the ground flung him up, until he was above the winds, and he fell down half alive.

<sup>158</sup> The legend tells us, that Rechred was also lifted up, and cast down violently, until his head was broken against the rock, and that fire from Heaven burned him.

but the former believed, and he was baptized. It is stated, too, that Feadelm, the daughter of Amhalgaidh, had died a long time before these events. Then, Aengus said, "I will believe, if my sister be resuscitated." The Irish Apostle is recorded to have worked the wonderful miracle of raising her from the dead, and of presenting Feadelm to her brother. In fear and astonishment, after those miracles, Aengus then asked the saint's pardon, for his past offences; he, too, believed and he was afterwards baptized.

A blind man went in great haste, to meet St. Patrick, on hearing the wonderful miracles he wrought;<sup>160</sup> for, the desire of being healed, from his infirmity, urged him. Having no guide, however, the blind man fell more than once. Thoughtlessly enough, one of St. Patrick's people laughed at him. "*My de-broth,*"<sup>161</sup> said the holy man, "it would be fitter that you were the blind person, than he, who seeks a remedy from the Sun of Justice." The blind man was then healed, and the cleric became blind. Afterwards, the person restored praised the Almighty for that favour conferred upon him. Ruan, or Roan, the son of Cucnamha, or Conchmamha, Amhalgaidh's charioteer, or servant, was the person healed, at Roi-Ruain, or Rae-Roain, which was the name of that place. Migna, or Midgna, was the name of that disciple who was blinded; and, another disciple of St. Patrick, who was called Donnmalus, remained with him, leading the life of a hermit, in Disert-Patrick, near the well and church at Cross Patrick. Afterwards, in commemoration of the miracle wrought, Rae-Roain belonged to St. Patrick. The Blessed Apostle met two lame men,<sup>162</sup> in Ochtar-Caerthin,<sup>163</sup> or Huachtar Charthuinn.<sup>164</sup> They complained to him regarding their infirmity, for they found it difficult to proceed through the mountains or plains, where they were obliged to travel. These poor men moved Patrick to compassionate them, and they were healed. He then went to Domhnach-Mor, or Donaghmore,<sup>165</sup> where Bishop Mucna<sup>166</sup> was placed, and where, too, he had been buried.<sup>167</sup> He went, afterwards, to Cross-Patrick, where a noble, named Aedh Fota, or "the tall," who was son of Eochaidh, son of Oengus, came to him; and, Patrick healed him from lameness, at a fountain, to the west of Cross-Patrick. In gratitude for the favour he received, Aedh presented to Patrick a plot of land there, on which he founded a church or residence. He left two of his family there, likewise, viz.: Teloc<sup>168</sup> and Nemnall, or Domnald.<sup>169</sup> The great success of the Irish Apostle had excited the envy and hatred of the Magi, who found therein their popularity and influence on the wane. Finding they could not oppose him publicly, a number of them conspired to lie in wait for him, while he

<sup>159</sup> The Druid's rock is there, and near it there was a church, at Cross-Patrick, which was eastwards from Telach-na-Druadh. Glas-Conaigh lay between them, according to the Irish Tripartite Life.

<sup>160</sup> Jocelyn relates this story, but in a manner quite different from that of the Tripartite. See cap. cxxiv., p. 93.

<sup>161</sup> "As God is my judge," Colgan interprets this expression, which was a favourite one with St. Patrick, when he made any solemn asseveration.

<sup>162</sup> The Irish Tripartite calls them *bacachs*.

<sup>163</sup> Thus is the place named, in the Irish Tripartite Life. Its identification does not appear.

<sup>164</sup> Thus is the name found, in the Latin Tripartite Life.

<sup>165</sup> It is found, in the parish of Killala, and barony of Trawley, and county of

Mayo. See John O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," n. (d), p. 466.

<sup>166</sup> He is also called Muicin, and he is thought to have been venerated, on the 4th of March.

<sup>167</sup> He is said to have been the patron saint of Maighin, or Moyne, near Killala. At Moyne, a great abbey was afterwards erected.

<sup>168</sup> His name is vaguely conjectured, by Colgan, to agree with that of Tolan, of Disert Tola, whose feast occurs, at the 30th of March, or with that of Tellean, of Tegh-Telle, venerated at the 25th of June.

<sup>169</sup> No attempt, at identification, has been made, under this form, in the Latin Tripartite, nor in that preceding, as found in the Irish version.

<sup>170</sup> Jocelyn tells us, that those Magi as-

was in the region of Tyrawley. Here a snare was contrived for his destruction.<sup>170</sup> But, Enna<sup>171</sup> saw that the Druids or Magi wished to murder St. Patrick, and to prevent their designs, he said to his son Conall, "Go and protect Patrick, that the Magi may not kill him."<sup>172</sup> The holy man perceived them, but a Heavenly Power protected him, for ethereal fire burned those Magi, to the number of nine.<sup>173</sup> Thus, was Patrick triumphant, over the plots of his persecutors.

Traversing that region, the holy man journeyed towards the ocean, where the fish-abounding Moy opens into Killala Bay. Here, he wished to establish a See. He then founded Kilmore-Moy,<sup>174</sup> or Cill-Alaidh, now Killala,<sup>175</sup> over which he placed, as bishop, St. Muredach,<sup>176</sup> one of his illustrious disciples, who belonged to the race of Laeghaire, son of Niall, the King of all Ireland. Here, too, Patrick baptized two celebrated virgins, that called upon him, in the region of Caille-Fochladh,<sup>177</sup> from their mother's womb, and while he was in the Islands of the Tyrrhene Sea. Those virgins<sup>178</sup> were Crebrea and Lasra<sup>179</sup> or Lassara,<sup>180</sup> the two daughters of Glerann,<sup>181</sup> son of Cummen,<sup>182</sup> or Cumine. They are patronesses of Cill-Forglainn, or Kill-fhor-clann,<sup>183</sup> in Hy-Amhalghaidh or Tirawley, to the west of the Muaidh. There, the relics of those holy sisters were preserved, and with a special devotion.

St. Patrick went to Forrach-mac-Amalghaidh, or "the assembly-ground of the tribe Mac Amalghaidh," which was the ancient name of Mullaghfarry, or "Hilltop of the Assembly," near Killala.<sup>184</sup> Here, the sons of King Amalghaidh, with their subjects, had been assembled, at a great public convention. Then, our glorious Apostle seized on this great opportunity, for announcing the Gospel of Christ, and for unsheathing the sword of the spirit, against those errors of idolatry that abounded.<sup>185</sup> The Lord helped him with signs and miracles. One day, coming to a place called Fearta, he found two women dead. The bodies lay buried on a hillside.<sup>186</sup> Invoking the name

sumed white hoods, the more readily to deceive St. Patrick.

<sup>171</sup> He was the son of Amalghaidh.

<sup>172</sup> Jocelyn says, that Connall entered among the Magi, but only to frustrate their designs.

<sup>173</sup> Jocelyn tells us, that by his making a sign of the cross there, a healing fountain sprang from the ground.

<sup>174</sup> Sometimes this See was known as that of Tir-Amalgaid, or of Hy-Fiachra-mui.

<sup>175</sup> In the barony of Tyrawley, and county of Mayo.

<sup>176</sup> His feast occurs, at the 12th of August.

<sup>177</sup> The Scholiast on St. Fiach states, that on Caille Fochlaidh, towards the north, and in a maritime situation, on the Connaught coast, near to and west of the River Moy, was their church of Forcland, where these holy daughters were buried. See nn. 15*p*, 16*q*, p. 5.

<sup>178</sup> Their feasts do not seem to have been distinguished, in our Calendars. "St. Patrick and the Children of Fochlut Wood," by Aubrey De Vere, is a poem, that appears among "The Legends of St. Patrick," pp. 60 to 82.

<sup>179</sup> So is she called, in the Irish Tripartite. By the Scholiast on St. Fiach, she is named Lassia.

<sup>180</sup> The Latin Tripartite Life thus writes her name.

<sup>181</sup> Jocelyn does not otherwise name them.

<sup>182</sup> Thus is the name spelled, in the Irish Tripartite Life. Cumine is the rendering, in the Latin Tripartite Life. Nennius is the name, however, as given by the Scholiast on St. Fiach's Hymn, n. 15*p*, p. 5.

<sup>183</sup> In Dr. O'Donovan's correspondence from Mayo, June 2nd, 1838, he identifies the site of its church ruins, although the building had long disappeared. His interesting account is contained, in the Ordnance Survey Memoirs, regarding the county of Mayo, as now preserved in the Royal Irish Academy, at p. 235.

<sup>184</sup> See John O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," Addenda P., p. 466. The townland of Farragh, within the parish of Ballisakeery, between Ballina and Killala, indicates the site. Tirechan spells the word Forgea. Cnoc-a-tionol, or the "Hill of Meeting," is likewise there. See the correspondence of John O'Donovan, Mayo, 17th May, 1838, among the Ordnance Survey Memoirs for Mayo County, preserved in the Royal Irish Academy's Library, p. 59.

<sup>185</sup> Jocelyn—apparently confounding the narrative as found in his sources for information—states, that a certain Magus, Rochait, by name, there rising up to oppose St. Patrick's preaching, was destroyed by fire from Heaven.



of Christ, at their tomb, he ordered the heap of earth to be removed, and he restored them again to life.<sup>187</sup> One of these women had been pregnant, at the time of her death.<sup>188</sup> The story goes, that Patrick and Conall went to the grave, where the dead pregnant woman had been buried,<sup>189</sup> and they travelled, by the lower road leading to Cill-Alaidh. Aengus, however, went by the upper road. When they had reached the grave, Patrick resuscitated the woman, and her unborn son. We are told, moreover, that both were baptized, in the well, which was called, Aenadharca,<sup>190</sup> or "the one-horned hill."<sup>191</sup> These miracles were wrought, at Killala church. Being resuscitated, she preached to the multitudes there assembled, regarding the pains of hell and the rewards of heaven. With tears, she prayed her brother, that he would believe on account of God and Patrick. He complied with her wishes, and he was baptized. On that day, twelve thousand were baptized in Tobur-enadharch,<sup>192</sup> or "the well of Aen-adherca,"<sup>193</sup> with the seven sons of Amhalgaidh, including Enna,<sup>194</sup> and the king.<sup>195</sup> And, Patrick left Magister Manchen,<sup>196</sup> also called Mancenus,<sup>197</sup> or Manchan the Master,<sup>198</sup> with them.<sup>199</sup> He was well versed in the Scriptures, and his knowledge of dogma and morals caused him to receive the special title bestowed on him. These great events are thought to have realized St. Patrick's dream of the wood, and of the converts, near Foclut.<sup>200</sup> It has been frequently asserted, that not one drop of human blood was shed, during the peaceful progress of St. Patrick's career. Nevertheless, we cannot forbear to mention, the cheerful sacrifices which were made by him, in the cause of religion. To such perilous adventures as those already related, he doubtless alludes, in his Confessions, where he states: "I came to the Irish nation to preach the Gospel, and to endure reproach from unbelievers. I heard them upbraid me as a stranger, and I suffered many persecutions, even unto chains. Yet, I gave myself up, without reserve, for their advantage. And, if I was held worthy, I am ready, immediately and cheerfully, to lay down my life for His name's sake." He adds: "I spent myself, that they might comprehend me; and everywhere among you, I advanced for your sake in many dangers, into distant regions, where nobody before had ever come, to baptize them, or to ordain them, or to confirm their people in the faith. Now, all these things I did, by the grace of God, diligently and cheerfully for your salvation. In the meantime, I was giving rewards to their kings and to their children, who remained along with me; and, nevertheless they seized me, and in that day, they sought most

<sup>186</sup> Such is the account, as contained in St. Patrick's Acts, by Jocelyn. See cap. lxiii., p. 79.

<sup>187</sup> See *ibid.*

<sup>188</sup> By Jocelyn, she is called Fedelina; but, I know not on what authority. See cap. lxiv., p. 79.

<sup>189</sup> Such is the account, in the Irish Tripartite.

<sup>190</sup> It is called Tobur-ên-adarc, in the Book of Armagh. See Rev. Dr. Todd's "Life of St. Patrick," p. 449, and n. 3.

<sup>191</sup> This well was named, from the little hillock of land, that was near it. The cause assigned for the name is not given, in Colgan's copy of the Tripartite.

<sup>192</sup> So is it called in the Latin Tripartite, and in an apparently older authority, Oen-adharca.

<sup>193</sup> So is it called, in the Irish Tripartite.

<sup>194</sup> Some accounts have it, that Enda

Crom had been nominated as Dynast of Tyrallow, at this time.

<sup>195</sup> Four different Catalogues of the Connaught kings place Amalghaidh, their father, as the first Christian king of that province. He lived, too, about the time of St. Patrick, yet Colgan seems to doubt, if he be the convert here indicated, and not rather his son.

<sup>196</sup> If this were the St. Manchen, who lived to 652, he could not have been a contemporary of St. Patrick. See Rev. Dr. Todd's "Life of St. Patrick," n. 4, p. 449.

<sup>197</sup> Thus is he named, by Jocelyn.

<sup>198</sup> There are eleven saints, called Mainchen, mentioned in the O'Clery's Calendar.

<sup>199</sup> Nennius and other writers, very circumstantially relate this great triumph of Christianity, in the west of Ireland. See, Ussher's "Primordia," cap. xvii., p. 865.

<sup>200</sup> In his "Index Chronologicus," Ussher

anxiously to kill me, but my hour was not yet come." From this account, it appears, St. Patrick knew, that in some parts of Ireland, which he could not have called remote—such as the Eastern and Southern districts—the Christian religion had been announced and practised, before his time. It is probable, in the foregoing passage, he alluded to Tyrawley,<sup>201</sup> especially as he had just before recalled the pleasing reminiscence of having baptized there several thousand persons.

Then, he went southwards, and to the ford of Lock-Daela,<sup>202</sup> or Loch Deala,<sup>203</sup> now Bally-Loughdalla,<sup>204</sup> in the parish of Ballysakeery.<sup>205</sup> This place was the property of the deceitful Aengus. Patrick intended to found a residence there for himself; but, Aengus came quickly, when he saw the holy visitor, for not sincerely did he believe, when he was baptized and had confessed the faith. "My debroth," said Patrick, "'twere right that thy houses should not be exalted, nor thy descendants after thee. Thy successors shall be seldom just, and there shall be fratricide in thy family." Then, St. Patrick went to the east, to Lec-finn,<sup>206</sup> or Leac-fionnbaile,<sup>207</sup> where Patrick inscribed a cross on the stone over Cill-mor-uachtair-Muaidh,<sup>208</sup> or "the great church of the Upper Moy," and towards the west. Afterwards, Lia-na-monach<sup>209</sup> was the name it obtained.<sup>210</sup> It is now shortened to Liag,<sup>211</sup> and the place is situated on a hill,<sup>212</sup> a short distance to the south of the old church of Kilmoye-Moy. There he baptized Eochaidh,<sup>213</sup> or Euchodius,<sup>214</sup> son of Nathi, another form of the name Dathi, or David, son of Fiachra, and resuscitated his wife,<sup>215</sup> Echtra, at Ath-Echtra, the little stream at the very door of Cill-mor. This place was also called Feart Echtra.<sup>216</sup> The grave is still to be seen in a field, lying a short distance to the east of the old church of Kilmoye-Moy.<sup>217</sup>

places these events, at A.D. 434; but, it is most probable, they fell into a later year.

<sup>201</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. xii., p. 253.

<sup>202</sup> It is thus called, in the Irish Tripartite Life. The lough itself still retains the name. Its Anglicised form is Lough Dala. See Dr. O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," p. 281, n. (i), and Addenda P., p. 467, n. (i).

<sup>203</sup> So is it named, in the Latin Tripartite.

<sup>204</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Mayo," Sheets 21, 22.

<sup>205</sup> It lies, in the south-west part of Tyrawley barony. See *ibid.*, Sheets 21, 22, 29, 30.

<sup>206</sup> According to the Irish Tripartite Life.

<sup>207</sup> Thus is it written, in the Latin Tripartite.

<sup>208</sup> Now known as Kilmoye-Moy, a parish, extending into the baronies of Tireragh, county Sligo, and in Tyrawley, county Mayo, containing the towns of Ballina and Ardnaree, *i.e.* "the hill of executions." See "Ordnance Survey Townland Maps for the County of Mayo," Sheet 30; and "Ordnance Survey Townland Maps for the County of Sligo," Sheets 22, 29.

<sup>209</sup> The Latin Tripartite has it "à Monachis postea possidentibus," &c. See, too, Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. xii., pp. 252 to 256, and nn. 111, 112, 115, 118,

120, 121.

<sup>210</sup> It was called, likewise, Cruimther Monach's, or Olcan's church. The Tripartite Life calls him a disciple of St. Patrick. There is an Olcan in Tirechan's list, and also an *Olcan*. Ussher makes Olcan a bishop of Derkan, in Antrim, after his return from his studies in Gaul. See "Primordia," cap. xvii., p. 951. The founder of Kilmoye was certainly another person. See Olcan's Acts, at the 20th of February.

<sup>211</sup> The name is applied to a rock, on which a cross is sculptured within a circle, and to an ancient churchyard. All traces of the church, however, have disappeared. See John O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," Addenda P., p. 468, n. (k.)

<sup>212</sup> Here Colgan and Archdall have incorrectly placed a monastery, founded by St. Patrick.

<sup>213</sup> He was called Eochaidh Breac, and he was ancestor of the O'Shaughnessys, O'Scanlans, O'Clerys, and O'Heynes.

<sup>214</sup> Thus is he named, by Jocelyn. In the Latin Tripartite Life, he is called Eochadius.

<sup>215</sup> As Jocelyn relates it, St. Patrick met her corpse, borne on a vehicle, at "quoddam vadum in Connacia." He also relates, that the husband's conversion, and that of his household, was in consequence of this miracle.

<sup>216</sup> Or "Echtra's grave."

<sup>217</sup> See John O'Donovan's "Genealogies,

Nearly opposite to it, there is a holy well, called Toberpatrick. Thus do Irish topographic names preserve the wondrous traditions of St. Patrick's travels.<sup>218</sup>

The Blessed Patrick sent Bishop Olcan,<sup>219</sup> after he had accomplished many good works, and had successfully preached the Gospel, to build, where the church of Kill-mor uachtair Mhuaidhe afterwards stood. There was he to find rest, in a cell, for the remainder of his days. Olcan, taking an axe on his back, travelled along, in a spirit of obedience; for, Patrick told him, to put up at that place, where the axe should fall from his back. At the spot, already indicated, this happened, and deeming it to be a heavenly monition, he there began laboriously to erect his future monastery, in which a great community afterwards dwelt. Still determined on cultivating his master's vineyard, the illustrious Irish Apostle went towards the north, and he came to Lec-Balben, or Leac Bailbene, or "the rock of Balben," where he found and blessed the sons of Amhalgaidh. Then, he went out from that country, by the western Berthlacha,<sup>220</sup> now Bartragh,<sup>221</sup> which is a sandy island, in the north-west of Castleconor parish,<sup>222</sup> and on the east side of the River Moy.<sup>223</sup> The holy man travelled towards the eastern Bertlacha, and he passed it eastwards, to the estuary of the Muaidh, towards its mouth at the sea. A young woman had been drowned there, before he arrived; when he blessed the place, and he said, that no person should thenceforward be drowned in it. Patrick prophesied, that the eastern Bertlacha should belong to him, by ecclesiastical title. According to the local history and traditions, in the day of war their king, over that region, will be found safe and victorious against his enemies, if he invoke St. Patrick, and be a faithful protector of the Church rights. There, at that stream, known as the Gregraihe<sup>224</sup>—which probably flowed through a region, supposed to be co-extensive with the barony of Coolavin—some rude persons flung stones at St. Patrick and his people. "My debroth," said the holy man, "you shall be beaten in every conflict, in which you may happen to be; and, you shall be subject to insult and contumely, in every assembly." Immediately on coming from the west, and on going towards the north, across the Muaidhe, into Gregraihe, he met two or three virulent Druids, at Rathbhaird,<sup>225</sup> or Rath-Righbhaird,<sup>226</sup> which is in the barony of Tireragh, and county of Sligo,<sup>227</sup> to the west of Killaspugbrone.<sup>228</sup> But, these, having plotted his death, were able to do nothing against him; for, the Almighty helped his

Tribes and Customs of Hy-Fiachrach," Addenda, P., p. 468, n. (l.)

<sup>218</sup> The Irish Tripartite adds, that it is a sign of knowledge with them, *i.e.* the antiquaries, in their histories, to remember this grave.

<sup>219</sup> His feast is supposed to fall, on the 20th of February; yet, some doubt may well be entertained, on the subject.

<sup>220</sup> All around the coasts of Connaught, the word *beaptrac* largely enters into topographical names, to designate an oyster-bed.

<sup>221</sup> This is the Bertrigia of the Book of Armagh.

<sup>222</sup> In the barony of Tireragh. It is defined, on the "Ordnance Survey Townland Maps for the County of Sligo," Sheets 16, 17, 22, 23.

<sup>223</sup> See John O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," n. (x), p. 250.

<sup>224</sup> This district, ridiculously called "the Gregories," seems to have been, in the county of Sligo, and as supposed co-extensive with Coolavin Barony. See John O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (d), p. 99.

<sup>225</sup> According to the "Annals of the Four Masters," at A.M. 3501, this rath was in Muirisc. See Dr. O'Donovan's edition, vol. i., n. (w), p. 28. There were two districts so called, one now represented by the barony of Murrisk, in the county of Mayo, and the other, as indicated in the text.

<sup>226</sup> In the Book of Armagh, Tirechan's Life of St. Patrick calls it "Fossa Riabairt."

<sup>227</sup> See John O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," n. (m), p. 470, and the map, which is prefixed to that work.

<sup>228</sup> This parish, in the barony of Carbury,



servant to escape from them. The saint said, moreover, that there never should be wanting among this people magicians and evil-doers.

Then, St. Patrick came to his dear spiritual child, Prince Conall, and demanded from him, whether he would be content, or not, to be clothed with the habit of a religious. The prince answered, that his heart was ready to perform, whatever the saint would enjoin him to do. The holy bishop, rejoicing much at his devotion, is reported to have said, "Arise O Conall, that you may assume the *bachall*." Conall said, "If it please thee, I shall do so." "That shall not be," said Patrick; "but, I will support thy valour, and will give *comarbs*<sup>229</sup> to thy race, and thou shalt be known as Conall *Sciath-bachall*."<sup>230</sup> The palm of laics and clerics shall be from thee; and, every one of thy descendants, on whose shield the sign of my *bachall* shall be, will not be subdued."<sup>231</sup> Moreover, with the Staff of Jesus, the saint made a sign of the cross upon Prince Conall's shield. This device he and his posterity, ever after took for their escutcheon.<sup>232</sup> The carrying of this shield, by any of his posterity, was supposed to render the bearer invincible in war. He went eastwards, into the territory of the Hy-Fiachrach,<sup>233</sup> of which district, there were two distinctive tribes in Connaught. He travelled along the sea-shore, but a flood of water opposed his passage. There was an unusually large rock, at that place; and, afterwards, it was designated Buaille-Patrick. A little mound, with a cross, marked the site; and there, Patrick rested, for a short time. Then, the holy bishop, Bron<sup>234</sup> of Caisel-Irra,—the ancient name for a stone fort in the district of Cuil-Irra<sup>235</sup>—and the holy Mac Rime<sup>236</sup> of Cill-Corcaraidhe<sup>237</sup>—supposed<sup>238</sup> now to be the church of Conry<sup>239</sup>

is described on the "Ordnance Survey Townland Maps for the County of Sligo," Sheets 7, 8, 13, 14, 20.

<sup>229</sup> Or "church patrons."

<sup>230</sup> Or, the "shield-crozier," according to the Irish Tripartite Life; but, it was called, *Sciath-bachall*, or "the shield of the staff," according to the Latin Tripartite version.

<sup>231</sup> Somewhat varied runs Jocelyn's narrative of this prediction: "Thou shalt carry a shield, and a staff as the marks of sovereign power, and as the signs of thy great merit. Thou shalt represent the person, and habit of a layman, but thou shalt enjoy the merit and dignity of a monk. Many saints shall spring from thee, and many nations of the earth shall be blessed in thy seed."

<sup>232</sup> Aubrey De Vere has celebrated this incident in a poem intitled, "Patrick and the Knight; or the Inauguration of Irish Chivalry:"—

"Thou shalt not be a Priest," he said;  
 "Christ has for thee a lowlier task;  
 Be thou His Soldier! Wear with dread  
 His Cross upon thy shield and casque!  
 Put on God's armour, faithful knight!  
 Mercy with justice, love with law;  
 Nor e'er except for truth and right  
 Thy sword, cross-hilted, dare to draw."

He spake, and with his crozier pointed  
 'Graved on the broad shield's brazen  
 boss  
 (That hour baptized, confirmed, anointed  
 Stood Erin's chivalry) the Cross.

And there was heard a whisper low—

Prince of God's armies, was it thine?

"Thou sword, keep pure thy virgin  
 vow,

And trenchant shalt thou be as mine!"

—"The Legends of St. Patrick," p. 94.

<sup>233</sup> The Hy-Fiachrach Aidhne were located in Galway, their territory being exactly co-extensive with the diocese of Kilmacduagh. The northern and more powerful tribe possessed that district, now occupied by the baronies of Carra, of Erris, and of Tyrrawley, in Mayo, with the district of Tir-Fiachrach, now the barony of Tireragh, in the county of Sligo. See John O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (t), p. 108.

<sup>234</sup> At the 8th of June, "Bron, Bishop of Caiseal-Irra, in Uí-Fiachrach Muaidhe, A.D. 511," is noted in the O'Clerys' Calendar.

<sup>235</sup> There, too, now nearly overwhelmed with sand, stood the church of Killaspugbrone, near the town of Sligo. See John O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," n. (o), p. 470.

<sup>236</sup> He has not been identified, in our Calendars.

<sup>237</sup> This place lies a little south of the present barony of Corkaree, and lying west of Lough Annen, now Lough Ennel. It is near the celebrated hill of Usneach. The old church measures fifty-nine feet, by eighteen feet two inches; two of its old bells were discovered some years ago, and sold in Dublin. See Rev. Anthony Cogan's

or Conrigh, in the barony of Rathconrath, and county of Westmeath—came to him ; and, there, too, he wrote an alphabet for them.<sup>240</sup> In this region, the holy Patrick baptized the seven sons of Draighen,<sup>241</sup> who, it is stated, resided in a locality, now called Drynaghan's, namely Drinaghanbeg and Drinaghannmore.<sup>242</sup> Among these, he selected Mac Erca,<sup>243</sup> subsequently the patron of Cillroe-mor,<sup>244</sup> now Kilroe,<sup>245</sup> a very ancient church,<sup>246</sup> in ruins,<sup>247</sup> on a rocky eminence, and situated within Hy-Amalgaidh territory.<sup>248</sup> Patrick gave him, after his baptism,<sup>249</sup> to Bishop Bron, to be fostered ; for, it would not be easy to take him far away, in consequence of the love his father bore him. Then, St. Patrick marked out the site of Caisel-Irra ;<sup>250</sup> and, Bishop Bron founded that place. Our holy Apostle prophesied, afterwards, that it should be deserted, by the Gentiles ;<sup>251</sup> and, as he had predicted, so did events transpire.

### CHAPTER XIII.

THE HOLY MAN VISITS SLIGEACH AND CALRAIGHE—HE MEETS WITH OPPOSITION, BUT OVERCOMES IT—HE PROCEEDS TOWARDS THE BOYLE RIVER—HIS SUCCESSIVE MISSIONS ABOUT DRUIMDAIRE, GLINNE, DRUIM-CLIABH AND MAGH-ENE—HE SPENDS SEVEN YEARS IN PREACHING, AND IN ADMINISTERING CHURCH AFFAIRS, WITHIN THE CONNAUGHT PROVINCE.

ALONG the northern shore of Sligo County, St. Patrick proceeded, until he had arrived at the Sligeach River—now the Gitley<sup>2</sup>—and which flows through

<sup>240</sup> "Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., p. 424.

<sup>238</sup> According to a note 4, affixed to Miss Cusack's "Life of St. Patrick," p. 428. Yet, this does not seem to us a reliable identification.

<sup>239</sup> Now a parish, defined on the "Ordnance Survey Townland Maps for the County of Westmeath," Sheets 24, 25, 31.

<sup>240</sup> The Irish Tripartite writer adds to the foregoing account, as if quoting a more ancient author ; and, I have heard from another, that in the said place, he gave a tooth from his jaw to Bishop Bron, for he was dear to Patrick.

<sup>241</sup> So is he called, in the Irish Tripartite Life ; in the Latin version, his name is rendered Drogenius.

<sup>242</sup> These are two townlands in the parish of Kilglass, and barony of Trieragh, to the north-east of Ballina. See "Ordnance Survey Townland Maps for the County of Sligo," Sheets 16, 17.

<sup>243</sup> It seems possible, he may have had a festival, at the 15th of April, where the sons of Draighen of Cill-Ro are noted, in the O'Clerys' Calendar.

<sup>244</sup> Archdall is right, when placing it in Mayo. See "Monasticon Hibernicum," p. 504. He is wrong, however, by converting it into an abbey ; and, he is still more singularly wrong, by saying, that it was erected, either by St. Fechin, or by St. Patrick. Colgan, whom he quotes, for that purpose, has no such statement, nor does he mention any patron saint of Kilroe, except

Macerca. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. xiii., n. 122, p. 257.

<sup>245</sup> It is situated, in a townland of the same name, in the parish of Killala.

<sup>246</sup> It is built of very large stones, in the primitive Irish style, being twenty-four feet in length, by eighteen feet in breadth. See John O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," n. (n), p. 470.

<sup>247</sup> See M'Parlan's "Statistical Survey of the County of Mayo," p. 147.

<sup>248</sup> John O'Donovan, in "Genealogies, Tribes and Customs of Hy-Fiachrach," p. 469, note, calls the place here mentioned, Forrach mac n-Amhalgaidh. See p. 469, n. (m). This, he says, was Mullaghfarry, at Killala, and there the church was built, Ros filiorum Caitni, and not Catriu, as in Betham.

<sup>249</sup> Immediately after the baptism of Mac Erca, the Book of Armagh records the following incidents : "And two girls came to Patrick, and took the veil at his hand, and he blessed for them the place of the wood of Fochloth. And behold, Patrick went up to the land, which is called Foirrgea, of the sons of Amolngid, to divide it among the sons of Amolngid, and he built there a church of moist earth squared, because wood was not at hand ; and they brought to him a sick woman, having an infant in her womb, with the water of baptism, *ipsa est aqua communio mulieris* ; and they buried her in at the head of the

the present town of Sligo, to which it has given name.<sup>2</sup> At that river, he desired the fishermen, to set their nets for him. They said to him, "A salmon is not taken at this period of the winter; but, as you desire it, however, we will do as you direct." They placed their nets, and caught large salmon, and they gave them to Patrick; and, he blessed the river, so that the Sligech was deemed, afterwards, the most productive river of Erin, and to such a degree, that fish is caught in it, during every quarter of the year. St. Patrick left Bishop Rodan,<sup>3</sup> the herd, in Murrisk,<sup>4</sup> and at a place, called after him, Cill-Easpuig Rodain.<sup>5</sup> That district, known as Muirsce, or the "sea-plain,"<sup>6</sup> extended from the River Easkey, eastwards, to a stream, which flows into the sea, between the present townlands of Ballyecskeen, in the parish of Templeboy,<sup>7</sup> and Dunnacoy.<sup>8</sup> His calves would only do what Rodan counselled, because he was remarkable for obedience, towards his own master, St. Patrick. Wherefore, the harpers and musicians had a proverb, the nature of which is not recorded.

Next, St. Patrick went to the Callraighe<sup>9</sup> of Cull Cernadhan,<sup>10</sup> or Calregia de Culechernadan,<sup>11</sup> otherwise, the territory of Calry.<sup>12</sup> The latter denomination is still retained as the name of a parish, in the barony of Carbury, and county of Sligo.<sup>13</sup> In this district, Coolcarney<sup>14</sup> was situated. Here, the people at first opposed him, and they assembled with arms, in a secret place. When St. Patrick and his disciples passed by, the intending waylayers brought their spears close to their shields, to assault the travellers. But, in his usual frank and agreeable manner, St. Patrick induced them to yield, owing to his powers of persuasion. "My debroth," said he, "what you did is not good. Every battle and every conflict which you wage, and your children after you, shall be gained over you." They forthwith knelt to Patrick, and asked his pardon, for their obstinacy and resistance, excepting

church; and upon the grave is the seat of the saint, in the church, even to the present day; and he built a certain church at Ross, among the family of Cairtrue, on an island of a bay of the sea."

<sup>250</sup> That flag, on which Patrick's tooth fell, is in the middle of the *Uis*, adds the Irish Tripartite Life.

<sup>251</sup> See the Third Life, cap. xlix., l., li., lii., liii., liv., lvi., lxii., lxvii., lxix., lxxvii., lxxxv., pp. 25 to 28; the Fourth Life, cap. lix., lx., lxi., lxii., lxiii., lxiv., lxv., lxvi., lxvii., lxviii., lxix., lxx., pp. 43, 44; the Fifth Life, lib. ii., cap. xviii., xix., xx., xxi., xxiii., xxix., xxx., xxxi., xxxii., pp. 58 to 60; the Sixth Life, cap. lix., lx., lxi., lxiii., lxiv., lxvii., lxxvi., lxxxi., cxii., cxiv., cxv., cxvi., cxxxi., cxxxviii., cxlv., clvi., clvii., clxix., clxx., clxxi., clxxii., clxxiii., clxxiv., clxxv., pp. 78, 79, 82, 83, 84, 90, 92, 95, 96, 97, 99, 105; the Seventh Life, pars. ii., cap. liii. to xcvi., pp. 137 to 142, and nn. 113 to 145, pp. 178 to 180. Also, Miss Cusack's "Life of St. Patrick, Apostle of Ireland," pp. 408 to 429, with the corresponding notes.

CHAPTER XIII.—It is a corruption of Gilly, which empties, from the beautiful Lough Gill, and passes into Sligo Bay.

<sup>2</sup> See John O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," Addenda, P, n. (p), p. 470.

<sup>3</sup> The Calendar of the O'Clerys has a

Bishop Rodan, at the 24th of August, but without naming any place.

<sup>4</sup> In Colgan's Latin copy, it is incorrectly called Muirschaigle; and, thus, John O'Donovan was misled, by such a statement. See "Genealogies, Tribes and Customs of Hy-Fiachrach," Addenda P, n. (q), p. 471.

<sup>5</sup> It would appear, from the above, that the name, Muirsce, most likely preceded that of Cill-Easpuig-Rodain.

<sup>6</sup> See *ibid.*, n. (b), p. 257.

<sup>7</sup> And barony of Tíreragh.

<sup>8</sup> See "Ordnance Survey Townland Maps for the County of Sligo," Sheets 12, 18.

<sup>9</sup> Thus is it written, in the Irish Tripartite Life. Jocelyn calls this place Callria.

<sup>10</sup> A note to Miss Cusack's version of the Irish Tripartite Life identifies it, as Coolcarney, a district in the barony of Gallen, and county of Mayo. This comprises the parishes of Altymas and Kilgarvan. However, this does not seem to have been the place, to which allusion is made.

<sup>11</sup> Thus is the place called, in the Latin Tripartite Life.

<sup>12</sup> See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by John O'Donovan, LL.D., n. 269, p. xxxvii.

<sup>13</sup> See "Ordnance Survey Townland Maps for the County of Sligo," Sheets 8, 9, 14, 15.



five only. Patrick then said, "In any battle, that may be won against you, though all Connaught may be after you, no greater number than five of you shall fall." And, so it had been observed, that for the future, his prophecy was verified in every instance. One time, desiring to visit the territory of Magh Luirg,<sup>15</sup> after he had travelled through Bernas-Ui-Cilella, now known as a remarkable pass in the barony of Tirerrill, and county of Sligo, the illustrious man fell into the water, in a river, which flows from Loch-Techet.<sup>16</sup> Athcarpait, or Ath-carbuid,<sup>17</sup> which was a ford on Boyle river, to the east of Assylin, is said to have been the place,<sup>18</sup> and it was near to Ess-mic-Eirc,<sup>19</sup> or "the cataract of the son of Eirc."<sup>20</sup> It was on the Buill or Boyle River, in the county of Roscommon. The parish is called Assylin,<sup>21</sup> otherwise Boyle.<sup>22</sup> Here was founded a magnificent Cistercian Abbey<sup>23</sup>—a filial establishment to that of Mellifont—in 1161,<sup>24</sup> and it was dedicated to the Blessed Virgin Mary.<sup>25</sup> Even yet, its ruins are in a good state of preservation, and they present, in connexion with a fine site, features of great picturesque beauty.<sup>26</sup> Irish romanesque arches prevail in the older parts of the building. Patrick there said, that the eastern half of the water should not produce much fish;<sup>27</sup> and, from the ford downwards, not much was ever taken thenceforward. "And, that half from the ford westwards, why do you spare it?" asked his people. "A son of life shall come, who will set up there hereafter," said Patrick, "who will desire fruitful water at his place." He alluded to Colum Cille,<sup>28</sup> the son of Fedhlimidh, who should build a monastery at Ess-Mic-Eirc. From the ford upwards to the lake,<sup>29</sup> the best fishing in Erinn was found by all, who tried the experiment. The glorious missionary, to arrange ecclesiastical affairs in Connaught, went afterwards into the territory of Magh-Luirg, where his horses and those of his companions were carried off, by the Cenel-Mic-Erca.<sup>30</sup> The tribe and territory, so distinguished, were

<sup>14</sup> This denomination is not found, on the Ordnance Maps.

<sup>15</sup> This plain and territory, of which the M'Dermotts were chiefs, is comprised in the barony of Boyle, and county of Roscommon. See an admirable Memoir on this family, and on their possessions, in John D'Alton's "History of Ireland and Annals of Boyle," vol. i., pp. 138 to 151.

<sup>16</sup> Now Lough Gara, in the county of Sligo.

<sup>17</sup> It is translated, "vadum quadrigæ," or "currus," according to the Latin Tripartite.

<sup>18</sup> The "Annals of the Four Masters," at A.D. 748, state, that when they wrote, it was called Eas-Ui-Fhloinn, now Assylin, about a mile west from the town of Boyle. See vol. i., n. (q), pp. 350, 351, Dr. O'Donovan's edition.

<sup>19</sup> Here there was an old church, about one mile westwards from the town of Boyle, according to John O'Donovan's Ordnance Memoir Letters on Roscommon, Letter written at Boyle, July 23rd, 1837.

<sup>20</sup> In other words, St. Dachonua, son of Eirc, whom St. Columba placed over a church, in this place. St. Dachonna or Mochonna was venerated, on the 8th of March.

<sup>21</sup> The change of name to Assylin appears to have been taken from Flaherty O'Flynn, who was comarb of Dachonna, first abbot of

the religious house in this place. That comarb died A.D. 1209. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 160, 161.

<sup>22</sup> The early name of Boyle was *Δε το Λαργς*.

<sup>23</sup> According to Sir James Ware, a prior foundation, in 1148, was effected there, but, at a place called Grellechdim. See "Cænobia Cisterciensia Hiberniæ," p. 64.

<sup>24</sup> See John D'Alton's "History of Ireland, and Annals of Boyle," vol. ii., pp. 248, 249. A very beautiful illustration of the interior is there to be found, while an exterior view illustrates the title-page of this volume.

<sup>25</sup> For illustrations of its exterior and interior, with historical notices by Mr. D'Alton, the reader is referred to "The Irish Penny Magazine," vol. i., No. 26, pp. 201 to 204.

<sup>26</sup> The accompanying interior view was sketched on the spot, by William F. Wakeman, and by him transferred to the wood-block, engraved by Mrs. Millard.

<sup>27</sup> Lough Key lies north-east of Boyle, and its waters are drained eastwards into the Shannon.

<sup>28</sup> His feast occurs, at the 9th of June.

<sup>29</sup> Lough Gara, and the upper sources, must here be meant, inasmuch as they lie westwards from Eas Mac Eirc.

in the north of the present county of Roscommon.<sup>32</sup> The horses were concealed and tied in a remote hiding-place. Then Patrick pronounced a malediction, on the people of that country. But, Bishop Maine<sup>32</sup> of the Hy-Ailella, or "race of Oilíoll,"<sup>33</sup> and who was one of St. Patrick's disciples,<sup>34</sup> prayed the great master to forgive his kinsmen. Then, St. Patrick modified the malediction, and Bishop Maine washed his master's feet, with tears, and wiped them with his hair. He also drove the horses into a meadow, and



Interior of Boyle Abbey, County of Roscommon.

cleaned their hoofs, in honour of Patrick. The holy Apostle said, "There shall be weeping, and wailing, and mourning, among the inhabitants of that country; nor shall there be neighbourhood there, for ever and ever." This prediction of the saint was exactly fulfilled. And Patrick also said, that a great part of that country should afterwards belong to him,<sup>35</sup> which was fulfilled. This happened, in the case of Nodain,<sup>36</sup> or Aidan, of Loch-Uama,<sup>37</sup> which is said to have been a lake, near Cavestown, in the parish of Estersnow.<sup>38</sup>

<sup>30</sup> So is this tribe-name given, in the Irish Tripartite Life; in the Latin version, we find, "familia de Mick-erca."

<sup>31</sup> According to a note, in Miss Cusack's "Life of St. Patrick," n. 9, p. 431.

<sup>32</sup> He was venerated, on the 2nd of September, according to the Calendar of the O'Clerys.

<sup>33</sup> He was the son of Eochaidh Muigh-medhoin, and of the seed of Heremon.

<sup>34</sup> Bishop Maine is also of Patrick's people, and Geintine, in Echaineach, in Hy-Ailella, we find added, in the Irish Tripartite Life. In the Latin version, he is called, "Gemthenno de Each-aineach, in regione de Tirolella." His feast has been assigned to the 2nd of September, as having been

identical with Geinten, Priest, of Tir-Gaire, by Colgan.

<sup>35</sup> This servant of God was consecrated bishop, by Bron, according to some accounts. See Septima Vita S. Patricii, lib. ii., cap. xxxv., p. 134. If so, however, it is difficult to believe, that he was among St. Patrick's followers, at that time. This incident is referred to about A.D. 440.

<sup>36</sup> Allusion seems to be made here to St. Nuadat, Archbishop of Armagh, who died A.D. 811, and whose feast has been assigned to the 19th of February.

<sup>37</sup> Thus, is it laid down, in the Irish Tripartite Life. In the Latin version, we read instead, "in Aidano de Coch-uamach." Colgan assigns his feast to the 1st of Ja-

Then, Blessed Patrick went into the territory of Callraidhe,<sup>39</sup> or Cal-rigia,<sup>40</sup> now probably the parish of Calry, in the barony of Carbury, and county of Sligo. The territory itself even extended, into Leitrim County,<sup>41</sup> to Druim-dara.<sup>42</sup> There, Druimlias<sup>43</sup> is now, represented by the parish of Drumlease,<sup>44</sup> about a mile east of the town, and in the barony of Dromahaire, and county of Leitrim.<sup>45</sup> That place was presented to Patrick for ever.<sup>46</sup> It was then and there, he baptized Mac Caerthinn.<sup>47</sup> Regarding this person, we have no further account. Patrick afterwards established himself, on the offering, in Druim-dara.<sup>48</sup> There, too, the holy Apostle left his dalta,<sup>49</sup> or foster-son,<sup>50</sup> Benen—most likely the celebrated St. Benignus,<sup>51</sup> his successor in the See of Armagh. We are told, that at Drumlease, he presided over a monastery, for a continuation of twenty years. Yet, there are good reasons for doubting, that he was left behind at Druimlias, and that, too, for so long a period.<sup>52</sup> The Tripartite does indeed mention, elsewhere, another Benignus, as being a contemporary with St. Patrick. It makes him a brother of Cethecus.<sup>53</sup>

He then journeyed into those romantic glens, which extended eastwards,<sup>54</sup> and which surround the head of Lough Gill.<sup>55</sup> It was called "Regio de

nuary, or to the 9th of October. The first-named day does not seem to have been that for his festival : at the last-mentioned, there is a St. Aedhan, Mac Ua Chuinn. Colgan states, that about this period flourished St. Aidanus of Cluan-cochuille, of the race of the Hi-Fiachrach. He belonged, it is thought, to the territory of Corann, through which St. Patrick then passed. Colgan identifies Loch-uamach, here mentioned, with one near the River Buannad, towards the south, and in the territory of Breffney.

<sup>38</sup> The name of this parish is a corruption of Ath-disert-Nuadhain. It is in the barony of Boyle, and it is defined, on the "Ordnance Survey Townland Maps for the County of Roscommon," Sheets 9, 10, 15.

<sup>39</sup> So is it written, in the Irish Tripartite. There were several territories, named Calry, in Westmeath, Breffney, and Sligo.

<sup>40</sup> It is thus named, in the Latin version.

<sup>41</sup> Besides a part of Sligo, this district must have comprehended some part of the present county of Leitrim ; for, Dromahaire is said to have been situated in Calrigia. See *Septima Vita S. Patricii*, lib. ii., cap. ciii., p. 143.

<sup>42</sup> It means, "the oak-ridge."

<sup>43</sup> See Dr. James M'Parlan's "Statistical Survey of the County of Sligo," chap. v., p. 100.

<sup>44</sup> A St. Colman was venerated here, on 19th June.

<sup>45</sup> Harris was mistaken, when placing Druimlias, in Sligo. See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 268. He has been followed, by Archdall. See "Monasticon Hibernicum," p. 631. However, this latter writer has the same Druimlias, in Leitrim. See *ibid.*, p. 408. Here, alone, it ought to be placed.

<sup>46</sup> The charter of its church lands to Armagh is written in the Book of Armagh. The See lands were formerly attached to the Archbishopric of Armagh ; but, they

were passed to the See of Kilmore, and they were afterwards leased in perpetuity.

<sup>47</sup> He was certainly a different person, from the great St. Maccartin of Clogher. The Carten in Tirechan's list, in all probability, was the latter. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. xiii., n. 125, p. 257.

<sup>48</sup> It is now known as Drumlease Cemetery. The latter name it obtained, from the number of houses and sheds, which St. Patrick and his disciples there erected.

<sup>49</sup> It means a "pupil" or "foster-child."

<sup>50</sup> See the Rev. Dr. Todd's "Life of St. Patrick," Introductory Dissertation, note 4, p. 177.

<sup>51</sup> Although occasionally employed here and there, this Benignus was a rather constant companion of the saint. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. xiii., n. 126, pp. 257, 258.

<sup>52</sup> Dr. Lanigan has no doubt, that this Benignus was introduced, merely to answer some objection raised, against certain stories about the real Benignus, such as that of his having been abbot of Druimlias. If ever there was a person of that name, an abbot in said place, he must have lived at a later period. The multitude of chapels and religious houses, which St. Patrick and his disciples built at Druimlias, belonged probably to after times, and not to the commencing period of the great man's mission. See *ibid.*

<sup>53</sup> See Colgan's "Trias Thaumaturga," *Septima Vita S. Patricii*, lib. ii., cap. lii., p. 136.

<sup>54</sup> It may be observed, that Glenkeel, Glenaniff, Glenade and Glennauns, lie east and north-east from Drumlease, in the county of Leitrim.

<sup>55</sup> For several miles around the top of the lake, through the parishes of Drumlias, Cloonclare, Killargy, and Killenumery, the leading feature of the landscape is the glens



Glinne," owing to the numerous valleys there abounding. The place in question is said to have had the denomination of Cenel-Muinremur,<sup>56</sup> or "Stirps Muinremar," when the Irish and Latin Tripartite Lives of our saint were written.<sup>57</sup> His two nostrils bled on the way. Patrick's flag, known as Lec-Patrick,<sup>58</sup> was near that place; and, it was also called, it is said, Carrick Phadruic, a spot corresponding with the site of Creevelea Abbey. Patrick's hazel, or Coll-Patrick,<sup>59</sup> lay a little distance, to the west of the church. The name is not now preserved, yet he put up there, for a time. Srath-Patrick,<sup>60</sup> or "the meadow of Patrick,"<sup>61</sup> was its name, when the Tripartite Life of our saint had been written; but, Domhnach Patrick was its former name, and apparently owing to the circumstance, that he remained there one Sunday.<sup>62</sup> This was the only one of St. Patrick's churches, known to have been erected, in that part of the country, or within the diocese of Achonry; and, it has been conjectured, that it was built of wattles, or of some such frail and humble material, in the first instance. Probably, also, to eradicate Druidic rites and

that intersect the country."—The Ven. and Rev. Archdeacon T. O'Rorke's "History, Antiquities, and present State of the Parishes of Ballysadare and Kilvarnet, in the County of Sligo," &c., chap. ii., sect. vii., p. 91.

<sup>56</sup> A note in the Irish Tripartite asserts, that this was probably in that part of the County Cavan, in which is situate Lough Ramor, anciently called Loch Muin-reamhair. See "The Annals of the Four Masters," at A.M. 2859. Dr. O'Donovan's edition, vol. i., n. (y), pp. 10, 11. But, the introduction of this name seems to have been an oversight.

<sup>57</sup> This, however, appears to have been a mistake of the writers, regarding the exact locality of the Glenns, as Archdeacon O'Rorke has so sagaciously and critically proved, in his highly-interesting and admirable work, the "History, Antiquities, and present State of the Parishes of Ballysadare and Kilvarnet, in the County of Sligo," &c., chap. ii., sect. vii., pp. 87 to 97.

<sup>58</sup> There is a townland called Leckaun, north of Drumlease, and in the same parish.

<sup>59</sup> "The name *Col-Phadruic* does not survive, but there are several *Coills* or *Culleens* near Dromahaire, one of which is, doubtless, that referred to in the text. Probably it is the spot in the parish of Killenuremy, mentioned by the Four Masters, under the year 1435, as *Coille-an-anma*—wood of the soul."—Ven. Archdeacon O'Rorke's "History, Antiquities, and present State of the Parishes of Ballysadare and Kilvarnet," chap. ii., sect. vii., p. 93.

<sup>60</sup> There is Sraud, in the parish of Rossinver, barony of Rosslogher, and county of Leitrim, still further to the north; yet, this does not seem to have been the spot.

<sup>61</sup> The Venerable Archdeacon O'Rorke identifies this *Pratum Patricii*, Srah Phadruic, or "Patrick's Pasture"—long since locally disused yet preserved still by tradition—with a spot, lying at the eastern extremity of a peninsula, called Cloonmacduff, and

formed by an arc of the River Uncion—a stream running from north to south being the chord. It adjoins the present townland of Collooney. The character of the spot could not have been better hit off, than by the epithet *Srah*, which Irish word, like the Saxon, *Holme*, denotes a low tract of rich land, in the vicinity of a river. The fine alluvial soil there had been called "Patrick's Pasture," by a man, who was one hundred years of age, when he related this to Archdeacon O'Rorke. "Midway between the stream mentioned and the river stands a fort or rath of one hundred and forty feet in diameter, and five or six feet in height, though somewhat depressed and dilapidated in parts, and particularly at the edge, which was formerly faced with large stones, forming a cashel. On the centre of the fort rests a great stone, five feet five inches long, five feet two inches broad, and two feet deep, which is called, by persons acquainted with the locality, the *Druid's Altar*. In this stone there is a slit, about twenty inches long and three wide, which was probably made for the purpose of receiving the blood of the victim sacrificed. Fifty feet to the south of the central stone there is a cluster of five others, all about the same size; an average one measuring five feet six inches in height, two feet four inches in breadth, and ten inches in depth. These and a few other large stones lying about seem to be the remains of cromlechs, and to prove the place to have been a haunt of the Druids; and looking at the spot, situated in the midst of a great solitude, fenced round by the deep and silent Uncion, and almost beyond the reach of human sight or sound, one feels that it would be hard to find a scene more fitted for the sombre and sanguinary rites of Druidism."—"History, Antiquities, and present State of the Parishes of Ballysadare and Kilvarnet," chap. ii., sect. vii., pp. 93 to 95.

<sup>62</sup> The Irish Tripartite Life adds: "et haec est una ecclesia illius regionis."

superstitions, the Irish Apostle wished to establish a congregation here ; and, it is right to state, that a church, or the ruins of a church, rested on " Patrick's Pasture " three hundred years ago,<sup>63</sup> although, at present, no trace of such a structure is to be found.<sup>64</sup> Following the opinion of Colgan,<sup>65</sup> the Rev. Dr. Lanigan and Rev. Dr. Reeves<sup>66</sup> think, there is one passage of the Tripartite Life, which is evidently misplaced. After mentioning St. Patrick's being at Drumlins, in Leitrim, he is made to appear in the Glenns, which are supposed to have been in the north of Antrim ; then, immediately afterwards, we find him travelling along the coast of Sligo, from South to North.<sup>67</sup> But, from what has been stated already, it may easily be seen, that the Glenns here mentioned, were within the Connaught province. It seems very reasonable to suppose, that he did not go to Ulster, at all, on this occasion ; but, that he merely travelled through Calry, along the northern shore of Lough Gill, and that he afterwards moved about in a district, to the east and south-east of the lake. Thence, he returned, probably by the southern shore, passing through Cloonmacduff, Coolerra, Sligo and Drumcliff, on to Magh-eni.<sup>68</sup>

We are informed, that Patrick went on his journey past Drum-Cliabh, from Caisel-Irra, and along the sea-shore, by the Rosses.<sup>69</sup> Such was the ancient name of a land-point, lying between the Rivers of Sligo and of Drumcliff,<sup>70</sup> in the barony of Carbury, and county of Sligo. He went eastwards, along Magh-Eni, or Mag-ene, and he founded there Domhnach-mor,<sup>71</sup> or the great church, of Magh-Eni. This was sometimes called Magh-Cedne, and it is now known as Moy.<sup>72</sup> Then it was, that he approached the Dubh,<sup>73</sup> which abounded with fish, and it is now known as the Duff, or Bunduff,<sup>74</sup> as also the Drobbais, or Drobbaois River. This latter stream had been unproductive, to that time. However, when St. Patrick came to the Duff, where a great number of fish had just been taken, the holy bishop requested some fishermen, who drew in their full nets, to help him and his companions to some. But, the fishers, devoid of all charity, churlishly refused the faithful servant of our Lord any of their fish, in requital of his labours and zeal for their spiritual welfare. Afterwards, he went to the Drobbais River, where he found some boys fishing ; yet, only with a very moderate share of success. Still, they joyfully saluted God's holy servant, and they offered him some fishes, from their scanty store. He was pleased to accept

<sup>63</sup> This is noted on a map, belonging to the last years of Queen Elizabeth's reign.

<sup>64</sup> See Archdeacon O'Rorke's "History, Antiquities, and present State of the Parishes of Ballysadare and Kilvarnet," chap. ii., sect. vii., pp. 95 to 97. Probably, this was the church formed of mud, because no stone was there, as mentioned in the Third Life of St. Patrick, chap. liv. It was "in quodam loco Regionis Connactorum."

<sup>65</sup> See "Septima Vita S. Patricii," lib. ii., cap. civ., and nn. 152, 153, pp. 143, 180.

<sup>66</sup> See "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix FF., p. 323.

<sup>67</sup> See "Ecclesiastical History of Ireland," vol. i., chap. v., sect. xiii., n. 127, p. 258.

<sup>68</sup> See Archdeacon O'Rorke's "History, Antiquities, and present State of the Parishes of Ballysadare and Kilvarnet," chap. ii., sect. vii., p. 91.

<sup>69</sup> They gave name to the parish of Ross-

more, lying in both counties. This district was formerly called, Ros-Cette, and now it is known as the Rosses ; thus differing from that place, so called, in the north-west of Donegal.

<sup>70</sup> The latter creek or river separates it from Machaire-Eabha. See Dr. O'Donovan's "Annals of the Four Masters," at A.M. 3790, vol. i., n. (u), p. 49.

<sup>71</sup> It is in the parish of Inishmacsaint. There, in the vicinity of Carricklake, are the ruins of an ancient church. It is often mentioned, in the "Annals of the Four Masters."

<sup>72</sup> It forms a plain, lying between the Rivers Erne and Drowes, in the southern part of the County Donegal.

<sup>73</sup> It gives name to a village, in the barony of Carbury, and county of Sligo, where the river empties itself into the bay of Donegal. It is about four miles, west south-west from Bundoran.

<sup>74</sup> It means, "the foot of the Dubh River."

them. Yet, he pronounced, that for the future, the Dubh, formerly so abounding in fish, should not be productive in salmon, on account of that refusal, which the fishermen gave him. On the contrary, he blessed the Droghais,<sup>75</sup> which is still called the Drowes or Bundroes<sup>76</sup> River. Again, on account of the kindness, which the little boys who were fishing there did to him; our holy Apostle declared, that, thenceforward, its sterility should cease, and its fecundity should be so great, that even little boys, with scarcely any labour, could catch its fish. The salmon there taken were reputed to be among the best, in Ireland; while, it passed into a proverb, even at the waterfall of Assaroe, when large and fine fishes of that species were seen, that these must have been bred, in the River Droghais. It also was a clearer stream, than any other to be found in Ireland. Hereby, the prudent reader may learn, adds Jocelyn, in his account of the transaction, how meet it is, to entertain with hospitality the true members of Christ, and the faithful servants of Almighty God, who so greatly commends charity.

It has been said, that thrice St. Patrick went across the Shannon, into the land of Connaught.<sup>77</sup> However this may be, the holy Apostle travelled much through that province, never ceasing from preaching and working miracles, until such time as he brought nearly all the people there, to embrace the faith of Christ. In many places, he built churches, while he appointed priests, and other ecclesiastical persons; to direct the frequenters of churches, in the way of salvation. For seven years, he is stated to have laboured there, and considering all his great missionary proceedings and exertions, in the west, it is scarcely possible, he could have wrought God's work, within a shorter time. It has been supposed, that during this interval, he had been twice back and forward, in some different province.<sup>78</sup> However, the Tripartite, after having once brought the saint into Connaught, represents him as constantly employed there; nor does it make mention, in the series of recorded transactions, regarding any other excursion by him to any other province, until his departure for Ulster.<sup>79</sup> Fifty bells, and fifty altar chalices, and fifty altar cloths, he left in the land of Connaught, each of them in a church he had founded. He then bade adieu to the people of that province, and gave them a blessing, when he designed leaving them for the north.<sup>80</sup>

The priests, also, were taught to sing the divine office. In a pleasant and spacious plain, far distant from woods, and quarries, by a miracle, the saint built a fair church, which stood even to the time of Jocelyn. This building was fashioned of mud, but handsome, it seemed, for this primitive age. Neither winds, hail, frost nor rain injured it, so that it wondrously resisted the

<sup>75</sup> It rises in Lough Melvin, and empties itself into the bay of Donegal, about a mile from Bundoran. A village, at its foot, takes name from it. This is in the parish of Rossinver, barony of Rosslogher, and county of Leitrim. See Miss Cusack's "Life of St. Patrick," nn. 2, 3, 4, p. 432.

<sup>76</sup> It means "the foot of the Droes."

<sup>77</sup> The Tripartite Life gives this account: "Tribus autem vicibus trajecto Sinnano flumine, venit in Connaciam; in eaque, in verbi Dei predicatione et in opere Evangelii operam continuè dando, mansit annis septem." See "Septima Vita S. Patricii," lib. ii., cap. cviii., p. 143.

<sup>78</sup> See "Sexta Vita S. Patricii," cap. lxvii., p. 79.

<sup>79</sup> During those seven years of his Connaught mission, St. Patrick had been once

or twice, in some parts of Leitrim, to the East of the Shannon. Accordingly, he had to cross the river in a few cases for the purpose of getting into the heart of Connaught. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. xiii., n. 127, pp. 258, 259. However, Leitrim and Cavan originally formed a part of that province.

<sup>80</sup> See "Tertia Vita S. Patricii," cap. liv., lv., lvii., p. 25. Also, "Septima Vita S. Patricii," pars. ii., cap. xcvi., xcix., c., ci., cii., ciii., civ., cv., cvi., cvii., pp. 142, 143, and nn. 146, 147, 148, 149, 150, 151, 152, 153, 154, p. 180. Also, the Irish Tripartite version, in Miss Cusack's "Life of St. Patrick," pp. 429 to 433, with accompanying notes.

<sup>81</sup> See "Sexta Vita S. Patricii," cap.



change of seasons, and for many centuries. Near this church, a pulpit was shown, and, from this, St. Patrick was wont to preach. Moreover, many miracles were said to have been wrought there, in honour of the great founder.<sup>61</sup>

## CHAPTER XIV.

ST. PATRICK LEAVES CONNAUGHT AND PROCEEDS TOWARDS DONEGAL—HIS MISSION IN TIR-AODHA—FAVOURABLY RECEIVED THERE BY THE DYNAST CONALL GULBAN—LOUGH DEARG AND ITS PILGRIMAGE—ST. PATRICK LEAVES FOR TIR-EOGHAIN—HONOURABLY TREATED BY THE DYNAST EUGENIUS—HE NEXT VISITS AILECH—CHURCHES FOUNDED IN INISHOWEN, AND NEAR DERRY—THE TWO MAC-CARTHINNS—ST. PATRICK ADVANCES TOWARDS THE RIVER BANN, AFTERWARDS SO REMARKABLE FOR ITS ABUNDANCE OF FISH.

THE illustrious Apostle of Ireland entered the Ulster province, by Eas-Ruaidh<sup>1</sup>—a celebrated cataract on the River Erne, nigh to Ballyshannon,<sup>2</sup> in the present county of Donegal.<sup>3</sup> This waterfall is now called Assaroe.<sup>4</sup> Here, he desired to build a church;<sup>5</sup> and, according to one account, he commenced its erection, and also a *congbail*,<sup>6</sup> in the place, subsequently called Disert-Patrick, or “the desert of St. Patrick.” St. Brigid<sup>7</sup> is said to have accompanied him.<sup>8</sup> The local name, if it ever existed at Ballyshannon, seems now to have become obsolete. However, in Disert-Patrick, there was afterwards a stone, called after him, Lec-Patrick, or Leac Phadruic. This was shown by the people, at one time, although it is not known, at present. Yet, possibly, it corresponded, a few centuries ago, with the Ballyboe<sup>9</sup> of Cashill, *alias* Lack,<sup>10</sup> now the townland of Cashel,<sup>11</sup> adjoining Ballyshannon. It is remarkable, that within a short distance of a cave, near the sea shore, at Assaroe Abbey,<sup>12</sup> there is a holy well, which is chiefly visited on Lady Day, although called “St. Patrick’s Well.”<sup>13</sup>

lxv., lxvi., p. 79, cap. xc., p. 86, cap. xcvi., p. 87, cap. cxviii., p. 92, cap. cxlii., p. 96.

CHAPTER XIV.—The Book of Leinster and other ancient authorities state, that Aedh-Ruadh—the father of Macha, who founded Emania—had been drowned in this cataract, and thenceforward it was called after him, Eas-Ruaidh, or Eas-Aedha-Ruaidh, “Aedh-Ruadh’s waterfall,” now shortened to Assaroe. See Dr. P. W. Joyce’s “Origin and History of Irish Names of Places,” part ii., chap. v., p. 176.

<sup>2</sup> This town, so finely situated, lies partly within the bounds of Kilbarron, and partly within those of Inishmacsaint—parishes in the barony of Tirhugh—and, it is shown, on the “Ordnance Survey Townland Maps for the County of Donegal,” Sheet 107.

<sup>3</sup> The Rev. Dr. Lanigan is of opinion, that St. Patrick left Connaught, for his Ulster journey, about the beginning of the year 442. See “Ecclesiastical History of Ireland,” vol. i., chap. v., sect. xiii., p. 257.

<sup>4</sup> St. Conan of Eas-Ruaidh was venerated, on the 8th of March.

<sup>5</sup> A celebrated abbey was afterwards founded, near the town, and it crowns a curious limestone rock. The abbot had the

liberty of fishing for salmon, in the Erne river.

<sup>6</sup> “*Congbail*, ‘a habitation,’ is compounded of *con*, ‘together,’ and *baile*, ‘a house,’ and is found as the name of a parish in *Conwall*, in the County of Donegal.”—“Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII.,” &c. Edited by the Rev. William Reeves, D.D., M.R.I.A., n. (t), p. 79.

<sup>7</sup> Her festival occurs, at the 1st of February.

<sup>8</sup> According to the “*Leabhar Breac*.”

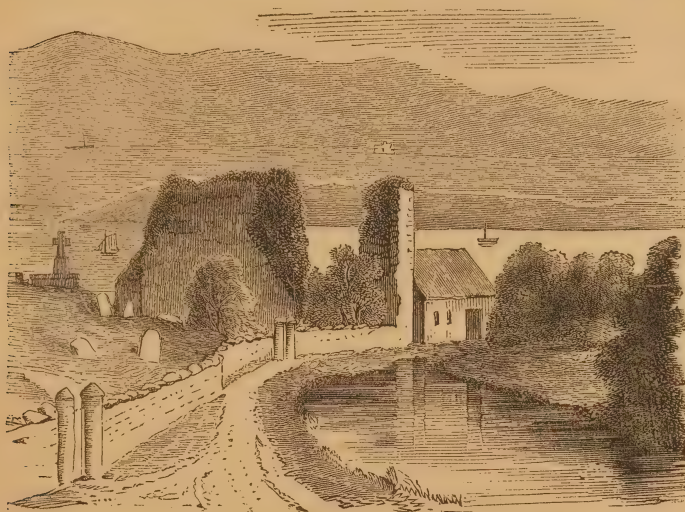
<sup>9</sup> It contains over 687 acres.

<sup>10</sup> By an Inquisition, taken in the thirty-first year of Queen Elizabeth, to inquire into the lands of Assaroe abbey, this Ballyboe was found to have been seized, among its other possessions.

<sup>11</sup> This townland lies within the parish of Kilbarron, in the barony of Tirhugh, and it is noted on the “Ordnance Survey Townland Maps for the County of Donegal,” Sheets 103, 107. Also, there is a town, with townlands, called Laghy, in the parish of Drumhome, and barony of Tirhugh. See *ibid.*, Sheet 100.

<sup>12</sup> The accompanying view, drawn on the

By its side are two indentations, popularly believed to be prints, left by the saint's knees. Round the well<sup>14</sup> are seven small *leachits*, or penitential stations, formed of pebbles or small stones,<sup>15</sup> where pilgrims are wont to pray.<sup>16</sup> Here, Cairbre,<sup>17</sup> a son to Niall of the Nine Hostages, opposed him, and he sent two of his people, whose names were Carbacc,<sup>18</sup> or Corbhach,<sup>19</sup> and Cuan-



Ruins of Abbey Assaroe, with Bay of Donegal, in the Distance.

gus,<sup>20</sup> or Congus,<sup>21</sup> to seize his hands. The Apostle desired to mollify the tyrant, by deprecatory and mild words. "What you do is not good," said Patrick; "for, if I were permitted to found a place here, it should become another Rome of Letha, with its Tiber running through it. This should be my establishment, with its Eas-Ruaidh running through it; and, your descendants should be *comarbs* in it."<sup>22</sup> Thereupon, Cairbre,<sup>23</sup> or his henchman,

spot, and transferred to the wood, by William F. Wakeman, has been engraved by Mrs. Millard.

<sup>13</sup> The basin, which contains the water, is a small natural formation in the limestone rock, at the opening of a little glen.

<sup>14</sup> A venerable thorn tree, covered with votive offerings, still remains in the vicinity of this well.

<sup>15</sup> These frail monuments, though washed by spring tides, are constantly renewed.

<sup>16</sup> The Catholic clergy of Ballyshannon do all in their power, to discourage the holding of stations, at this ancient font. See William F. Wakeman's "Lough Erne, Enniskillen, Belleek, Ballyshannon and Bundoran," &c. Third excursion, p. 96.

<sup>17</sup> He was brother to Eoghan, ancestor of the Cinel Enna; to Conall Gulban, ancestor of the Cinel Conaill; to Laoghaire, King of Ireland, from 428 to 463; to Conall Crimthann; to Fiac; and to Maine.

<sup>18</sup> So is he called, in the Irish Tripartite Life.

<sup>19</sup> His name is thus written, in the Latin Tripartite.

<sup>20</sup> He is called so, in the Irish Tripartite Life.

<sup>21</sup> This form of his name is found, in the Latin Tripartite.

<sup>22</sup> The extract from the "Leabhar Breac," fol. 15 *b. a.*, thus reports his words: "What you have done is not good," said Patrick; "if you would permit me to erect a *congbhail* here, it would become a second Rome of Italy."—Rev. William Reeves' "Acts of Archbishop Colton in his Metropolitan Visitation of Derry, A.D. MCCCXCVII.," n. (t), p. 79.

<sup>23</sup> From Cairbre descended the Cinel-Cairbre of Carbury, county of Sligo, and of Gaura, or North Taffia, county of Longford. Tuathal Maolgarbh, his grandson, was King of Ireland, from 533 to 544.

Corbhach, incited a dog to attack Patrick. But wishing to save him from this danger, Cuangus struck the dog, and drove it away with a rod. Then Patrick said to him, who had urged on the dog to seize him, that his race should not exceed a small band; and, that the palm of laics or clerics should not be from him. This prophecy was duly fulfilled. But, as to Cuangus, since he agreed only to seize Patrick's hands, on behalf of Cairbre, the holy man predicted, that his race should not be more numerous than a small company, yet, that illustrious men should proceed from them. This prophecy was also fulfilled. Cairbre promised to Cuangus, for seizing Patrick's hands, so far as he could see to the north of Sliabh-Cise,<sup>24</sup> or Kisse, now probably Breesy Hill,<sup>25</sup> in the parish of Kilbarron.<sup>26</sup> When Cuangus turned to take a view about this place, however, a dark cloud closed around him, so that he only saw to the sea westwards, and to the little River Unseann<sup>27</sup> eastwards.

Crich-Conaill belonged to Cairbre, at that time, so far as Rath-Cunga,<sup>28</sup> now called Racoon; and, the northern half of the river, next to Cinel-Conaill, commensurate with the present county of Donegal, was his part. "This river, which God gave you, Cairbre," said Patrick, "your share of it shall not be fruitful as regards fish." St. Patrick predicted, likewise, that Conaill's share, which was the southern half, should be fruitful. This in reality happened, until Murghins,<sup>29</sup> or Murgesium, son of Maelduin, son of Scannal, an illustrious king of Cairbre's race, presented the unfruitful part to Colum-Cille. Afterwards, it abounded with fish, and, it was found to be a source of profit, for those who sought them in its waters.

Then, St. Patrick went between Es Ruaidh and the 'sea, into Crich-Conaill, to Rath Chunga.<sup>30</sup> He fixed a stake there, and said it should be an abode and establishment, for seven bishops. There Bite,<sup>31</sup> a brother's son to Aisicus,<sup>32</sup> Bishop of Elphin, rested from his labours. On his way, having

<sup>24</sup> Kisse was the name of a mountain, as also of a river, in Tirhugh, county of Donegal. It was near the River Erne. See Colgan's "*Trias Thaumaturga*," n. 155, p. 180.

<sup>25</sup> It is on the east-border, and the highest ground, of the parish. It has an altitude of 852 feet. See "*The Parliamentary Gazetteer of Ireland*," vol. ii., p. 361.

<sup>26</sup> The parish, in the barony of Tirhugh, is defined on the "*Ordnance Survey Townland Maps for the County of Donegal*," Sheets 89, 103, 104, 106, 107, 108, 110. A little beyond the sandy beach of Ballyshannon Harbour, and rising high over the beetling cliffs, on the sea-shore, stood the picturesquely-situated Castle of Kilbarron, the former residence of the celebrated O'Clerys, who were a family of Irish historians. A picture of the ruins, with an interesting account of these hereditary chroniclers, will be found, in the "*Irish Penny Journal*," for 1840. Dr. George Petrie was the writer of the article, in question.

<sup>27</sup> So do we read, in the Latin Tripartite Life; but, in the English translation of the Irish version, we find this rendered "*the ash eastwards*."

<sup>28</sup> It is said to have been formerly known as Ard-Fothadh, in the townland of Ballymagrorty, parish of Drumhome, barony of

Tirhugh, and county of Donegal. In after days, this was the regal abode of King Domhnall, about the time of Columkille. See Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*," lib. i., cap. 10, n. (e), pp. 37, 38. Archdall has stated, that St. Patrick founded an abbey here. See "*Monasticon Hibernicum*," p. 104. The Tripartite only says, however, that he founded a church.

<sup>29</sup> He was lord of the Cinel-Cairbre, who were seated in the barony of Carbury, county of Sligo, and he died, according to the "*Annals of the Four Masters*," in 696. See Dr. John O'Donovan's edition, vol. i., pp. 298, 299. See, also, "*The Genealogies, Tribes and Customs of Hy-Fiachrach*," n. (h), p. 278.

<sup>30</sup> In the Latin Tripartite Life of St. Patrick, we find: "*Pergens postea Patricius per Tirconalliam, itinere inter Eas-Ruaid et Oceanum suscepto, venit ad locum cui vocabulum Rath-cunga: ibique a fundamentis Ecclesiam excitavit*," &c.—Lib. ii., cap. cxi., p. 144.

<sup>31</sup> This holy man is said to have been identical with St. Beoadh, Bishop of Ardcarne, in the county of Roscommon. His feast occurs, at the 8th of March.

<sup>32</sup> It is said, he was also buried in Rath-cunga. His feast was held, on the 27th of April. He was also known, by the name of Assan.



fixed a pole in Ard-fothaidh,<sup>33</sup> Patrick began to build a church, on this height, which is now said to be known as Ardpattan,<sup>34</sup> a small town near Ballyshannon, and contiguous to Ballymagroarty, in which was Rathcunga.<sup>35</sup> This practice seems to have indicated the preparatory intention, and a rite then adopted, before a house had been dedicated to God. On the morrow, however, the pole was found to be bent. It seems probable, that St. Patrick was in the habit of consecrating churches and altars, according to the Roman rite, which Pope Sylvester I.<sup>36</sup> had first instituted, when, under the reign of the Emperor Constantine, the Christian Religion enjoyed a respite, from those severe persecutions of previous ages.<sup>37</sup> After what he had seen, as we are told in the Irish Tripartite, Patrick said, that the place should be the seat of a king, as he regarded the sign to be declaratory of his abandonment, in regard to making it serve for ecclesiastical purposes. He foresaw, that Domhnall,<sup>38</sup> the grandson of Ainmire,<sup>39</sup> and who was subsequently so celebrated in Irish history, should there establish his residence, at a future period.

Afterwards, Patrick left the place, and he returned to that beautiful hill, called Sith-Aedha, which arose over the margin of the Erne River, and near to Assaroe. Even yet, the place is named Mullaghshee,<sup>40</sup> and it lies a little to the north of Ballyshannon town. There Connall,<sup>41</sup> the son of Niall of the Nine Hostages, and brother to King Laoighaire, was engaged holding a public assembly. These local conventions seem to have been of frequent occurrence in Ireland, at this time, as during subsequent periodical occasions. They were held for legislative, judicial and consultative purposes, while they served to regulate public and private rights and interests, according to that freedom of restricted jurisdiction, among the chieftains and their clans, as recognised by the ancient national constitution and tribal laws, which governed our ancestors. The Apostle bestowed his blessing on Connall, and his son Fergus<sup>42</sup> most earnestly desired the like favour. Then Patrick slowly and solemnly placed his hands on the boy's head,<sup>43</sup> and said, "A

<sup>33</sup> This was the royal residence, in the time of St. Columba. Dr. James M'Parlan makes St. Patrick found an abbey here. See "Statistical Survey for the County of Donegal," p. 118.

<sup>34</sup> It is within the parish of Kilbarron, and barony of Tírugh. Its extent is shown, on the "Ordnance Survey Townland Maps for the County of Donegal," Sheets 103, 107.

<sup>35</sup> The Latin Tripartite, states, they were in the vicinity of each other. "In colle vicino *Ard-fothadh* appellato, cœpit etiam jacere fundamenta Ecclesiæ. Sed die sequenti, inchoata fabrica cœpit corruiere, et penè tota corruit."—Lib. ii., cap. cxii., p. 144.

<sup>36</sup> This saint governed the church over 21 years, and he died at the close of the year 334. See Berti's "Ecclesiasticæ Historiæ Breviarium," iv. sæc., cap. i., p. 112. According to another account, he died on the 31st of December, the day of his feast, A.D. 335. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. xii. December xxxi.

<sup>37</sup> See "Breviarium Romanum Pars Autumnalis. Officium Dedicationis Basilicæ Salvatoris." Noct. ii., lect. iv., v., vi.

<sup>38</sup> He was King of Ireland, from A.D. 624

to 639. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 246 to 257.

<sup>39</sup> He was the first cousin of St. Columkille.

<sup>40</sup> It means, the hill of the *sidh* or fairy-palace. On it a modern church is now built. See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part ii., chap. v., p. 176.

<sup>41</sup> Known as Connall Gulban, and he was progenitor of all the Cineal Connail. Their territory—described in the Book of Fenagh, fol. 47, a. a.—extended from the River Eithneach or Eany, falling into the harbour of Inbhear Naile, or Inver, the bay of Donegal, to the stream of Dobhar, which flows from the rugged mountains. Sliabh Liag was in this territory. The country of the Cineal Connail was called Tir-Boghaine, and it was included in the present barony of Banagh, county of Donegal. See John O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (w), pp. 130, 131.

<sup>42</sup> Afterwards, he married Erca, the daughter of Loarn Mor, King of Scotland, by whom he became father to Felim, who was the father of St. Columba. Erca had been previously married to Muredach, his cousin, and son of Eoghán, son to Niall of the Nine Hostages.

child of benediction shall spring from thee, and who shall be enriched with treasures of science and wisdom. He shall be a Prophet of the Most High, a burning and a shining light, and never shall a deliberate falsehood proceed from his mouth."<sup>44</sup> Then Patrick blessed the Cenel-Conaill, and he left a blessing likewise, on their forts, and rivers, and churches. It has been generally supposed, that St. Patrick,<sup>45</sup> a nephew to the Irish Apostle, gave name to St. Patrick's Purgatory,<sup>46</sup> on an island, at Lough Derg. However, the prevailing popular tradition, in that district, the accounts of some writers, and certain reasons advanced for our holy Patriarch's possible visit to the Lough, after he had crossed the Erne, at Assaroe, are worthy of consideration.<sup>47</sup> It certainly seems not inconsistent with probability, that the Irish Apostle visited this wild region; for, his recorded journey to the north brought it indirectly on his route, as recorded in the Tripartite Lives. This lake is in the parish of Templecarn, barony of Tirhugh, and county of Donegal. The islands and lake, with the surrounding territories, for many miles, constituted at one time the patrimony attached to this holy place of pilgrimage. It has been stated, that St. Patrick entered a cave in the island of the Lough, in order to pray more devoutly to God, being removed from the abstractions of this world, in the gloomy retreat of Derg. He is related, to have traced the path to the Infinite,<sup>48</sup> for explorers of the invisible world, and there Dante has followed, with inspiring song. While his mind was earnestly directed to the Divinity, Patrick prayed, that the pains of Purgatory might be shown to him. His request was granted, and lo! before his heaven-touched fancy, the region of purgatory sprang into existence, and he saw the souls of millions, undergoing the process of purification, each placed in such a crucible, as was fitted to soften and remove the terrestrial dross, that stained the ethereal essence of the spirit; some marked with a deep hue, which much destroyed their heavenly radiance, but which blackened them not wholly; others half dimmed, half bright, and in the rapid progress of becoming spirits of light, from the action of the purifying element of fire; some becoming effulgent, by slow and almost imperceptible degrees, as having no friends to pray for them; while others glowed in the furnace, and cast off the foul crust, with amazing rapidity, by the force of those prayers and alms, which their friends offered for them on earth. Some he saw escaping from the flames, and winging their

<sup>43</sup> The Irish Tripartite Life avers, that Conall wondered at this thing, when Patrick said:—

"A youth (*i.e.* Colum Cille) shall be born of his tribe,

Who will be a sage, a prophet and poet,

A glorious, bright, clear light,

Who will not utter falsehood."

<sup>44</sup> The Rev. Dr. Lanigan, however, questions the accuracy of this Tripartite statement. He thinks, if Adamnan had known, that St. Patrick himself delivered such a prophecy, he would certainly have recorded it, in his Life of St. Columba, where there is no mention of such a prediction. See "*Ecclesiastical History of Ireland*," vol. i., chap. vi., sect. ii., n. 8, p. 263.

<sup>45</sup> He died and was buried, at Glastonbury. See Bishop Tanner's "*Bibliotheca Britannica-Hibernica*," pp. 578, 581.

<sup>46</sup> Others say, that it was called St. Patrick's Purgatory, from a prior, named Patrick, who ruled the monastery about 850.

<sup>47</sup> See this subject clearly treated, in that admirable, interesting, and learned work of Rev. Daniel O'Connor, "*Lough Derg and its Pilgrimages*," with Map and Illustrations, chap. vi., pp. 32 to 35. Dublin, 1879, cr. 8vo.

<sup>48</sup> "Il visita, assurait-on, les lieux d'expiation, et, plus justement, qu'a Virgile, le chantre de l'Enfer, du Purgatoire et du Paradis aurait pu lui dire:—

"Tu duca, tu signore, e tu maestro."

—Le Vicomte, Hersart de la Villemarqué's "*La Légende Celtique et la Poesie des Cloîtres en Irlande, en Cambrie et en Bretagne*." Première Partie, sect. XVII., pp. 105, 106.

<sup>49</sup> Such is the account we find, in an in-

course to heaven; others were almost bright enough, to attempt the same effort.<sup>49</sup> It has been thought, that St. Patrick, under the influence of such a vision, established this island as a terrestrial purgatory, for those, who were to succeed him in the place; and, St. Daveog,<sup>50</sup> his reputed disciple, is said to have built a church and monastery here, and besides, to have carried out the details of the penitential retreat, of which he had received the outlines from his great master. The religious establishment, originally known as Patrick's Purgatory, was first fixed on what is now called the "Saint's Island," and from this, there was a bridge to the mainland, which gave easy access to the public.<sup>51</sup> During the early times of the Irish Church, and even during the middle ages, as at the present day, this Purgatory continued in high repute, both at home and abroad. We find in our records, several safe conducts, granted by the kings of England, to foreigners, who were desirous of visiting it as pilgrims. After the Reformation in England, this very remote spot was deemed to be a safe retreat for priests and people, during the penal days, until in 1632, Sir James Balfour and Sir William Stewart were ordered by the State, to seize upon the religious house, at St. Patrick's Purgatory, and to disperse the community there established. Sir William afterwards informed the Privy Council, that he ordered halls, works, foundations, and vaults, &c., to be rooted up. He ordered the place, called St. Patrick's bed, and the stone on which he knelt, to be thrown into the Lough. Furthermore, those Commissioners reported, that they found on the island an abbot and forty friars, and that there was a daily resort of 450 pilgrims to it.<sup>52</sup> After this, the station was changed from the Saint's Island, to another island much smaller, and removed about half a mile from the shore. A boat is in waiting, during the station-time, to ferry passengers across to the churches and houses, where the pilgrims resort, on this island. It is separated, far from the thronged haunts of men, and from the bustle of the crowded city, and there are no external objects to distract the minds of devout pilgrims, except the screaming of wild fowl, as they fly over the silent waters of this extensive lake.<sup>53</sup>

There is a very curious Breton legend extant,<sup>54</sup> and, it states, that our Divine Saviour gave the following promise to the glorious St. Patrick, at his grotto on the Lough Dearg island: "Whosoever shall enter this cave, having confessed and repented of his sins, and well established in faith, he shall purge away all offences, in one day and one night; while he shall see, likewise, the torments of the wicked, and the joys of the blessed." It is said, that each year, at the beginning of Lent, St. Patrick was accustomed to take a boat, which he steered, and he was absent for forty days. During this time, he had been engaged, making his Purgatory, as the legend goes; and, he always chose a distant and desert island, for the place of his retreat.<sup>55</sup>

teresting little book, intituled the "Mirror of Penance," which was published in London.

<sup>49</sup> Three festivals were held yearly in his honour, on the 1st January, 24th July, and 16th December.

<sup>50</sup> See Archdall's "Monasticon Hibernicum," p. 102.

<sup>51</sup> Sir William Stewart obliged James Magrath, the owner of this island, to enter into a recognizance, "not to allow Jesuits, friars, nuns, or any other superstitious order of Popery to enter thereon."

<sup>52</sup> See a communication to the *London-derry Journal* of June 12th, 1878, and headed, "Historical Notes on the Parishes

of Ardstraw, Urney, and Termonaghan, Diocese of Derry," by Hy-Fiachre. Part xvii. Loughdery.

<sup>53</sup> This is taken from a Manuscript, in the National Library, Paris, fr. 1544, fol. 105, Cf., according to F. Denis, "Le Monde enchante," et Marie de France, tome ii., p. 423.

<sup>54</sup> The celebrated Spanish poet, Don Pedro Calderon de la Barca, among his numerous dramas, has made this the subject of one, "Purgatorio de san Patricio." The *Dramatis personæ* are St. Patrick, Angels, a king of Ireland, his daughter, and various other minor characters. This romantic Drama has been rendered into elegant English verse, by Denis Florence M'Carthy, and



Certain fishermen saw him disembark one day on an islet, which no person durst approach, and there he went to the bottom of a cave, where the Magi celebrated mysterious rites. There were two subterranean routes in it; one of these led to the abyss of eternal pains, and the other to the land of joy and of youth. Whoever went in there could only issue from it, by the aid of magic words. As St. Patrick did not appear again to their gaze, the fishers supposed he had passed away for ever, and they said, that those evil spirits, he chased away from every other part of Ireland, had taken refuge in this subterranean cavern, and that they kept him there a prisoner, within the four walls of a dungeon, dark, cold, moist, miry and filled with venomous reptiles, under a chilling and penetrating rain, which drop by drop fell on his shoulders, and penetrated even to the marrow of his bones. On the eve of Easter, he reappeared to his monks, thin, pale and attenuated, like to a phantom. The year following, St. Patrick was observed anew to enter the same cave. His monks believed he remained there, so near the abyss of sorrows and the land of joy, that he witnessed whatever passed in both. Thus, by a strange concurrence of events, the magic cavern was changed into the penitents' cell, and the old barbaric rites and pagan superstitions yielded to the great Christian truths, and to the sublime meditations of St. Patrick on Hell and Paradise.<sup>56</sup>

In the year 439, it is stated, that St. Patrick received three assistant bishops, St. Secundinus—sometimes called Sechnall<sup>57</sup>—St. Isserninus—sometimes called Serenus<sup>58</sup>—and St. Auxilius,<sup>59</sup> or Ussaille, to aid him in his missionary labours.<sup>60</sup> By whom those prelates were sent, however, does not appear. By some writers, Auxilius and Secundinus are called nephews of St. Patrick, by his sister Darerca, but this is an unreliable account. Our first bishops in Ireland, after St. Patrick, are said, indeed, to have been Secundinus, Auxilius, and Isserninus. These were undoubtedly foreigners, and, it would seem, they came from Gaul. Although little is authentically known regarding him, yet Isserninus is always spoken of as coming from abroad. After his consecration, that bishop lived constantly in Ireland, until his death, which happened, about the year 469. With their assistance, St. Patrick probably consecrated other bishops, during the course of his mission. According to a very ancient document,<sup>61</sup> three hundred and fifty prelates, all illustrious and filled with the graces of the Holy Spirit, as also the founders of churches, lived about this period.<sup>62</sup> The first order called the most holy, flourished during four distinct reigns of Irish kings, viz.: in the time of Laogarius, of Aila Muil, of Lugada, son to Laogarius, and of Tuathail. These all followed the early discipline and rites, which seem to

with an interesting introduction, it has been published in successive Nos. of Duffy's "Irish Catholic Magazine," vol. i., pp. 25 to 27, 45 to 50, 73 to 75, 101 to 107, 164 to 170.

<sup>56</sup> See Le Vicomte Hersart de la Villemarqué's "*La Légende Celtique et la Poesie des Cloîtres en Irlande, en Cambrie et en Bretagne*," *Première Partie*, sect. xvii., pp. 106 to 108.

<sup>57</sup> His festival is held, on the 27th of November.

<sup>58</sup> Perceiving some affinity between that name and Sezinus, Colgan gave himself the useless trouble of striving to identify two quite different persons. Lobineau, in his work, mentions St. Sezni, while adding, that scarcely anything is known about him, except his name. See "*Histoire des Saints*

de Bretagne," p. 76. His festival occurs, at the 6th of March, as likewise, on the 7th of May, and on the 19th of September.

<sup>59</sup> His feast occurs, at the 27th of August.

<sup>60</sup> See Ussher's "*Index Chronologicus*," A.D. CCCXXXIX. The Annals of Innisfallen have: "Secundinus et Auxiliarius (Auxilius) et Esserninus mittuntur in auxilium Patricii; nec tamen tenuerunt apostolatam, nisi Patricius solus."

<sup>61</sup> The text of this, in Latin, has been published, by Archbishop Ussher, and it is headed, "*Incipit Catalogus Sanctorum Hiberniæ, secundum diversa tempora*." This covers a series of years, from A.D. 433 to 664. See "*Britanicarum Ecclesiarum Antiquitates*," cap. xvii., pp. 473, 474.

<sup>62</sup> The document—from what source drawn we are not told—says regarding

have been introduced, by our glorious Apostle. In that order of holy bishops, who were in St. Patrick's time, these first mentioned are Romans, and Franks, that is, natives of Gaul; while the Britons and Scots are ranked after them.<sup>63</sup>

The benign missionary greatly desired the conversion of Eugenius, another son to Niall of the Nine Hostages, and he resolved on visiting the fortress of that dynast, to announce the Faith of Christ. Accordingly, the holy man took his course, through that deep, wild and romantic pass, known as Bearnas-mor of Tir-Aodha,<sup>64</sup> and which still bears the name of Barnesmore,<sup>65</sup> in the northern part of Tirhugh barony. Thence, he emerged into Magh-Itha,<sup>66</sup> or Hithe, which was an extensive plain, in the present barony

them: "Unum caput Christum, et unum ducem Patricium habebant: unam Missam, unam celebrationem, unam tonsuram (ab aure usque ad aurem) sufferebant. Unum Pascha, XIV. Lunâ post æquinoctium vernale, celebrabant: et quod excommunicatum esset ab unâ Ecclesiâ omnes excommunicabant. Mulierum administrationem et consortia non respuebant: quia super petram Christum fundati, ventum tentationis non timebant."

<sup>63</sup> As if it were intended to draw a distinction, between these contemporaries of St. Patrick, and saints, who flourished in Ireland, at a later period, the ancient document proceeds to give the following account, which (with parenthetical explanations) we thus present in a literal English translation: "The second Order of Catholic Presbyters. For in this Order, few were Bishops, and many were Presbyters, in number three hundred. They had one head, our Lord, they celebrated different Masses and different Rules, one Pasch (they observed) the fourteenth moon after the Equinox, one tonsure from ear to ear, they rejected female service, separating them (women) from Monasteries. This Order lasted, also, during four reigns; that is to say, from the last (years) of Tuathail, and through the whole reign of King Diarmata, and of the two grandsons (Domhnall and Fearghus) of Muredaig, and of Ædus, son to Ainmerech. They received (their) Mass (rites) from Bishop David, and Gilla, and Docus, Britons: their names are, the two Finians, the two Brendans, the Tuam Jairilaithea, Comgall, Coemgen, Ciaran, Columba, Cainecus, Eogenius mac Laisreus, Lugeus, Ludeus, Moditeus, Cormacus, Colmanus, Nesanus, Laisreanus, Barrindeus, Coeman, Ceran, Coman [Endeus, Ædeus Byrchinus], and many others.

"The third Order of Saints was this. There were holy Presbyters, and a few Bishops, in number one hundred: these dwelt in desert places, and lived upon herbs, water, and alms [of the faithful], they avoided property, and had different Rules and Masses, and diverse tonsures, [for some had the coronal, (Roman), and others the cæsarien, (old Irish), and they held a differing Paschal solemnity. For some

celebrated the Resurrection, on the fourteenth moon, or on the sixteenth, with rigorous intentions. Those lived through four reigns; that is, Æda Allain (who reigned only three years, on account of his evil thought), and Domnail, and the joint rule of the sons, Mailcobus and Æda Slaine, and they continued until the great mortality. These are their names: Bishop Petranus, Bishop Ultan, Bishop Colman, Bishop Murgus, Bishop Ædanus, Bishop Loman, Bishop Senach. These are Bishops, and many others. The following, indeed, were Presbyters: Fechin Presbyter, Airendanus, Failanus, Coman, Commianus, Colmanus, Ernanus, Cronan, and many other Presbyters.

"The first Order was most holy, the second Order was holier, the third Order holy. The first glowed as the Sun, the second like the Moon, the third as the Stars."

Archbishop Ussher had two copies of this document, and from these, he gives different readings, inserted as marginal notes. The more recent copy was somewhat longer than the more ancient one, and he distinguishes it, by the Greek word, ἀνακεφαλαιώσις, meaning "a recapitulation." Then follow these sentences, as the addition: "Nota quod primus ordo erat Sanctissimus, secundus Sanctus sanctorum, tertius Sanctus. Primus sicut Sol in fervore claritatis calescit, secundus sicut Luna pallescit, tertius sicut Aurora splendet. Hos tres ordines B. Patricius superno oraculo edoctus intellexit; cum in visione illâ prophetiâ vidit totam Hiberniam flammâ ignis repletam, deinde montes tantum ardere, postea lucernas ardere in vallibus conspexit."

<sup>64</sup> Now commensurate with the barony of Tirhugh, in the county of Donegal.

<sup>65</sup> At present, the mailcoach road, from Sligo to Derry, runs through it, for about three miles in length. It is said, that Mon. De Thoyras Rapin—one of the French Huguenots who accompanied King William III. to Ireland—while composing his "Histoire d'Angleterre," resided in a small castle, at the western end of this gap. It is now in ruins. See James Fraser's "Hand Book for Travellers in Ireland," No. 104, p. 574.

of Raphoe. There, he founded a church, known as Donaghmore,<sup>67</sup> near the town of Castlefinn,<sup>68</sup> where he left one of his disciples, Dudubae<sup>69</sup> or Dubdubanus,<sup>70</sup> son to Corcan. It is now a rectory,<sup>71</sup> and it is near the River Finn.<sup>72</sup> Eugenius remained at Fidhmore, now said to be Veagh,<sup>73</sup> in the parish of Raymochy,<sup>74</sup> anciently called Rath-Maighe-h-Aenaigh.<sup>75</sup> There is an old graveyard, and a ruined church, in the townland and parish of Leckpatrick,<sup>76</sup> in the county of Tyrone. It lies between Strabane<sup>77</sup> and Londonderry. Unless we suppose an involution<sup>78</sup> in the order of narrative, it does not appear to be the place already referred to; yet, it is remarkable, that the denominations of Desert, and a place called Cloghcor,<sup>79</sup> "the upright stone," are near the townland of Leckpatrick. Not far from these localities is Whitefort,<sup>80</sup> a very remarkable and large rath, on a commanding site, and from which the celebrated Grianan of Ailech may be seen.<sup>81</sup> This circular *caher* was regarded as the regal fortress of the O'Neills, in Ulster. The word, *Grianan*, was generally used to signify a palace, or a distinguished residence, in a beautiful or sunny situation.<sup>82</sup> The word, *Aileach*, is stated, to mean a stone house; and, the name, Tir-Aileach, was applied to the surrounding country.<sup>83</sup> Tradition holds, that this remarkable stronghold was occupied

<sup>66</sup> It was so called, from Ith, uncle of Milesius, who, according to bardic tradition, was buried there.

<sup>67</sup> This church subsequently adopted the rule of St. Columba, and it is annexed to the diocese of Derry. See Rev. William Reeves' "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII.," n. (v), p. 60. The Latin form is "Dominica magna." It need scarcely be observed, says Dr. Lanigan, that *Domnach-mor* or Donaghmore means "a great church." This etymology, however, may be questioned.

<sup>68</sup> This town and townland are in the parish of Donaghmore, and barony of Raphoe. They are shown, on the "Ordnance Survey Townland Maps for the County of Donegal," Sheet 79. The extensive parish of Donaghmore itself, containing 46,738 acres, is described, on Sheets 69, 70, 77, 78, 79, 86, 87, 88, 95, *ibid.*

<sup>69</sup> Thus is he named, in the Irish Tripartite Life.

<sup>70</sup> According to the Latin Tripartite. Colgan identifies him, as the Dubanus, who is venerated, at the 11th of November.

<sup>71</sup> See Seward's "Topographical Dictionary of Ireland," at the name.

<sup>72</sup> See Colgan's "Trias Thaumaturga," n. 163, p. 181.

<sup>73</sup> Such is the statement, found in a note to Miss Cusack's "Life of St. Patrick," but I know not on what authority. Veagh lies between the church of Donaghmore of Magh-Ith, and the royal palace of Ailech.

<sup>74</sup> This parish is in the barony of Raphoe, and it is shown, on the "Ordnance Survey Townland Maps for the County of Donegal," Sheets 46, 53, 54, 61, 62. The townland of Veagh is found on Sheet 54. *Ibid.*

<sup>75</sup> Here St. Brugach, a bishop, was venerated, on the 1st of November. See Dr. James M'Parlan's "Statistical Survey for

the County of Donegal," p. 118.

<sup>76</sup> This parish, in the barony of Lower Strabane, is shown, on the "Ordnance Survey Townland Maps for the County of Tyrone," Sheets 2, 5, 6, 10. The townland proper is described, on Sheets 2, 5.

<sup>77</sup> The town of Strabane is in the three distinct parishes of Camus, Leckpatrick and Urney, in the barony of Lower Strabane. It is shown, on the "Ordnance Survey Townland Maps for the County of Tyrone," Sheet 5.

<sup>78</sup> This, however, is frequently detected, in St. Patrick's Tripartite Life, as, also, in his Life by Jocelyn.

<sup>79</sup> In the parish of Leckpatrick. See Tyrone Ordnance Maps, Sheet 2.

<sup>80</sup> See an account of it, and of other interesting objects of antiquity, about its neighbourhood, in a paper, read April 11th, 1870, by Dr. George Sigerson, "Observations on some Sepulchral Urns and Burial Monuments in the County of Tyrone, with remarks on the true site of the Battle of Knockavoe."—"Proceedings of the Royal Irish Academy," vol. i., series ii., pp. 14 to 19.

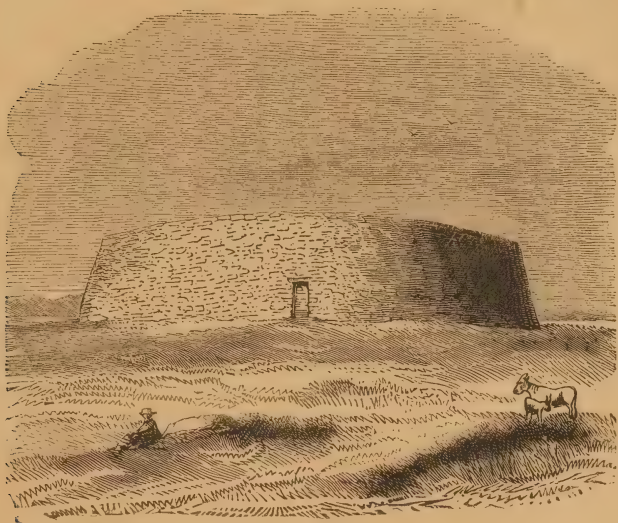
<sup>81</sup> See "Proceedings of the Royal Irish Academy," vol. i., series ii., for a paper, read on the 12th of August, 1878, "Exploration and Restoration of the Ruin of the Grianan of Aileach," by Dr. Walter Bernard, Fellow of the College of Physicians in Ireland, &c., with Plates xvii. and xviii., indicating ground plans and lateral sections, pp. 415 to 423.

<sup>82</sup> The accompanying illustration of its exterior, as seen at present, was drawn on the spot, by Mr. Joseph P. Addey, Master of Drawing in the Londonderry School of Art. This drawing has been transferred to the wood, by William F. Wakeman, and it was engraved, by Mrs. Millard.

<sup>83</sup> The most complete topographical and



from remote pagan times, as the chief residence of the northern kings. No doubt, too, they had many outlying forts. Formerly a great wood extended around Whitefort, and along the east banks of the Foyle. This may serve to throw some light, on a royal residence of Eugene, and on his place, Fidh-mor, or "the great wood," the exact locality for it not having been determined.



The Grianan of Aileach, as lately restored, County of Donegal.

The holy missionary was approaching Eoghan,<sup>84</sup> who was ancestor of the Cinel Eoghain, and his territory was near.<sup>85</sup> The families, descended from him, were seated in the present counties of Tyrone and Londonderry, as also in the baronies of Raphoe and Inishowen, in the county of Donegal.<sup>86</sup> Patrick had said to his people: "Take care that you meet not with the lion, Eoghan, the son of Niall." Resolving to compliment the illustrious stranger on his way, and as a mark of high-bred courtesy, Eoghan sent a guard of honour to meet his expected guest, and Muiredhach, his son, was appointed to its command. He was in front of the youths, when he met on the way, Sechnall, or Secundinus, who was in the rere, and among a host of clerics. Sechnall said to Muiredhach, "You should have a reward from me, if you could persuade your father to believe." "What reward?" asked he. "The sovereignty of thy tribe should for ever belong to thy heirs," said Sechnall. To this

historical account of this locality will be found, in the "Memoir of the City and North-Western Liberties of Londonderry," part ii., sect. 2. pp. 217 to 234. Various engravings of the fort-site, and of parts of the Grianan, accompany this notice.

<sup>84</sup> According to Roderick O'Flaherty's "Ogygia," at least he had five sons, viz.: (1) Muiredhach, father of Muirheartach Mac Erca, King of Ireland, the ancestor of the O'Neils, and whose posterity gave sixteen monarchs to Ireland; (2) Fergus,

ancestor to the O'Conors of Moyith; (3) Oilill, from whom the Muintir Kelly; (4) Fedhlim, ancestor to the O'Duibhdiorma of the Bredach, in Inishowen; and, (5) Eochy Binne, from whom the Cinel Binney, near the Foyle, are descended. See pars. iii., cap. lxxxv., p. 402.

<sup>85</sup> From him, it took the name of Tir-Eoghain, or Tir-Owen.

<sup>86</sup> See John O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (s), p. 34.

<sup>87</sup> This dramatic form of narrative is

arrangement, Muiredhach assented. When the holy Apostle had preached, in the presence of the king, Eoghan embraced the Faith of Christ. St. Patrick had his first interview with him, at Fídh-mor, where a leac or flag was set up. "If you would receive the salutary doctrines of Christ in your country," said Patrick, "the hostages of the Gaedhil should come to you."<sup>87</sup> Personal comeliness and a fine presentable figure were deemed to be great recommendations, at that time, in Ireland; while the kings and chiefs felt greatly desirous, to boast of such distinctions. "I am not good-looking," said Eoghan, "my brother precedes me on account of my ugliness." "What form do you desire?" asked Patrick. "The form of that young man, who is bearing your satchel," said Eugene. He alluded to St. Rioc<sup>88</sup> of Inis-bo-finde, then said to have been so engaged. Immediately, Patrick covered them over with the same garment, the hands of each being clasped round the other. They slept thus, and afterwards awoke, having a like form, and with the sole difference of the tonsure. "I do not like my height," said Eoghan. "What size do you desire to be?" then enquired Patrick. Eoghan, who was of small stature, reached up his hand with his sword.<sup>89</sup> "I should like this height," said he. Then we are told, he immediately grew to the height desired, and that he so continued, for the rest of his life. Patrick afterwards blessed Eoghan, with his sons. "Which of your sons is dearest to you?" asked Patrick. "Muiredhach," said the dynast. "Sovereignty from him,"<sup>90</sup> for ever," said the saint. "And next to him?" asked Patrick. "Fergus," answered the king. "Dignity from him," replied the holy man. "And after him?" then enquired Patrick. "Eocha Bindech," replied Eoghan. "Warriors from him," said Patrick. "And after him?" then asked our saint. "They are all alike to me," answered Eoghan. "Therefore, they shall have united love," said Patrick.

Patrick next went to Ailech of the Kings,<sup>91</sup> and which is now known as Greenan-Ely, on a most elevated, commanding position, at the head of Loughs Foyle and Swilly.<sup>92</sup> Three concentric ramparts,<sup>93</sup> of an irregular circular outline, but now greatly dilapidated, ascend above each other in successive terraces, to the crowning *cashel*, or keep of the old fortress.<sup>94</sup> From

adopted, from the Irish Tripartite. In addition to the foregoing sentence, the Latin Tripartite has, "sed quia extra patriam, eam amplexus, non alios obtinebis obsides, quam quas manu forti et gladio evendicabis."

<sup>88</sup> Colgan says, that St. Rioc was the nephew of St. Patrick, and a son of his sister Darerca.

<sup>89</sup> Such is the account, in the Irish Tripartite Life. In the Latin version, it is stated, he held up a spear, and obtained the request, that his stature should grow to equal its length.

<sup>90</sup> This means, that the right of sovereignty was to be attached to his race.

<sup>91</sup> See the Irish Ordnance Survey "Memoir of the City and North-Western Liberties of Londonderry," part ii. Ancient, sect. 2. 'Antiquities—Pagan, p. 217. This work appeared in 1837, in royal 4to, with fine local ground plans and engravings.

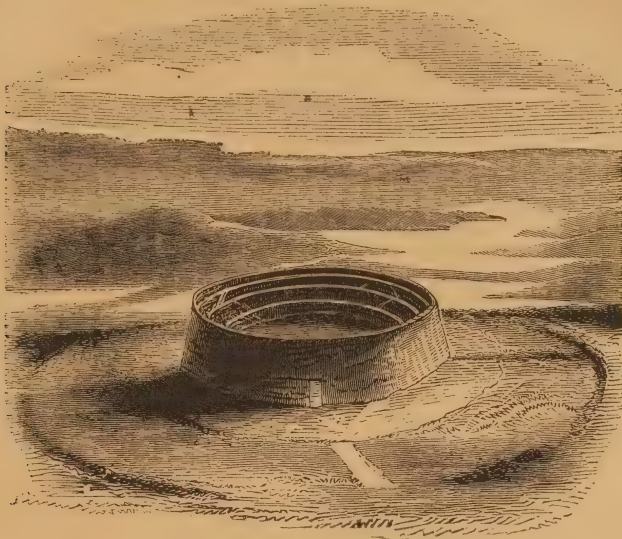
<sup>92</sup> The Greenan stands on an elevation of 302 feet, and its whole ambit lay, within the townlands of Carrowreagh, Speenoge and Toulett, in the parish of Burt, and barony of

Inishowen. See it shown, on the "Ordnance Survey Townland Maps for the County of Donegal," Sheet 47. On Sheet 55, to the south, we might probably trace the low lands, where a channel once connected Lough Foyle and Lough Swilly.

<sup>93</sup> Within the outermost enclosure, on the circular apex of the hill, 5½ acres are contained; within the second, 4 acres; within the third, about 1 acre is found; while, within the Cashel, there is about ¼ acre of surface.

<sup>94</sup> The Ordnance Survey Memoir presents views of its ground plan, and the galleries within its ruined walls, as found in 1837, with some sectional views, and admeasurements. These measurements have been more accurately set forth, and in detail, by Dr. Bernard, in the paper, to which allusion has been already made. A square-headed doorway enters the Cashel, as now restored, and three distinct platforms, ascended by means of side stone steps, are within the circle, which reaches interiorly, 77 feet 6 inches, in diameter, from wall to wall, as measured by Mr. Joseph P. Addey, who

the height it occupies, one of the most magnificent and extensive views in Ireland may be obtained. For many ages past, this fortress had been deserted,<sup>95</sup> and a heap of scattered stones only marked the site ; but, of late years, these have been collected, and have been placed,<sup>96</sup> so as to re-build



Interior view of Aileach Fort.

the great *caher*, on the lines of its original foundation, and according to a style and an arrangement, supposed to be very closely resembling the early structure. Here, too, is pointed out a stone, called by the name of St. Columkille.<sup>97</sup> It is thought to have been the former coronation stone of Aileach, and to have been that which St. Patrick blessed, when he accompanied Prince Eoghan to his palace, over Lough Foyle.<sup>98</sup>

At the period of our Apostle's visit, referred to about A.D. 442, it has been stated, that Eoghan—Anglicised Owen—had lived about forty-seven years, in the old Castle of Aileach.<sup>99</sup> Then, St. Patrick blessed the fort, and left his flag<sup>100</sup> there ; and, he prophesied, that kingship and pre-eminence

kindly furnished a horizontal plan, and lateral sections. The illustration in the text has been drawn, on the spot, also, by the same gentleman ; it has been transferred to the wood, by William F. Wakeman, and it was engraved by Mrs. Millard. At the highest part, the wall at present is about 17 feet 3 inches, in height, on an average ; while to suit the irregularities of ground, and to bring the top nearly on a level all around, the southern portion was raised a few feet higher than the northern. The width of this circular wall, at the base, averages above 13 feet. Several old roads, leading from the Greenan, can be traced around it, on the hill-sides.

<sup>95</sup> In A.D. 1101, King Murtach O'Brien of

Munster, at the head of a large southern army, demolished the Grianan of Aileach, in revenge for the demolition of Kincora, by Donnell Mac Loughlin, in A.D. 1088. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 934, 935, and 967 to 969.

<sup>96</sup> This restoration has been effected, since 1874, with great labour and expense, by Dr. Walter Bernard, of Londonderry.

<sup>97</sup> See an account and engraving of it, in J. B. Doyle's "Tours in Ulster," chap. xv., pp. 302, 303.

<sup>98</sup> This it thought to have been the *leac*, alluded to in the Irish Tripartite Life, as having been left at Aileach.

<sup>99</sup> See Maghtochair's "Inishowen : its



should be over Erinn from Aileach. "When you lift your foot out of your bed to the flag, and your successors after you," said Patrick, "the men of Erinn shall tremble before you." He blessed the Island<sup>101</sup> of Enis-Eoghain—now formed into a peninsula—and the limits of which at present are known, as the baronies of Inishowen, East<sup>102</sup> and West,<sup>103</sup> in the County of Donegal. After this visit, our holy Apostle gave a blessing of valour to Eoghan.<sup>104</sup> Among our Manuscript memorials,<sup>105</sup> there is, likewise, an enumeration of the gifts bestowed by St. Patrick, on each of the sons of that potentate. He imparted those blessings, from Belach-ratha, or "the road-rath," now known simply as Ballagh,<sup>106</sup> in the barony of Inishowen East, and parish of Clonca, near Malin Head,<sup>107</sup> the most northern part of Inishowen. Here are Malin holy well, and the ruins of a church, near the sea-shore, said to have been the erection of St. Patrick himself. Eochaidh, the son of Fia-chra, son to Eoghan, was baptized with Eoghan. Patrick's covenant was made between them; and, it was decreed, that whosoever dared to transgress it, should not have children born to him, and his body should not decompose, in the clay.

Leaving Elagh,<sup>108</sup> the holy man, it is stated,<sup>109</sup> crossed the Foyle, at Culmore,<sup>110</sup> to enter on a new field of labour. Immediately, St. Patrick went into Daigurt, or Dagart, in Magh Dula,<sup>111</sup> probably within the bounds of the present county of Derry.<sup>112</sup> He built there seven Domhnachs, or great

History, Traditions and Antiquities," chap. iv., p. 23.

<sup>100</sup> This was probably a coronation stone, having this tradition attaching to it.

<sup>101</sup> Such most likely it was, in the days of St. Patrick, when the parted waters of the River Foyle entered the ocean on one side, by Lough Foyle, and on the other, by Lough Swilly.

<sup>102</sup> This distinctive barony is described, on the "Ordnance Survey Townland Maps for the County of Donegal," Sheets 1, 2, 3, 4, 5, 9, 10, 11, 12, 13, 18, 19, 20, 21, 22, 30, 31. This district forms the extreme northern part of Ireland.

<sup>103</sup> This distinctive portion of the old territory is to be found, on Sheets 9, 10, 18, 19, 20, 28, 29, 30, 37, 38, 39, 46, 47.

<sup>104</sup> We have it thus translated, from the original Irish, in Miss Cusack's "Life of St. Patrick:"—

"My blessing on the tuatha (territories)  
I give from Belach-ratha,  
On you the descendants of Eoghan,  
Until the Day of Judgment.

"Whilst plains are under crops,  
The palm of battle shall be on their men,  
The armies of Fail (Ireland) shall not be  
over your plains;  
You shall attack every tetch (tribe).

"The race of Eoghan, son of Niall,  
Bless O fair Brigid!  
Provided they do good,  
Government shall be from them for ever.

"The blessing of us both  
Upon Eoghan Mac Neill,

On all who may be born from him,  
Provided they are obedient."

<sup>105</sup> In the Book of Lecan, fol. 67, b., col. 1.

<sup>106</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Donegal," Sheet 4.

<sup>107</sup> The town of Malin will be found, on the same Sheet, but this extreme point lies much more northerly. Bishop Pococke's "Journal" has noted a monastery, at Mawlin.

<sup>108</sup> The townland of Elaghbeg, in the parish of Burt, and barony of Inishowen West, is shown, on the "Ordnance Survey Townland Maps for the County of Donegal," Sheets 38, 47; while Elaghmore is in the parish of Templemore, in the North-west Liberties of Londonderry, and it is shown, on the "Ordnance Survey Townland Maps for the County of Londonderry," Sheet 13.

<sup>109</sup> See Maghtochair's "Inishowen: its History, Traditions and Antiquities," chap. iv., p. 23.

<sup>110</sup> This townland is in the parish of Templemore, North-western Liberties of Londonderry. It is shown, on "Ordnance Survey Townland Maps for the County of Londonderry," Sheets 13, 14.

<sup>111</sup> This name is said to be partly preserved, in that of Moyola, a river that passes by Castledawson, and which flows into Lough Neagh, at its north-west point. See "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry," A.D. MCCCXCVII., edited by Rev. William Reeves, D.D. Additional Notes, F., n. (f), p. 120.

<sup>112</sup> Colgan errs, when placing this territory in Kiennacht. See *Index Topographicus*, to "Trias Thaumaturga," p. 715.

churches,<sup>113</sup> during seven weeks he spent about the River Fochaine, or Fochmuine, now the Faughan,<sup>114</sup> a stream which flows, in a north-westerly direction, into Lough Foyle. These churches are called respectively, in the Irish Tripartite Life, Domhnach-Dola,<sup>115</sup> or Domhnach Dula,<sup>116</sup> Domhnach-Simlis,<sup>117</sup> Domhnach-Dara,<sup>118</sup> Domhnach-Senchua,<sup>119</sup> Domhnach-Minchluane,<sup>120</sup> Domhnach-Catte,<sup>121</sup> and Both-Domhnaigh.<sup>122</sup> Within the present counties of Derry and Tyrone, these churches seem to have been erected; and, it is probable, if some of their denominations have become obsolete, others may yet survive, in corruptions of topography, or in popular traditions.

Then Patrick proceeded into Tir-Eoghain of the Islands, according to the Irish Tripartite; but, it does not appear to have been a place, distinct from Inis-Eoghain.<sup>123</sup> A portion of this territory was then governed by Fergus, who was the son of Eoghan.<sup>124</sup> The holy Apostle there began to build a Disert,<sup>125</sup> or to measure out church foundations, at a certain place, called Achadh-Driman,<sup>126</sup> or Achadh-Droman.<sup>127</sup> However, Coelbad, son of Fergus,<sup>128</sup> or of Eoghan, violently drove him thence; and, St. Patrick said, in consequence thereof, at that place, his race should never have a goodly house

<sup>113</sup> Colgan could not find any account of them, however, one only excepted, and, that obscure enough, called Badoney. Archdall might have passed this over, as a monastic erection, without swelling his "Monasticon Hibernicon" with it. Had such churches been really erected by St. Patrick, they would, in Dr. Lanigan's opinion, have been well known, and have been held in high estimation. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. ii., n. 13, p. 264.

<sup>114</sup> It rises near the boundaries of Derry and Tyrone Counties, among the Sperrin Mountains.

<sup>115</sup> This is omitted from the enumeration, as found in the Latin Tripartite Life. The site of this church has not been ascertained. Probably, it was near the Moyola.

<sup>116</sup> Among St. Patrick's domestics was "*Sanctus Beschna* præsbyter de *Domnachedala*, Sacellanus."—Colgan's "*Trias Thaumaturga*," Vita Tripartita S. Patricii, lib. iii., cap. xcviii., p. 167.

<sup>117</sup> The Latin Tripartite Life writes it, Domnach-Seinlis.

<sup>118</sup> The Latin Tripartite Life has it, Domnach-Daire.

<sup>119</sup> In the Latin Tripartite, Domnach-Senchua.

<sup>120</sup> In the Latin Tripartite, Domnach-Mionchluana. This is the old church of Clooney, in the parish of Clondermot, near Derry, mentioned in Rev. William Reeves' "*Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry*, A.D. MCCCXCVII.," pp. 31, 32.

<sup>121</sup> The Latin Tripartite has it, Domnach-Catha.

<sup>122</sup> The Latin Tripartite writes it, Both-Domnaigh. This is now Bodoney, in the north of Tyrone County, and in the diocese of Derry. There are two parishes, bearing this name—viz., Upper Bodoney and Lower

Bodoney—both in the barony of Upper Strabane. The former is described, on the "Ordnance Survey Townland Maps for the County of Tyrone," Sheets 7, 8, 10, 11, 12, 13, 17, 18, 19. The latter is shown, on Sheets 11, 12, 13, 18, 19, 20, 26, 27, 28, *ibid.* The old church and cemetery of Bodoney are situated, near the Glenelly River, in Glenrone townland, Upper Bodoney parish. In 932, Muireacan of this place was abbot or corbe of Armagh. During that year, he crowned Aodh, son of Donnell, as the King of Ireland.

<sup>123</sup> According to the Latin Tripartite.

<sup>124</sup> So states the Latin Tripartite Life.

<sup>125</sup> There is a parish, known as Desertegny, in the barony of Inishowen West, and it is marked, on the "Ordnance Survey Townland Maps for the County of Donegal," Sheets 9, 10, 18, 19, 28, 29. It is questionable, however, if this be the place here designated. The name "Disert" is merely an Irish form of the Latin *Desertum*. It primarily signified "a sequestered place," and it was afterwards applied to the church, erected in such a spot; hence, it came to signify "a hermitage." As a prefix to the names of churches, it was exceedingly common.

<sup>126</sup> So is it named, in the Irish Tripartite. There is a townland, called Magheradrumman, in the parish of Donagh, in Inishowen, and, perhaps, the place here mentioned. See Rev. William Reeves' "*Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry*, A.D. MCCCXCVII.," Additional Notes F., nn. (k, l), pp. 120, 121.

<sup>127</sup> So is it written, in the Latin Tripartite Life.

<sup>128</sup> Such is the relationship, as given, in the Latin Tripartite Life; but, in the Irish version, Coelbad is called the son of Eoghan.

<sup>129</sup> The Irish word, *Eas*, denotes a turbu-

to live in. The event proved the truth of this prediction; for, Comman, son of Algasach, sprung from the race of Coelbhadh, who was at Eas-mac-Eirc,<sup>129</sup> wished to build a house there, but before he had the roof put on, it was broken down, and destroyed, by a young cleric, belonging to the family or church of Domhnach-mor<sup>130</sup> of Maighe-Tochair.<sup>131</sup> But, Aedh,<sup>132</sup> a son to the chief, felt greatly for the indignity, with which the Apostle had been treated, accosted him, and earnestly besought him, to accept a site for the founding of a church, not far from the spot abandoned. There was neither a bank nor a wall, between that field and the aforesaid Achadh-Droman. This gift, St. Patrick gratefully accepted. There he erected Domhnach-mor-Maighe-Tochair,<sup>133</sup> built on a beautifully picturesque site. It commands a fine view of the most extensive plain in Inishowen, the Lough of Strabreagy, the high ridges of Malin and Croagh, Culduff Bay, and far off in the distance, on a clear day, are seen some of the elevated peaks of Scottish mountains. Beside the old church stands a stone cross, more than six feet in height, hewn out of a solid stone block. It is ornamented with numerous scrolls and shamrocks. On each side of it, there is a square pillar, and on three sides belonging to each of these pillars, the figure of a human head is engraved. Besides the head, the figure of a heart, surmounting it, is on that pillar, nearest to the public road. This old monument is thought to be of the eighth century.<sup>134</sup> There, too, he remained for forty days, and he left Mac Cairthin in charge of it.<sup>135</sup> He was distinct, it is said, from the patron saint of Clogher; yet, the Rev. Dr. Lanigan remarks, that there is but one Maccarthen, or Carthen, on Tirechan's list. Ussher<sup>136</sup> had a Life of Maccarthen, Bishop of Clogher, which does not mention, that he had a brother similarly called.<sup>137</sup> Yet, it has been stated, that the Mac Cairthin, already named, was brother to that prelate, as well as his namesake. Too lightly, however, does Dr. Lanigan assume, the good people of that church in Inishowen wished, as he supposes, to claim the honour of its having been governed by so celebrated a prelate, and that the compilers of the Tripartite Life, finding this could not accord with the circumstance of correct biography, strove to introduce here a

lent waterfall, coming over steep rocks, and falling with great force into an abyss. Colgan identifies, by conjecture, the present cataract—for others are similarly named in Ireland—with one descending from the steeps of Sliabh-snechta, or "snowy mountain," and which falls into a little river, running by Domnach-mor muighe-tochair, and into the ocean estuary of Traigh-brege, in Inishowen.

<sup>130</sup> Now the parish of Donagh, and it is in the barony of Inishowen East. It is noted, on the "Ordnance Survey Townland Maps for the County of Donegal," Sheets 4, 10, 11, 19, 20, 21, 30.

<sup>131</sup> This plain lay within the parish, which was also called Townaghglyntachyr, and Donaghclantagh. These denominations are now decompounded, and preserved in common use, partly in Donagh, the parochial name, and partly in Glentogher, otherwise, Carrowmore, an extensive mountainous tract therein. The old name, in Irish, was *Domnac Eilinne-tochair*.

<sup>132</sup> According to the Irish Tripartite Life, he is called the son of Fergus. The Latin Tripartite Life, however, makes him the son of Coelbad.

<sup>133</sup> The place is probably not distinct from Domnachglenne Tochair. "This is now a parish church in Inishowen, and remarkable for the great resort of pilgrims on St. Patrick's Day. Here is still preserved the saint's penitential bed, and many other ancient monuments of that kind, fit objects for the devotion of the pilgrims. The church is near to Eas-mac-eirc, the remarkable cataract of Sliabh Sneachta."—Dr. James M'Parlan's "Statistical Survey of the County of Donegal," pp. 108, 109, A.D. 1802. 8vo.

<sup>134</sup> See, Maghtochair's "Inishowen: its History, Traditions and Antiquities," chap. iv., pp. 23, 24.

<sup>135</sup> The celebrated Father John Colgan, the Irish hagiographer, was a native of this parish, commonly called in his day, Domnach-glinne-tochair. See "Trias Thaumaturga," n. 173, p. 181.

<sup>136</sup> See "Primordia," cap. xvii., p. 856.

<sup>137</sup> See, also, Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii. De S. Macarthenno, Epis. Clochorensi, pp. 738, 739, where a fragment of St. Maccarthen's ancient Life is introduced.

<sup>138</sup> While Colgan distinguishes two saints,



second Maccarthen,<sup>138</sup> as the well-known historic prelate,<sup>139</sup> thus named, was most probably too young to have been a bishop, at the period we are now engaged considering.<sup>140</sup> While St. Patrick was in that place, a certain bishop came to him, and this ecclesiastic belonged to the race of Corcu Theimne. He was attached to the little church of Toch,<sup>141</sup> supposed to be Cill Tog,<sup>142</sup> of Ceara,<sup>143</sup> or Carra district,<sup>144</sup> in the present county of Mayo. This district is now represented, by the modern barony of Cara.<sup>145</sup> Next, Patrick proceeded from Domhnach-mor-Maighe-Tochair, until he came to the limits of the Bredach, which is a small river in Inishowen, and which falls into Lough Foyle, at Maghbile.<sup>146</sup> There he met three Deachans,<sup>147</sup> or Deacons, the sons of Patrick's sister, in the country of Ailell, son of Eoghan. He ordained Oengus, or Ænguss,<sup>148</sup> the son of Ailell, in that place. He celebrated or remained there on a Sunday, and, therefore, it is thought, that it got the name of Domhnach-Bile, now Merville.<sup>149</sup>

When Patrick was in the territory of Enda,<sup>150</sup> at Ailech-Airtich,<sup>151</sup> Enda came to him. "Make to me a grant of this place," said Patrick. "As if we had no clerics of our own," said Enda. On the morrow, Enda came, and brought his son, Echu Caech,<sup>152</sup> or "Echu the blind," with him. Patrick

so called, and the sons of Carthenn; he, also, remarks, that there are two distinct festivals, referring to this name—one of these occurring on the 24th of March, and the other on the 15th of August. He inclines to the opinion, that the patron of Domnach-mor Muige-tochuir, whose proper name does not seem to be known, was venerated on the 24th of March; while, the other, known as Aidus, and Bishop of Clogher, had his festival, on the 15th of August.

<sup>139</sup> St. Maccarthen, Bishop of Clogher, died about A.D. 506.

<sup>140</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. ii., n. 14, p. 264.

<sup>141</sup> It was in the region of Temenrigi i Ceru, and, as we are told, towards the setting of the sun.

<sup>142</sup> This church has not been identified.

<sup>143</sup> A considerable amount of information, regarding this territory, will be found in John O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," at pp. 15, 16, 149 to 159, 184, *et seq.*, 204, 205, 286, *et seq.*, and Addenda, *passim*.

<sup>144</sup> See the "Book of Armagh," fol. 15, as quoted, in Petrie's "History of Tara Hill," in "Transactions of the Royal Irish Academy," vol. xviii., p. 47.

<sup>145</sup> See Miss Cusack's "Life of St. Patrick," p. 419, n. 7.

<sup>146</sup> The town of Merville, is in the parish of Lower Merville, in the barony of Inishowen East, and it is shown on the "Ordinance Survey Townland Maps for the County of Donegal," Sheets 21, 22.

<sup>147</sup> While, in Harris' Ware, St. Finian is made to be the founder of this church, in the sixth century; more correctly has Archdall, left St. Patrick, as the founder—although he is not warranted, in making him erect a

monastery, at this place. See vol. ii., "Bishops of Ireland," chap. xxxviii., p. 265, and "Monasticon Hibernicum," p. 103. The latter statement has been followed in Dr. James M'Parlan's "Statistical Survey of the County of Donegal," pp. 116, 117, 118.

<sup>148</sup> According to Colgan, he was venerated, on the 18th of February, at Drum Bearta, where there was an ancient chapel, near the castle, belonging to the noble family of the O'Dogherties.

<sup>149</sup> That this was not a proper name, but rather the name of their Order, appears from the adjunct, in the Latin Tripartite, "sive Diaconos."

<sup>150</sup> The Cineal Eanna, or the race of Eanna, is said to have been in Tirconnell, and between the two arms of the sea, Lough Foyle and Lough Swilly. See Colgan's "Acta Sanctorum Hiberniæ," xix. Februararii. De S. Baitheno Episcopo, n. 14, p. 370. Yet, this does not seem to have been the place alluded to, but rather Crich Enna Artech, "in Connacia," and to the north of Cruachan Aigle, where Domnal was Bishop of Aleach-mor. See "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. xviii., xix., p. 131.

<sup>151</sup> Here, as Colgan remarks, the author of the Tripartite Life inverts the order of narrative, by relating the actions of the Maccarthen already mentioned, which must have taken place, at a time, when, before or after this Inishowen visit, he had been in Connaught. The Irish Tripartite states, Ailech Airtich was in Sonnacht.

<sup>152</sup> So is he called, in the Irish Tripartite. In the Latin version, he is named "*Eochacium*, sive *Eochanum*, cognomento *Luscum*, qui quiescit in *Inbher*." Colgan thinks, if he were numbered among the saints, he may have been the Eochadius, surnamed Úsneach

had turned off to pray, and his people to baptize, to confer orders, and to propagate the Faith. The two Maccairthinns were there, at the time; namely, he who was venerated at Clochar, now Clogher, in the county of Tyrone, and he who was at Domhnach-mor-Maighe-Tochair. "Confer ye the degree of bishop upon my son," said Enda. "Let Patrick be consulted," said Patrick's champion, Maccairthinn of Clochar. "It is our duty," said the other; "I will confer the order." To this course, moreover, Maccairthenn of Clogher agreed. When St. Patrick heard of their proceeding on returning, he said, "You have conferred the episcopal order, in my absence, on the son of the Wolf; there shall be strife in the church of the one Maccairthenn for ever, and there shall be poverty in the church of the other." This prediction was fulfilled; for, afterwards, there was strife at Clochar; while there was poverty at the church of Domhnach-mor-Maighe-Tochair. St. Patrick likewise said: "Two persons shall profane the relics of that son, upon whom the degree was conferred, and that, too, after murder had been committed, by two robbers, who shall haunt the place. One hundred and twenty years must elapse, before a son of light<sup>153</sup>—born in southern parts—shall re-consecrate his church, and it shall be restored to me again." The whole of this prophecy was fulfilled. The first place, where his relics were deposited, was a high and beautiful spot; but, they were carried thence, after a short time, to a lower place. That first locality, where his relics were preserved, after some time was deserted; while, robbers and murderers were accustomed to dwell in it, and this was attributed to St. Patrick's imprecation. And, accordingly, his church was ceded to Ciaran Mac-an-tsaír,<sup>154</sup> but it was restored to Patrick again. As Patrick was in Tir-Enda Airtech, at Talach-liag,<sup>155</sup> in Leiter,<sup>156</sup> he struck wattles in the ground, with the intention of building a church there. But, these afterwards became a bush, or tree, from which leaves and branches sprouted. There happened to be three clerics there, in his company, of the same name, and he also made them equal in dignity, having consecrated them as bishops. The first of these was Domnaldus,<sup>157</sup> son to Crimthann, of

the Hill of Usuey, in Meath, where his father had a property, and whose feast was celebrated, at the 1st of January. But, this conjecture is evidently destroyed, by the statement, that his remains were at Inbher, and there are many places so called, in Ireland. This Echu, the son of Enda, was afterwards known as Bishop Echan, according to the Irish Tripartite Life.

<sup>153</sup> Allusion is here made to St. Kieran, patron of Clonmacnoise, whose feast is held on the 9th of September. Colgan remarks, that the present allusion has no reference to his birth, as this event took place, about A.D. 515; but, it rather means, that one hundred and twenty years after the prophecy, the place in question, was to become the property of St. Kieran's successors.

<sup>154</sup> Or "son of the artificer," a title by which St. Kieran of Clonmacnoise was so frequently designated.

<sup>155</sup> So is this place written, in the Irish Tripartite Life; it is Tulach-liag, in the Latin version.

<sup>156</sup> These localities have not been ascertained. The word Leiter, which enters so largely into the composition of Irish topographical names, is generally understood, in Connaught, to signify "a watery hill-side;"

in Cormac's "Glossary," it is rendered, *leth tirim agus leth fluich*, or "half dry and half wet," p. 105. Edited by Whitley Stokes, LL.D.

<sup>157</sup> Colgan remarks, that the Irish proper name Domnall corresponds with Daniel, and that there is a British saint of the latter name, who is alluded to, by John Bale, in "Scriptorum Illustrium Majoris Britanniae," cent. i., cap. lix. He lived A.D. 516, and his feast was held on the 1st of December, according to the "Martyrologium Anglicanum." Giraldus Cambrensis makes him Bishop, at the place, subsequently known as Bangor, in North Wales. See "Itinerarium Cambrie," lib. ii., cap. 6. In an Irish Life of St. Kieran of Clonmacnoise, we are told, that a priest, named Daniel, and a Briton by race, presented Inis Ainigin, to God, and to St. Kieran. Thence, Colgan infers, that Daniel was in Ireland, about the time of St. Patrick—but, indeed, this inference is very questionable. Again, it is noticeable, that the church of Ailech mor belonged by some right, to the monks of St. Kieran. But, an objection may be raised, that the first Domnaldus' father's name was Crimthann, a form which seems rather to have been used by the Irish, than by the

Ailech-Airtich, regarding whom we have already spoken; the second was Domnaldus, son to Colgne, of Tulach-liag;<sup>158</sup> while, the third was Domnaldus, of Cuil-chonalta.<sup>159</sup> As if relating a second trip, the Latin Tripartite Life declares, that at the north of Lough Foyle, St. Patrick crossed the strait from Inishowen, and then proceeded towards Dun-Cruthen.<sup>160</sup> The situation of this place has not been clearly determined. Colgan threw out a conjecture,<sup>161</sup> that Dun-cruthen was the same as the present Dunboe,<sup>162</sup> in the district of Machare.<sup>163</sup> However, it is probable, that Duncruthen was situated elsewhere.<sup>164</sup> If not in, it was not far from, a district, called Ken-nacta,<sup>165</sup> now the barony of Kenaght, in Londonderry. Here, he erected a church, placing over it a bishop, called Beatus, and by his merits well deserving this name.<sup>166</sup> The Tripartite Latin Life represents him, as the intimate friend of a holy man, named Eugenius.<sup>167</sup> In the territory of Ken-nacta, he remained for seven Sundays, and he laid the foundations of seven churches, consecrated to the Lord.<sup>168</sup> One of these was Domnach-Airthir-Arda,<sup>169</sup> now bearing the local designation of Tamlaght.<sup>170</sup> Another church was called Domnach-Bregh-Muige,<sup>171</sup> and adjoining it was the miraculous well, known as Tiopra-Phadruic, or "Patrick's Well." While he was in this part of the country, a noble, named Sedna,<sup>172</sup> came to Patrick, and listened most attentively to his instructions. At this time, Setna's wife bore in her womb one, who was afterwards destined to become a child of light. The noble, his wife, and whole family, embraced the faith. When the son was

Britons. The same objection may be taken probably to the second-named, and whose father is called Colgne. However, it lies not against the third Domnaldus, whose father's name is not given. Our Irish Martyrologists note the feast of a St. Domnall, at the 26th of April. Nothing can be pronounced, with certainty, regarding these holy bishops, named in the text. See "Trias Thaumaturga," n. 55, p. 175.

<sup>158</sup> In ancient Ceara, there were three townlands, named Tulach; and, probably, one of these is here meant. One was called, Tulach Spelain, or "Spellan's Hill." This is now known as Cnoc Spelain, which rises to a considerable height, between the village of Balla and Slieve Carna, in the barony of Carra, county of Mayo. See John O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," pp. 156, 157, and 196, 197, with n. (i.)

<sup>159</sup> This place has not been identified.

<sup>160</sup> It signifies "the fort of the Cruithneans," who, in the time of St. Patrick, had settlements in northern Ulster.

<sup>161</sup> He has been followed by Archdall. See "Monasticon Hibernicum," p. 91.

<sup>162</sup> It is now a parish, in the diocese of Derry, and situated near the ocean. It is in the barony of Coleraine, and may be seen, described on the "Ordnance Survey Townland Maps for the County of Londonderry," Sheets 2, 3, 6, 7.

<sup>163</sup> Many places, bearing this name—*máclaíne* meaning "a field," or "a plain"—are found in different parts of Ireland.

<sup>164</sup> See Rev. Mr. Sampson's excellent work, "Statistical Survey of the County of Londonderry," p. 487.

<sup>165</sup> In early times, this territory belonged to the O'Conors of Glean Geimhan, of the race of Cian, son to Oilioll Olum, King of Munster, in the third century. A short time, before the English invasion, they were dispossessed by the O'Cathains or O'Kanes, of the race of Eoghan. See "The Topographical Poems of John O'Dubhagáin and Giolla na Naomh O'Huidhrin," edited by Dr. O'Donovan, p. xvi., n. 69.

<sup>166</sup> Among several persons, bearing the name of Beoadh or Beoan, Colgan has endeavoured to discover who this Beatus was. Yet, he could not come to any decision.

<sup>167</sup> Very probably, this was intended for Eugenius, Bishop of Ardstrath, or Ardstraw, who lived in Tyrone, about the sixth century, and whose feast occurs, on the 23rd of August. If so, Beatus was not a contemporary, with St. Patrick.

<sup>168</sup> The Latin Tripartite then adds here, "quas proinde Dominicas appellavit."

<sup>169</sup> Now Tamlacht-Ard, or Magilligan, so called, because it was within the bounds of Airthir-Arda, or "the Eastern Heights," which rise in the extreme north-western parts of Londonderry County.

<sup>170</sup> This townland, in Magilligan Parish, barony of Keenaght, is shown, on the "Ordnance Survey Townland Maps for the County of Londonderry," Sheets 5, 6.

<sup>171</sup> Colgan only informs us, that this place was in the territory of Kiennact. See "Trias Thaumaturga," Index Topographicus, p. 708.

<sup>172</sup> He is said to have been son to Trena, and grandson to Tigernach.

<sup>173</sup> This saint, whose feast is held on the



born, he was delivered to St. Patrick for baptism. He also obtained the holy Apostle's blessing, and he was adopted as a spiritual son, to be instructed in piety and sacred learning. Afterwards, he was known as Kienanus,<sup>173</sup> Bishop of Damliag, or Duleek.<sup>174</sup> While there, St. Patrick foretold the future birth and holiness of St. Cannech,<sup>175</sup> and he was announced to that people, as the common patron of their region of Kiennacht.

During his progress, while founding many churches, St. Patrick came to the bounds of Lei, or Lea,<sup>176</sup> which was on the western<sup>177</sup> banks of the Bann,<sup>178</sup> where the fishermen were only able then to take fish, during the night-time. The potent servant of God ordered them, however, to set down their nets, in the daytime, when they captured a great number of fish. Thenceforward, by day and night, the fisheries of the Bann were found to be ever productive, and the fishermen thankfully preserved their steady sources of gain.<sup>179</sup>

## CHAPTER XV.

ST. PATRICK VISITS THE TERRITORIES OF DALRIADA AND OF DALERADIA—HE PREACHES IN DALRIEDA—HE FOUNDS CHURCHES THERE AND IN DALARADIA—HIS MISSION NEAR LOUGH NEAGH, AT HY TUIRTRE, AND AT IMCHLAIR.

The territories of Dal-Riada,<sup>1</sup> in the northern part of Ulster, and of Dal-Araidhe,<sup>2</sup> in the eastern portion, were the next districts visited, by our indefatigable Apostle. These were two chief divisions of ancient Ulster. The

24th of November, was the eleventh in descent from Oilill Olum.

<sup>174</sup> It is curious, that the territory in Meath, where Duleek is situated, was also called Kienachta. See "Acts of Archbishop Cotton in his Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII." Edited by Rev. Dr. William Reeves. Additional Notes, F, n. (e), p. 124.

<sup>175</sup> His feast occurs, on the 11th of October.

<sup>176</sup> The Latin Tripartite Life states "venit in Leæorum fines." In the "Leabhar na g-Ceart, or Book of Rights," the people of this district are called "Fir Li of the Lake," and they are also designated "Fir Li of the Bann." According to the "Book of Lecan," their district extended from Bir to Camus; and the O'Clerys' Irish Calendar, at the 9th of January, places Aghadowey, in Magh Li. See Dr. O'Donovan's n. (m), p. 123, and pp. 134, 135.

<sup>177</sup> In the time of St. Patrick, these people of Lei, or Li, were living on the west side of the Bann; although the Latin Tripartite Life has them, "ad Orientalem ejus ripam adjacentes." The Irish version agrees. Here, we have another proof of the comparatively modern character of these documents. Sliabh Callainn, now Slieve Gallion, was in ancient Li, and it is still on the west side of the River Bann. But, when the O' Cathains increased in power, the people of Li were driven across the Bann, and these were unquestionably on the east side of it, at the period of the English invasion. See *ibid.*, n. (m.)

<sup>178</sup> Harris, without any warrant, states, that St. Patrick crossed the Bann, at Coleraine. See Harris' Ware, vol. i., "Archbishops of Armagh," p. 19. For this mission, he was not obliged to cross that river.

<sup>179</sup> See Colgan's "Trias Thaumaturga," Tertia Vita S. Patricii, cap. lviii., p. 25, and n. 51, p. 32; Quarta Vita S. Patricii, cap. lxxi., p. 44, and nn. 47, 48, p. 49; Sexta Vita S. Patricii, cap. lxxxiv., lxxxv., pp. 84, 85, and nn. 91, 92, 93, p. 112, cap. lxxxix., p. 85, n. 99, p. 113, cap. xcvi., p. 87, cap. cxxiii., pp. 92, 93; Septima Vita S. Patricii, lib. ii., cap. cviii., cix., cx., cxii., cxiii., cxiv., cxv., cxvi., cxvii., cxviii., cxix., cxx., cxxi., cxxii., cxxiii., cxxiv., cxxv., cxxvi., cxxvii., pp. 143 to 146, and nn. 155 to 192, pp. 180 to 182. Also Miss Cusack's "Life of St. Patrick," pp. 433 to 439, with the corresponding notes.

CHAPTER XV.—<sup>1</sup> This territory represented the district, ranging from the present village of Glynn—formerly called Glenfinneaght—about 30 Irish miles from the mouth of the Bush River. That valley, in which the old church of Glynn is situated, formed part of the southern boundary of Dalriada territory. Randal, Earl of Antrim, who died in or before 1639, gave this information to Archbishop Ussher, and as confirmation of the statement, he gave the following Irish distich:—

O bhuair d'a neigro ealta  
So choir Gleanna Finneadta,

regal seat of the province was at Emania, about one and a-half English miles west of Armagh. It is still designated, by that remarkable enclosure, called

Ἀγίον Ὀὐλ Ῥιάδα νὰ ῖεανν  
ῖοῦβε ἱρ εὐλὰχ ῖαν ῖεανν.

It is thus rendered into English, by John O'Donovan:—

"From the Buaish, which flocks fly over,  
Unto the cross of Glenfinneaght,  
Extends Dalriada of sub-divisions,  
As all who know the land can tell."

—See the "Dublin Penny Journal," vol. i., No. 46, p. 362. The parish of Glynn is in the barony of Lower Belfast, and it is described on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 40, 41, 46, 47. The townland proper is on Sheet 40. It lies along the west shore of Larne Lough. Thus, the territory seems to have taken in, nearly the whole northern and eastern coast of the present county of Antrim, including the baronies of Upper and Lower Glenarm, and of Cary, with portions of Lower Dunluce and Lower Belfast Baronies. Dalriada was included in two well-known divisions. The first of these was the Route, containing nine *Tuoghs* or districts. 1. *The Tough between the Bande and the Boys*, or between the River Bann on the west, and the River Bush on the east, comprised the parishes of Coleraine, Ballyaghran, Ballywillen, Ballyrashane, Dunluce and Kildollagh; the part lying near the Bann was formerly called Moy Elle. 2. *The Tough of Dunseverick and Ballenatoy* was separated from the last by the Bush, and it contained Dunseverick and Ballintoy parishes, with that part of Billy parish, which lies within Cary barony. 3. *The Tough of Ballelagh*, containing the parish of Derrykeighan, and that part of Billy parish, which is in the barony of Lower Dunluce. Various allusions to the local history are found, in an elegant Poem, with engravings, intitled, "Dunluce Castle," in Four Books, by Edward Quillinan. It was privately printed, and it appeared, in a 4to shape, A.D. 1814. 4. *The Tough of Loughgill* is so called from the parish of Loughgill, which forms the chief part of it. 5. *The Tough of Balle-money and Dromart* was so called from the parish of Ballymoney and the townland Drumard therein, and it included the parishes of Ballymoney and Kilraghts. 6. *The Tough of Killoconway*, seemingly derived from *Coil us g-Connmuis*, or "O'Conway's wood," now forms the name for Kilconway barony, of which the *Tough* was a part; but, originally, the name belonged to the western part of Finvoy parish, where there is a large earthen enclosure in Finvoy glebe, formerly called Kilconway Fort. 7. *The Tough of Killioguin*, now known as the denomination of Killyquin, is the name of an estate, consisting of thirteen

townlands, in the western part of Rasharkin parish. The original name was *Coill uí Cuin*, or "the wood of O'Conn"—the modern title O'Quinn—and it seems to have included Rasharkin parish, with the four towns of Craigs. 8. *The Tough of Killiomorrie* is so called, from *Coill uí mhurrae*, *adraig*, or "O'Murray's," and it lies around the village of Dunloy, in the eastern part of Finvoy parish. 9. *The Tough of Magheredunagh* received its name from *Macáine*, "a plain," and *Ὀυν Εαδοαδ*, "Dunaghy," the parish of which it chiefly consisted. The second division of Dalriada was known as the Glynnnes, and these were classed under seven *Tuoghs*. 1. *The Tough of Munerie* was about co-extensive with the parish of Ramoan and the Grange of Drumtullagh. 2. *The Cynamond* (minor territory) of *Armoj* and *Raghlins* comprised the parish of Armoj and Rathlin Island. 3. *The Tough of Cary* was synonymous with Culfeghrin parish, and the barony, which took its name therefrom, comprehends much more than the original territory. 4. *The Tough of Glunmiconogh* is perhaps a corruption of *ḡleann meadonad*, which expresses in English "the middle glens." In the "Act of Settlement and Explanation," the name is written Glendonaghie, which seems to be intended for Glendun. This forms the commencement of Lower Glenarm barony, and it consists on the north of the Granges of Inispollan and of Layd, and on the south of Layd parish. 5. *The Tough of the Largie* is so called from the Irish *leárga*, "the hill-slopes," and it bears this expressive denomination still, for that part of Ardclinis, which lies between Nappan and Lemnalary. 6. *The Tough of the Parke* was so called from Glenarm demense, and it included Tickmacrevan, Templeoughter and Solar parishes. 7. *The Tough of the Larne* comprised the parishes of Carncastle, Killyglan, Kilwaughter, and Larne. The most celebrated of those Glynnnes are Glenshesk, Glendun, Glencorp, Glanaan, Glenballymon, Glenariff, Glencloy and Glenarm. See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix FF. Dalriada, pp. 318 to 334.

<sup>2</sup> This territory is said to have derived its name from Fiacha Araidhe, a king of Ulster, who reigned ten years at Emania, and who flourished A.D. 236, according to Tigernach's Annals. Hence came the denomination *Ὀὐλ*, "posterity," and *Ἀραδὲ*, the proper name of the king. Dalaradia lay southwards from Dalriada territory. The boundaries between both territories are now undistinguishable, on the east and west; but, towards the middle, the River Ravel—which rises in the southern part of Dalriada, by two streams, one of which is called the

the Navan Fort,<sup>3</sup> which takes in a very large area of ground.<sup>4</sup> Ancient Ulster was nearly of the same extent, as the modern province, although its ancient boundaries have been subjected to considerable changes.<sup>5</sup> It is stated, that St. Patrick proceeded to Rori,<sup>6</sup> perhaps intended to designate the Clanna Roory, or the Sons of Rury, which was an epithet, applied to the most distinguished families of Ulster.<sup>7</sup> These boast a descent from the race of Ir, son of Milesius, in which line appeared Rudhraidhe Mor, who is said to have been King of Ireland, A.M. 3850. While his story is unknown, and his date uncertain, there must be some reality in his name, because it has been transmitted to so many distinctive tribes, and because from him, several northern localities have derived their names.

Towards the northern part of Dal-rieda, St. Patrick came to Carn-Setna,<sup>8</sup> or Carn-Sedna, where he met the king of this region, who was named Darius.<sup>9</sup>

Dungonnell River, and another the Ravel—was regarded as the true boundary. The Dungonnell River has its source, from a small basin, called Lough Eyish, in the townland of Cloughcor, at the edge of Ardclinis parish. The Ravel River, a northern branch, rises in a small lake, called Aganna-munican, on Slievane mountain in the parish of Dunaghy, and flowing through Glenravel, it joins the other branch, at Deshcart burying-ground. That the Dungonnell River, although latterly it has lost the name, was considered the true source, appears from the fact, that it divides the barony of Kilconway, in Dalriada, from Lower Antrim barony in Dalaradia. The two branches, united at Deshcart, then receive the name of the Clough Water, and flowing in a south-west course, this latter continues to separate both ancient territories, lying north and south, until it flows into the Main Water, at a place, called Glary Ford. Flowing southwards, the Main Water continues to be the boundary, until it reaches the village of Cullybacky. Roderick O'Flaherty extends Dalaradia from Newry, to Slieve Mis and Linnduachaill, or Magheralinn. See "Ogygia," pars. iii., cap. xviii., p. 190. This, however, seems to have reference, rather to the descendants of Fiacha Araidhe, than to the country which they occupied. Strictly speaking, the name Dalaradia, as a territorial designation, was applied only to the northern portion of this extensive tract. Thus, the Bishop of Connor was designated as the Bishop of Dalaradia, which shows, that the old territory and the diocese were co-terminated; while, the Bishop of Down was called, also, the Bishop of Uladh. A very interesting account of Dalaradia, and of its history, will be found in the learned work quoted, in the preceding note. See *ibid.* Appendix GG. Dalaradia, pp. 334 to 348.

<sup>3</sup> It is situated, in the parish of Eglis, and barony of Armagh. It is shown, on the "Ordnance Survey Townland Maps for the County of Armagh," Sheet 12.

<sup>4</sup> Here reigned a long succession of native princes, whose sway extended over the

province; and, here, from time to time, assembled those warriors of the North, whose valiant deeds are subjects, for the most ancient bardic poetry of the Irish.

<sup>5</sup> Thus, Louth, which now belongs to Leinster, was part of it; while Cavan, which is now reckoned in the province of Ulster, was considered formerly to be portion of Connaught. See in the *Ulster Observer*, of September 29th, 1864, the report of a learned Lecture, in Downpatrick, by the Rev. William Reeves, D.D.

<sup>6</sup> It seems, that *Do rori* is the reading, in the Irish Tripartite MS.; the commentator on Miss Cusack's Life of St. Patrick thinks it is probably corrupt, and that it includes some wrong form of the name for the reigning King of Dal-Riada. He appears to have been present, on the occasion of finding the child, as afterwards mentioned. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix T, p. 247.

<sup>7</sup> From this stock came, at various periods, certain chiefs, or founders of families, whose names are stereotyped in denominations of Ulster. Thus Eoch-Cobha, from whom the extensive baronies of Iveagh derived their names of Ui-Eathach, and Magh-Cobha, belonged to this race. Fagartach, from whom the barony of Kinalarty derived its name of Cinel Fagartach, or the race of Fagartach, was of this stock; and the ancient families of Magen, Macartan, O'Lavery, O'Garvey, Wards, and others of lesser note, trace their descent from him. See the Report of a learned Lecture, in Downpatrick, by the Rev. William Reeves, D.D., in the *Ulster Observer* of September 29th, 1864.

<sup>8</sup> This place has not been identified. There are many local names, in the county of Antrim, compounded with this word. Among these, there is a Carnside, in the parish of Billy, and barony of Cary, shown on the "Ordnance Survey Townland Maps for the County of Antrim," Sheet 3. This, from the text description, is likely enough to have been the locality.

<sup>9</sup> Of this potentate, we find no notice in our Irish Annals, unless he happens to be



This dynast happened to be engaged on an itinerary through Dalriada, and at the place already mentioned, a most extraordinary adventure befell him. There, he heard the screams of an infant, and these seemed to come from out of the ground. That cairn was demolished, and the sepulchre was opened. Then, a smell, as if that of wine, arose around them, and it appeared to come from the sepulchre. There, too, was seen a living child, with a dead mother. This woman had died of ague. She had been brought from across the sea to Errinn, and the child was born after her death, and burial. Seven days, it is said to have lived, in the *tumulus*. "That is bad,"<sup>10</sup> said the king. "That shall be his name, Olcan,"<sup>11</sup> said a Druid. Patrick afterwards baptized the child; and, he became, in course of time, Bishop Olcan, of the community of Airthir-Maighe,<sup>12</sup> or Armoys,<sup>13</sup> which means "the eastern plain," in the district of Dal-Riada.

From Erc<sup>14</sup> and Olchu,<sup>15</sup> the two sons of Eochaidh Muinreamhar,<sup>16</sup> the Irish and Scotch Dal-Riada are descended.<sup>17</sup> St. Patrick received welcome in their Irish territory,<sup>18</sup> from Erc's twelve sons.<sup>19</sup> Then, one of these, a junior, and designated Fergus Mor<sup>20</sup> Mac Erca, complained to the saint, that

that Daire—son to Olchu, and grandson to Eochaidh Muinreamhar—who occupied, with his other brothers, Murbolg, now Murlough Bay, in the parish of Culfeightrin, on the north-eastern part of the coast of Antrim.

<sup>10</sup> The original "olc," in Irish, has this meaning, "evil." Olcan is a diminutive of "olc."

<sup>11</sup> The feast of St. Olcan, or Bolcan, has been assigned to the 20th of February.

<sup>12</sup> In the county of Antrim. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," p. 80, n. (t), and Appendix Z, pp. 287, 288.

<sup>13</sup> In the townland of Kilcroagh, at the southern extremity of this parish, an "Ancient Burying-Ground" is marked on the "Ordnance Survey Townland Maps for the County of Antrim," Sheet 13. There is a small Cashel, marked, also, "old burying-ground," in the townland of Knockans, on the same Sheet; yet, this is not locally known to have been a place for interments.

<sup>14</sup> From Erc the Dal-Riada of Alba, or Scotland, descended. He had twelve sons, and of these six, named Loarn Mor (great), Loarn Beg (little), Mac Nisi Mor, Mac Nisi Beg, Fergus Mor and Fergus Beg, conquered the sovereignty of Alba. The other six sons, Mac Decill (or Degil), Aongus, whose seed was in Albania, Eunna, Breasal, Fiachra, and Dubhthach, remained in Errinn. According to other accounts, Erc had another son, called Muirheadhach Bolg; but, Duald Mac Firbis thinks, that those accounts were not true.

<sup>15</sup> From Olchu the Dal-Riada of Ulster, from whom the Ruta is named, descend. He had eleven sons, occupying Murbolg in Dal-Riada, and these are named, Muirheadhach Bolg, Aodh, Daire, Aongus, Tuathal, Anblomait, Eochaidh, Seudna, Brian, Oiniu, and Cormac.

<sup>16</sup> Eochaidh Muinreamhar was son of

Aongus, son to Fergus Aulaidh or Uaille, son of Fiachaidh Tathmail, or Taithmil, son to Fedhlimidh Lamhdoid, son of Cinge, son to Guaire, son of Cionaoth, or Cinde, son of Cairbre Rioghfhota, from whom the Dal-Riada descend. His mother Saraid, daughter to Conn, was married to Conary II., King of Ireland, and besides him, the parents had two other sons, called respectively, Cairbre Bascain, and Cairbre Musc. Now, Cairbre Rioghfhota, or Carbry the long-armed, avenged his father, who was killed A.D. 220, by slaying his murderer Nemed, A.D. 237, in the battle of Cinfhebrat. Conary II's brother-in-law, Art Aen-fir, succeeded him as sovereign, and had under his care the three Cairbres. The son of Art-Aen-fir, Cormac O'Conn, obtained several victories over the Ulidians and the Albanians, and after a reign over Ireland of forty years, he died A.D. 266. Probably, during this time, Cairbre Riada and his adherents obtained a footing, in those parts of Errinn and of Albany, which afterwards bore his name.

<sup>17</sup> Venerable Bede inaccurately connects the supposed and only temporary migration of the Scots, under Cairbre Riada, "qui duce Reuda de Hibernia progressi," with the permanent settlement of Fergus Mor Mac Erca, in Scotland. See "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i. Also, Charles O'Conor's "Ogygia Vindicated," pp. 162, 163, note and p. 175, as also his "Dissertations on the History of Ireland;" Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix FF, pp. 319 to 321; and O'Flaherty's "Ogygia," pars. iii., cap. lxiii., pp. 321 to 323.

<sup>18</sup> The Irish Tripartite's arrangement seems to refer it, according to the order of narrative, to Dal-riada; while the Latin Tripartite appears to place it in Dal-aradia.

<sup>19</sup> By Jocelyn, we are told, that these twelve brethren, who lived in Dalradia, and

he had been unjustly excluded, from his share of the inheritance. He asked Patrick's intervention, that he might obtain it,<sup>21</sup> and the holy Apostle was successful, in the advocacy he assumed. Grateful for this, Fergus presented him with the part, in which Airthir-Maighe was situated.<sup>22</sup> But, as the disinterested missionary did not desire any gift for worldly purposes, Patrick presented to Bishop Olcan, what had been obtained, so that he might there begin an ecclesiastical foundation. Patrick then said to Fergus, "Though thy esteem with thy brothers is not great to-day; yet, it is thee and thy descendants that shall be chiefs, and the distributors of power. The kings of this land, and of Fortren, shall be from thee for ever." This prediction was fulfilled in Aedan Mac Gabhrain, who possessed Alba<sup>23</sup> by force of arms.

Mac Nisse—whose name is Latinized Macnessius—of Condere, now Connor, read his psalms with Patrick. Here, there is a portion of the Irish Tripartite missing; but, the Latin version relates, that Macnessius committed a dishonourable crime, which justly excited the holy Apostle's indignation. This was punished, and at a place, called Carn-lamha, or the "grave of the hand," that member having dropped from his body.<sup>24</sup> We may well regard the whole of this account as being simply legendary. The fall and punishment of Macnessius are said to have urged him to repentance, and, afterwards, he lived a most saintly life. Miracles attested his merits, in the sight of God, and his days were ended in beatitude.

The indefatigable Patriarch of Ireland left many cells and establishments, in the territory of Dal-Riada.<sup>25</sup> He founded Fothrat<sup>26</sup> or Fothraidh<sup>27</sup> church, and left two of his people in it, namely, the Presbyter Cathbadh,<sup>28</sup> and the monk Dimman.<sup>29</sup> This was in the territory of Éngus' race, so called, probably from Aongus, father of Eochaidh Muinreamhar. He also founded Rath-Mudhain,<sup>30</sup> now Ramoan,<sup>31</sup> the name of a parish so called, in the north

whose father Erc had lately died, appointed a meeting for the division of their respective patrimonial portions.

<sup>20</sup> Fergus Mor was King of Dal-Riada, and grandson to Eochaidh Muinreamhar, Monarch of Ireland. In A.D. 503, he and his brothers conquered the greater part of Alba, and founded there the Kingdom of Scotland. He died in 529.

<sup>21</sup> According to the Irish Tripartite Life, Fergus said to St. Patrick, "If I am preferred before my brothers, in the division of our land, I shall offer some to you."

<sup>22</sup> Jocelyn thus relates it: This young nobleman, bestowed one half of his estate upon St. Olcan, who erected an episcopal See, in a place called Dercan. There the holy bishop lived holily and justly.

<sup>23</sup> His posterity, remarks Jocelyn, reigned in Albania, which they had conquered, to the twelfth century. See "Sexta Vita S. Patricii," cap. cxxxvii., p. 95, and nn. 143, 144.

<sup>24</sup> Such notion of retribution was probably borrowed from Job xxxi. 22, and it was a very general one among the Irish. Thus, the Latin Tripartite has it: "Ecce res mira! manus MacNessii extemplo abscissa in terram cadit."

<sup>25</sup> Now known as *Ruta*, or the Route, in the north of the county of Antrim. See Rev. Dr. Reeves' "Ecclesiastical Antiqui-

ties of Down, Connor and Dromore," Appendix FF. Dalriada, p. 318.

<sup>26</sup> According to the Latin Tripartite Life. The modern name of this church is now unknown.

<sup>27</sup> It is so called, in the Irish Tripartite Life.

<sup>28</sup> Colgan suspects, that from him Loch Cathbad, in the adjoining territory of Daladrada, was called. However, no certain identification of this saint has been attempted, among the holy men, so named in our Calendars; although a suspicion is entertained, he may be the Cathub, son of Fergus, and of Achadh-Cinn, or Achadhnacill, venerated at the 6th of April, and, who died A.D. 554, it is said, at the age of 150 years. Here, Archdall, on the strength of Colgan's conjecture, has a church built by St. Patrick, at Achadhnacill, a place which is not mentioned, in any of our Irish Apostle's Lives. See "Monasticon Hibernicum," pp. 1, 2.

<sup>29</sup> Among the many saints, bearing this name, Colgan thinks it likely, he was either Diman, Confessor, venerated on the 3rd of November, or Diman, Presbyter, whose feast falls on the 27th of June.

<sup>30</sup> St. Ereclacius was venerated here, on the 3rd of March. See Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (r), p. 79.

of Antrim County, and he left Presbyter Erclach in it. He placed, likewise, Bishop Nem,<sup>32</sup> at Tulach,<sup>33</sup> or Telach-Ceniul-Aenghusa,<sup>34</sup> which is thought to be possibly the Grange of Drumtullagh,<sup>35</sup> adjoining Ramoan, in the county of Antrim, and having an ancient burying-ground, called Kilmoyle.<sup>36</sup> The Dacheninndan,<sup>37</sup> or rather, the two Connennans,<sup>38</sup> his disciples,<sup>39</sup> had been left in Domhnach Cainri,<sup>40</sup> or Domnach Coinri,<sup>41</sup> in Cothraighe. This latter district is represented by the modern barony of Cary, in the north of Antrim. On the townland of Big House,<sup>42</sup> in the parish of Cuilfeightran, are the foundations of an ancient church, measuring 24½ feet, by 10 feet 9 inches, and called Drumnakill, or Drumnakeel,<sup>43</sup> which may be the place already mentioned. Enan<sup>44</sup> was left in Drui-Indich,<sup>45</sup> now probably Killeena,<sup>46</sup> where there was a burial-ground,<sup>47</sup> long since disused,<sup>48</sup> in the townland of Drumeeny,<sup>49</sup> parish of Ramoan. Besides the foregoing, a Bishop Fiachra,<sup>50</sup>

<sup>31</sup> See the "Ordnance Survey Townland Maps for the County of Antrim," Sheet 8. There, the modern Protestant church occupies the site of the ancient one.

<sup>32</sup> Colgan calls him Nehemias, and his festival was celebrated, most probably on the 3rd of May, when the Martyrology of Donegal styles him Nēm, Bishop of Drum Dallain.

<sup>33</sup> The Latin Tripartite has this incorrectly printed *Fulachensem*; but, the correction occurs, in a note attached. Colgan states, that the place is now the parish of Tulachruisc, or Tullyrusk, in the diocese of Connor, and in the deanery of Dalmunia. This identification, however, is said to be incorrect. Archdall makes St. Patrick found this Tulach. See "Monasticon Hibernicum," p. 14.

<sup>34</sup> So is it noticed, in the Irish Tripartite Life, which shows, that it lay within the territory of Ænguss' race.

<sup>35</sup> This parish, in the barony of Cary, is represented, on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 7, 8, 12, 13. Kilmoyle, in this parish, is noted, on Sheet 8. *Ibid.*

<sup>36</sup> See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix T, p. 251.

<sup>37</sup> According to the Irish Tripartite Life.

<sup>38</sup> It is remarked by Colgan, that a St. Cennanan was venerated, at the 26th of March, while, a St. Cillen, son of Tolodhran, of the Desies in Munster, had his feast for the same day. Yet, on account of the latter and his locality, Colgan thinks it not likely those saints could be the two Connennans here noticed.

<sup>39</sup> According to the Latin Tripartite.

<sup>40</sup> According to the Irish Tripartite.

<sup>41</sup> According to the Latin Tripartite, Colgan remarked, that this name was obsolete, but he conjectured the church here noticed to have been Kill-Domnach. This latter name, even, has become obsolete at present. Dr. Lanigan does not credit the statements made, that St. Patrick founded all the churches, mentioned in his Acts. He thinks it probable, the church of Domnach-

coinre had been founded, by a person, named Conry. See "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. iii., n. 22, p. 268.

<sup>42</sup> It is represented, on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 5, 9.

<sup>43</sup> See *ibid.*, Sheet 9. It lies on Murlough Bay.

<sup>44</sup> He is thought to have been venerated, at the 25th of March.

<sup>45</sup> See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix Z, pp. 284, 285. Incorrectly does Archdall make this an abbey, erected by St. Patrick, about A.D. 460. See "Monasticon Hibernicum," p. 6.

<sup>46</sup> About twelve perches north of it are several large pillar stones, lying prostrate. The chapel, here, is vulgarly called Gobbin's Heir Castle. See an imperfect account of it, in William Shaw Mason's "Statistical Account, or Parochial Survey of Ireland," vol. ii. The Rev. Luke Conolly's account of "Parish of Ramoan," No. xxii., p. 506.

<sup>47</sup> It is now under cultivation. To the south-east is a long cave, running northwards, in the wall of which are two stones, and according to a report of the tenant of the land, one had a crucifix carved on it, and the other had a cross.

<sup>48</sup> Killeena is not shown on the Ordnance Survey Maps, but the place is marked as Gobbin's Heir Castle, on Sheet 9, for the county of Antrim. The term Castle is a complete perversion, however, since every feature of the spot is indicative of a purely ecclesiastical character: The two first words are a corruption of Goban paon, or "Goban the Artificer," of whom an interesting account is given by Dr. Petrie, in his "Ecclesiastical Architecture, and Round Towers of Ireland," part ii., sect. iii., subsect. 3, pp. 385, 386, 404, 405.

<sup>49</sup> In Glenshesk, a little west of the river, which bounds the parish, and on a little eminence, are the remains of an ancient chapel, 28 feet 9 inches long, and 15 feet wide, in the clear. The walls are about 10 feet high, and three in thickness. There



or Fiachrius,<sup>51</sup> was set over Cuil-Ech-trainn,<sup>52</sup> which was also called Cowlofeghraine,<sup>53</sup> and Kilfeutre.<sup>54</sup> It is at present Culfeightran,<sup>55</sup> in the county of Antrim.<sup>56</sup> After crossing the Bush River,<sup>57</sup> Patrick also visited the ancient fortress, called Dun-Sobhairce,<sup>58</sup> or Duin Sebuirgi,<sup>59</sup> and which has been identified as Dunseverick,<sup>60</sup> on a steep rock, three miles east of the Giant's Causeway, and on the northern coast of Antrim County. St. Patrick's well was shown there, and he left a blessing upon it, as also upon the old fort,<sup>61</sup> which is now replaced by a more recently-erected castle,<sup>62</sup> on a most romantic site, and yet is it crumbling to decay, as a hoary ruin. About one mile eastwards from the old ruined Castle of Dunseverick, and near the sea-shore, are two burial-grounds, with the ruins of a church, on one of those enclosures. The church is popularly known as Dunseverick,<sup>63</sup> but marked on the Ordnance

seems to have been a narrow window, in the east gable, as also in the north wall, near the altar end, and in the south wall. The font, together with some dressed sand-stone quoins, had been carried away to a field at some distance. Drumeeny is described, on the "Ordnance Survey Townland Maps for the County of Antrim," Sheet 9.

<sup>50</sup> According to the Irish Tripartite Life.

<sup>51</sup> According to the Latin Tripartite Life. His feast day has been assigned, to the 28th of September, by Colgan.

<sup>52</sup> Its name is thus derived, Cuil eadct-pann, "the corner of the strangers."

<sup>53</sup> In the Registry of Cromer, at p. 453, where it is called the Rectory of the parish church of St. Fechtany.

<sup>54</sup> In the Taxation of Pope Nicholas IV., compiled for the year 1306.

<sup>55</sup> The old church stood here, in the townland of Churchfield, called Maghera-temple, in the Down Survey. This building, with the exception of the east gable, nearly entire, has been demolished; but, sufficient traces of the foundation remain, to show that it was of very large dimensions. The area of the old church, and the cemetery, are now in pasturage. Archdall makes this church, Kilitragh, four miles south of Ballintoy. See "*Monasticon Hibernicum*," p. 9.

<sup>56</sup> See Rev. Dr. Reeves' "*Ecclesiastical Antiquities of Down, Connor and Dro-more*," n. (s), p. 79.

<sup>57</sup> Formerly called the Buas. To it, under the poetic name, Bosca, Dr. William Hamilton Drummond alludes, in his interesting Poem, "*The Giant's Causeway*," book ii., pp. 37, 38, being the frequent scene, at its mouth, of the illusive forms, to which he thus refers:—

"Smooth glides the skiff, and up the rust-  
ling sand  
Rolls the light surge, by Bosca's magic  
strand,  
Where gay Morgana and her fairy train  
Sport with the senses of the wondering  
swain;  
Raised by her power, he sees a warlike  
line

Of plummy crests, and burnished muskets  
shine;

Anon they flit, and lawns and woods  
arise,

Chariots and steeds, and towers that  
reach the skies;

Now fades the scene, and bounding in the  
breeze,

Embattled navies sweep the azure seas;

Sail crowds on sail, the boiling wake  
grows hoar,

And whitening surges climb each sculp-  
tured prore.

— Gone is the pageant! — vanished  
from the view,

Like the thin vapour, or the morning  
dew."

<sup>58</sup> For an interesting account of Dun Sobhairce, with a view of the mediæval castle, and its identification, by John O'Donovan, see the "*Dublin Penny Journal*," vol. i., pp. 361 to 363. The place is said to have derived its name from Sobhairce, a King of Ireland, living here, about A.M. 3668. He is said to have been slain, within this fortress, by Eochaidh Echehenn, King of the Fomorians, or sea-pirates. "*Book of Lecan*," fol. 123.

<sup>59</sup> Thus is it called, in an ancient Life of St. Patrick, as found in the Book of Armagh. See Sir William Betham's "*Antiquarian Researches*," vol. ii. Appendix, pp. 34, 35.

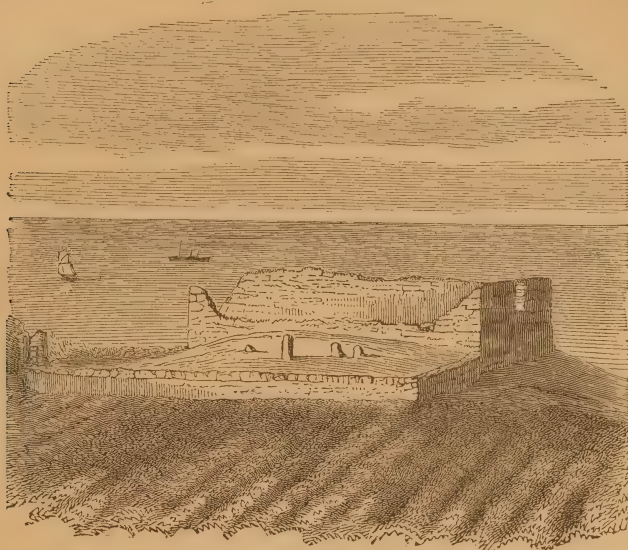
<sup>60</sup> See a beautiful engraving of Dunseverick, in Mr. and Mrs. Hall's "*Ireland: its Scenery, Character*," &c., vol. iii., p. 174.

<sup>61</sup> Of this, some traces are yet to be found, on the remarkable rock beside the sea-coast.

<sup>62</sup> Supposed to have been built, by the M'Quillans, and afterwards to have been occupied, by the O'Cahans, or O'Kanes.

<sup>63</sup> The accompanying sketch, drawn on the spot by the writer, June, 1879, has been transferred to the wood, by William F. Wakeman, and it was engraved by Mrs. Millard. The interior of Dunseverick old church—which is quadrangular in shape—measures about 16 paces in length, by about

Survey Map, on the townland of Templastragh, and now in the parish of Ballintoy, barony of Carey.<sup>64</sup> There, St. Patrick rested on a stone, afterwards called by his name.<sup>65</sup> There he is said to have consecrated as bishop, St. Olcan, whom the Irish Apostle had previously under his tuition.<sup>66</sup> The fore-



Dunseverick old Church, County of Antrim.

going places all seem to have been situated, in the ancient territory of Cathrigia, or of the Cathraighe, a sept, formerly occupying the modern barony of Cary,<sup>67</sup> in the northern part of Antrim County.

The force of early associations, no doubt, gave the Irish Apostle an interest, altogether special, in the religious condition of Dal-riada,<sup>68</sup> where he had now founded so many churches.<sup>69</sup> From the heights of Slieve Mish, on

6 paces in width: the walls were about 3 feet in thickness. A ruined eastern window is seen, but opposite on the west, no trace of a doorway can be observed, as the building is wholly wrecked on that end. The stones used are rudely dressed, and many are of cyclopean size. The coast limestone has been used. The adjoining graveyard on the south is crowded with graves, and somewhat detached, there is another much-used burial-ground; both cemeteries have been lately enclosed, with low stone walls. A curious old carved stone, with apparently the rude figure of a cross, at one end, has been built into an angle of the west wall, and probably at no very remote date. Those old cemeteries are on a rocky plateau, not far from the cliffs of the northern Atlantic Ocean.

<sup>64</sup> See the site of those objects, noticed in the text, on the "Ordnance Survey Town-

land Maps for the County of Antrim," Sheet 3.

<sup>65</sup> Regarding this object, there is now apparently no popular tradition.

<sup>66</sup> See Sir William Betham's "Antiquarian Researches," vol. ii. Appendix, p. 33.

<sup>67</sup> The reader will find a full descriptive account of its civil and ecclesiastical divisions, in Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix Z, pp. 281 to 288.

<sup>68</sup> In the Latin and Irish Tripartite Lives, this division seems, occasionally, to have been incorrectly confounded with Dal-riada; and, perhaps, a certain confusion of sequence, in the events narrated, may be traced.

<sup>69</sup> In his "Monasticon Hibernicum," Archdall has unauthorizedly converted many of these into monasteries.

<sup>70</sup> After the beginning of the ninth century,

its southern bounds, where he was a slave for seven years, his eyes had ranged over its extent; perhaps, too, the business of his temporal master had frequently obliged him to visit, in person, several of its districts. Now, however, he was about to revisit the surviving friends in and the familiar scenes of Dal-Araidhe,<sup>70</sup> that large region in the east of Ulster, and which

the territory of Dalaradia was associated with the names of Lethlobhar, now Lawlor, and Ua Loingsigh, or Lynch; both families having sprung from Fiacha Araidhe. Soon after the Anglo-Norman invasion, the English obtained a footing within this territory. Afterwards, it is frequently alluded to in our Annals, as *Trian Congaill*, or "Congall's portion," supposed to have been derived from Congall Claen, King of Uladh, in 637. Towards the close of the sixteenth century, this territory is presented to notice, as having merged, under a chief of the O'Neills, into the denomination of Clannaboy, from *Clan Aodú buíde*, or "Children of Yellow Hugh;" and, it was even subdivided into Upper or South Clannaboy, which lay southwards of the River Lagan, and was exactly commensurate with the modern baronies of Upper and Lower Castlereagh, in the county of Down, while Lower or North Clannaboy extended from the Ravel River southwards to the Lagan, containing the modern baronies of the two Antrims, the two Toomes, the two Belfasts, Lower Massereene, and the county of Carrickfergus, in the county of Antrim. Of the former, the following sub-districts are mentioned: 1. *Castlereagh* comprised that part of Knockbreda parish, which lay in the vicinity of O'Neill's castle. 2. *Les Gillach-reves de la Gallagh* comprehended a portion of Knockbreda, lying between Castlereagh and the Lagan. 3. *Slut Neales*, from *Slúct*, "the family" of Neales, embraced the parishes of Drumbo, Saintfield, Killany, with parts of Kilmore and Knockbreda, as also such portions of Blaris, Lambeg, and Drumbeg, as lie within the barony of Upper Castlereagh. 4. *Les Mulchreives de la Tawne*, a family called Mulchreives, occupied the west side of Knockbreda, from Ballymacarrett southwards. 5. The *Slut Henrickies*, probably derived from *Slúct Enrí Caoí*, "tribe of Henry the Blind," occupied part of Killinchy and Kilmoody in Lower Castlereagh, adjoining a small portion of Killinchy and Kilmore, which they held in the Upper barony. 6. The *Slut Kellies*, a family originally settled near Drumbo, occupied the greater part of Comber and Tullynakill. 7. The *Slut Hugh Bricks*, from *Slúct Aodú breac*, "family of freckled Hugh," held the N.E. portion of Comber, the S.W. of Newtownards, and the S.E. part of Dundonald. 8. The *Slut Bryan Boye* occupied five townlands, in the N.E. of Holywood parish. 9. The *Slut Durnings* and *Slut Owen MacQuinn* occupied some townlands

in Holywood, Dundonald, and in the adjacent part of Newtownards. North Clannaboy comprised twenty sub-divisions, called 'Tuoghs or Cinements, thus distinguished: 1. The *Tuogh of Clanaghartie* contained the whole parish of Kilconriola, and that adjacent portion of Ahoghill, which lay eastwards on the Main Water. 2. The *Tuogh of Muntercaille*, or the tribe of Kelly, contained that part of Ahoghill parish, which lies west of the Main Water. 3. The *Tuogh of Muntir Rividy* contained the parishes of Drummaul, Shilvodan, and that part of Connor, south of the Kells' Water, with those parts of Ahoghill and Antrim, which lie in Upper Toome. 4. The *Tuogh na Fuigh*, called "the Feevah," or the woody district, contained the parishes of Duncane, Cranfield and Ballyscullion Grange. 5. The *Tuogh of Muntermurigan* or the tribe of Murrigan, comprised the parish of Rathcavan, with its district of Glenwherry. 6. The *Cinament of Knockboynabrade* has its name preserved in the townland of Knockboy, and in the word Braid, which is used to denote as well the parish of Skerry, as the River, which bounds it on the south. 7. The *Tuogh ne Keart* contained the parish of Ballyclug, and that portion of Kells, in the parish of Connor, north of the Kells' Water. 8. The *Cinament of Duogh Connor* contained the sixteen towns of Connor. 9. The *Tuogh of Moylinny* contained the parishes of Antrim, Donegore, Kilbride, Nalteen, Rashee, Ballycor, and Doagh, forming the modern barony of Upper Antrim. 10. The *Tuogh of Killeadagh* contained the Grange of Muckamore, and the northern two-thirds of Killead. 11. The *Cinament of Kilmachevet* contained the southern part of Killead parish. 12. The *Tuogh of Maghery-morne* contained the parishes of Inver, Glynn and Raloo. 13. The *Tuogh of Braden Island*, or Broad Island, was a territorial name for Templecorran parish, which, with Kilroot, constituted this district. 14. The *Tuogh of Ballinlunny* comprehended the parishes of Ballylinny, Umgall, Ballymartin, Templepatrick, Ballywalter and Molusk. 15. The *Cinament of Ballinowre* was represented by the present parish of Ballynure. 16. The *Cinament of Carnall, Monkland and Carnemoney* contained the united parishes of Coole and Monkstown, in the present parish of Carnemoney, together with the townland of Carnall, in the parish of Ballylinny. 17. *Tuogh Cinament* contained the northern portion of Shankill parish, or from Benvadegan, now the Cave Hill, to



extended from Newry,<sup>71</sup> in the south of Down County, to Slemish mountain, in the Lower Barony, and in the county of Antrim. Here, Caelbadh<sup>72</sup> had been King of Uladh,<sup>73</sup> or circumscribed Ulster, for fifteen years,<sup>74</sup> and he ruled over Ireland, it is stated, for one year.<sup>75</sup> This monarch had twelve sons. In the Acts of St. Patrick, and noticed as his contemporaries, three of those sons are mentioned—however their relationship seems to have been more remote.<sup>76</sup> These are called, Saran,<sup>77</sup> Connla,<sup>78</sup> and Nad-Sluagh.<sup>79</sup> A prince, named Saran, is said to have succeeded his father Caelbadh, as King of Uladh.<sup>80</sup> However, during Saran's<sup>81</sup> term of rule, Patrick arrived in the principality of Dalaradia; but, the saint was treated with contumely and insult, by that prince. He was a fierce pagan, and a man of depraved morals, while he seems to have been unscrupulous, in his modes of action. Our saint determined that he would found a place, where, according to the Irish Tripartite Life, Lathrach-Patraic, or "Patrick's site"<sup>82</sup> was shown; but, the Latin Tripartite calls it Lettir-Phadruic, signifying, "Patrick's slope."<sup>83</sup> In after time, here was pointed out Slan,<sup>84</sup> the name given to a well, which Patrick dis-

Belfast. 18. The *Tough of the Fall*, alias, *Mylone*, contained the southern portion of Shankill, and the parish of Drumbeg, in which Belfast is now situated. 19. The *Cinament of Dirrevolgie*, alias, *Fealough*, was made up of those parts of Derryaghy, and of Lambeg, and of Drumbeg, which are in Upper Belfast Barony. 20. The *Cinament of Clandermot* comprised the parish of Tullyrusk, three townlands of Derryaghy, and the east portion of Camlin. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix GG, pp. 343 to 348.

<sup>71</sup> The parish of Newry is partly in the baronies of Oneilland West and Upper Orior, and this is described on the "Ordnance Survey Townland Maps for the County of Armagh," Sheets 9, 22, 26, 29; as, also, partly in the baronies of Upper Iveagh, and the Lordship of Newry, and this portion is shown, on the "Ordnance Survey Townland Maps for the County of Down," Sheets 35, 40, 41, 46, 47, 50, 51. The town itself is shown, on the foregoing Sheets 26, 46, 50.

<sup>72</sup> He was the son of Crunn Badhrai, and the grandson of Eochad, from whom the territory of Ibh-Echach, or Iveagh, in Ulster. The baronies of Iveagh, in the county of Down, are comprised within this old territory. See an account of this territory and its history, in Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix HH, pp. 348 to 352.

<sup>73</sup> The extent of this province, and its history, are very minutely set forth, by the Rev. Dr. Reeves. See *ibid.*, II., pp. 352 to 369.

<sup>74</sup> He was of the Ruderician race of Ulster.

<sup>75</sup> He was slain, by Eochaidh Muighmheadhoin, in A.D. 357. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 124, 125, and nn. (t, w), *ibid.* Un-

less there be a mistake in this date, or a link in the genealogy wanting, it is difficult to conceive, how his sons could have been living, over eighty years after his death, and when St. Patrick had now visited Ulster.

<sup>76</sup> See Roderick O'Flaherty's "Ogygia," pars. iii., cap. lxxvii., pp. 371, 372.

<sup>77</sup> He is said to have reigned over it, for twenty-six years. He was ancestor to the Macartans of Kinalarty, county of Down.

<sup>78</sup> He was ancestor to Magenís of Iveagh, in the same county. Several of his descendants were also kings of Uladh, and St. Fergus, Bishop of Down, who died in 583, was his great-great-grandson.

<sup>79</sup> He is said to have been grandfather to St. Cairbre, Bishop of Coleraine, hereafter mentioned, and from him also descended, it is stated, the celebrated Ængus the Culdee.

<sup>80</sup> See John O'Donovan's *Cath muigh Rath*, or "Battle of Magh-Rath," p. 330.

<sup>81</sup> According to Roderick O'Flaherty's opinion, this Saran was fourth in descent from Caelbadh; being the son of Mannius, son to Fathad, son of Conall, son to Caelbadh, King of Ireland. This Saran is said to have held the principality of Dalaradia, about the year 474. Bracan, called the son of King Caelbadh, and grandfather to St. Cathan, the son of Muadan, was either a brother or a relation to Saran, Conla and Nat-Sluagh. See "Ogygia," pars. iii., cap. lxxvi., pp. 371, 372.

<sup>82</sup> Now Glenavy, near Lough Neagh, and in the barony of Upper Massereene.

<sup>83</sup> Jocelyn seems to allude to this place, in these words, "qui Elom dicitur."

<sup>84</sup> Colgan declares, he is unable to identify this spot; but, he remarks, in Dal-aradia, and in Hy-Tuirtre, in the diocese of Connor, there were three miraculous wells, frequented by pilgrims, and by the people; one of these was in the parish of Schire (Skerry) Patrick, another in the parish of

covered. There, too, Daniel, distinguished as Patrick's Angel, and who was called, from his short stature, "Abhac," signifying "a dwarf," rested from his well-spent life. Hence, as we are told, this church was denominated Lann-Abhaic,<sup>85</sup> or "the church of the dwarf."<sup>86</sup> It is now a parish, in the diocese of Connor, and denominated Glenavy, at present.<sup>87</sup> While, our saint was preparing for the erection of a church, here, Saran seized his hand to expel him from the place. Then Patrick predicted, that the dynast should be excluded from Heaven, and that his land even should be taken from him, during his lifetime, as a just retribution for the insult and injury he had perpetrated. While St. Patrick was engaged on his holy mission in Dal-aradia, he resolved to found a church, in that place, where Cill-Glas<sup>88</sup> was afterwards pointed out, but he found the people there hostile. He was repelled from the spot, at first; but, he finally succeeded in his attempt, and the place belonged to him, in after time. He left two of his people there, and these are called, Glaisiuc, or Glassicus,<sup>89</sup> and Presbyter Liber.<sup>90</sup> Regretting the discourteous and unworthy conduct of his brother, Saran, another of Caelbadh's sons, Conla<sup>91</sup> made an offer of his possessions and services.<sup>92</sup> He received Patrick with humility, and gave him Domhnach-Combair,<sup>93</sup> now known as Comber.<sup>94</sup> And Patrick blessed him, and declared that kings and chieftains should be of his race for ever.<sup>95</sup>

Our saint founded a church, or a cell, while he was in Dalaradia, at

Creamchoill (Cranfield), and a third in the town of Connor.

<sup>85</sup> As the Britons usually called their churches, by the denomination Lann, so it has been inferred, by Colgan, that its patron must have been a Briton, by birth, or, at least, that he had been educated in Britain.  
<sup>86</sup> See Colgan's "Trias Thaumaturga," n. 219, p. 183.

<sup>87</sup> The letter *g* having been prefixed by the English settlers; but, in Pope Nicholas' Taxation (1306) it was simply called Lennewy. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (k), p. 47. Also, Appendix S, pp. 236, 237.

<sup>88</sup> The modern name for this church has not been discovered, but, Colgan has placed it, in the diocese of Down.

<sup>89</sup> No doubt, the church had been called after this saint; but, Archdall unauthorizably asserts, that St. Patrick specially built it for St. Glassan. See "Monasticum Hibernicum," p. 8.

<sup>90</sup> Colgan has made some ineffective guesses, to discover the identity of these, with corresponding names, entered in our Calendars.

<sup>91</sup> Jocelyn incorrectly calls him Colladius.  
<sup>92</sup> It is now known as Comber, the head of a large parish, in the baronies of Upper and Lower Castlereagh, and shown on the "Ordnance Survey Townland Maps for the County of Down," Sheets 5, 6, 9, 10, 11, 15, 16. The town itself is in the Lower barony, and on Sheet 10. It is situated, towards the north-west end of Strangford Lough, and the name is thought to have been derived, from the Irish word *comair*, which means "a confluence;" because

where it stands, the River Enler enters Strangford Lough. A fuller account of it will be found, in Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix G, pp. 197 to 199. It was sometimes called Kill-Cumber. See *ibid.*, GG, n. (r), p. 338.

<sup>93</sup> Colgan states, that this was a church, in his day simply called Comur, and that it was in the diocese of Down and Connor. See "Trias Thaumaturga," n. 142, p. 114. Elsewhere, he incorrectly states, that it was Mag-Commuir, a monastery of Regular Canons, in the territory of Delmunia, in the Diocese of Connor. *Ibid.*, n. 211, p. 183.

<sup>94</sup> So far as an inference can be drawn, from his gift of land to St. Patrick, he seems to have been a chief over part of southern Dalaradia.

<sup>95</sup> The Catalogue of the Ulster kings states, that no less than eight of them descended from this Conla, namely, his son, Euchod, besides Congal, Cu-Cuaranán, Tomultach, Moelbressail, Lethlobhar, Longsech, and his son Aidus. This shows, it is thought, how true the prediction of St. Patrick had proved to be.

<sup>96</sup> Colgan leaves, to those well versed in Irish antiquarian lore, the province of determining, whether this could have been Rath-more, a parish church of this region, or a chapel, called Kill-Domnach. However, the name of Domhnach Mor is now obsolete. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (a), p. 51, and Appendix U, pp. 269, 270, GG, p. 338, and nn. (t, u), also p. 346.

Domhnach-mor,<sup>96</sup> in the plain, called Damhorna,<sup>97</sup> sometimes named<sup>98</sup> Machaire-Morna,<sup>99</sup> or more correctly Machaire Dha-morna, now Maghera-morne,<sup>100</sup> a territory, lying to the south of Larne town,<sup>101</sup> in the County Antrim.<sup>102</sup> St. Patrick also built a church, at Rath Sithe,<sup>103</sup> now Rashee parish,<sup>104</sup> in the barony of Upper Antrim, where an ancient episcopal See appears to have existed.<sup>105</sup> There, the servant of God left two of his people. No traces of a church now remain, in that spot, although the ancient cemetery is much used, as a place for interments. He also erected the church, called Kill-chonadhain, or Tulach,<sup>106</sup> or Telach-Conadain,<sup>107</sup> which is supposed to be, the chapelry of St. Cuning,<sup>108</sup> in the parish of Carncastle,<sup>109</sup> near Larne.<sup>110</sup> He built, likewise, at Gluarie,<sup>111</sup> in Latharna or Larne territory,<sup>112</sup> and now known as the church of Glenarm,<sup>113</sup> or Tickmacrevan.<sup>114</sup> This place is

<sup>97</sup> The Irish Tripartite Life has Magh-Damhairne.

<sup>98</sup> By Colgan, elsewhere. See "Trias Thaumaturga," n. 88, p. 177. Primate Dowdall's Registry of the year 1546, slightly departing from the Irish *móðairn*, or *Modhorna*, calls it *Morine*.

<sup>99</sup> The Terrier has noticed this place, as the Deanery of Mauchrimorne.

<sup>100</sup> It adjoins the parish of Inver on the south, and this district now gives name to an estate in the parish of Glynn. On account of its having been pronounced Mourne, this place has been sometimes confounded with the mountainous region of Mourne, in the county of Down. The name of the Antrim plain of Mourne has been preserved in Lough Mourne, a lake ninety acres in extent, and situated in the north-eastern part of Carrickfergus parish. See "Ordnance Survey Townland Maps for the County of Antrim," Sheet 46. The Tuogh of Maghery-morne contained the parishes of Inver, Glynn and Raloo.

<sup>101</sup> The parish of Larne, in the barony of Upper Glenarm, is shown on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 35, 40. The town itself is shown on the latter Sheet.

<sup>102</sup> In this district, placed in *Dail-na-raidhe*, "*quæ est contra mare in Aquilonali provincie plaga Ultorum*," the celebrated St. Congall, Abbot of Bangor, was born. Vita S. Congalli, in the "*Liber Kilkennensis*," of Marsh's Library, Dublin.

<sup>103</sup> It means, "a fairy rath," showing how ancient is the Irish popular belief, in those imaginary beings. A charter of James I. annexed this parish, called *Rathsith*, to the Prebend of Carncastle.

<sup>104</sup> See it described, on the "Ordnance Survey Townland Maps for the County of Antrim." Sheets 38, 39, 44, 45. The townland of Rashee is on the latter Sheet.

<sup>105</sup> Our Irish Annals record the death of several among its bishops. See Rev. Dr. Reeves' "*Ecclesiastical Antiquities of Down, Connor and Dromore*," n. (p), pp. 68, 69, and, also, Appendix T, p. 263.

<sup>106</sup> These names it had, according to the Latin Tripartite Life.

<sup>107</sup> This name for the place occurs, in the Irish Tripartite.

<sup>108</sup> Its foundations, measuring 48 by 20 feet, are yet to be seen, in the townland of Saint Cuning. The Calendar of the O'Clerys has a St. Conaing, son of Lacunan, at the 23rd of September.

<sup>109</sup> This parish, in the barony of Upper Glenarm, is described on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 29, 30, 34, 35. The townland of St. Cuning is on the latter Sheet. Under the name of Sancti Conic, by a charter of James I., it has been united to Rasharkan.

<sup>110</sup> See Rev. Dr. Reeves' "*Ecclesiastical Antiquities of Down, Connor and Dromore*," pp. 53, 54, n. (d). And, also, Appendix GG, n. (w), p. 338.

<sup>111</sup> Mac Laisre is said to have rested in it. His identity has not been ascertained.

<sup>112</sup> Originally, a considerable district, extending from the town of Larne northwards along the coast, was so called. A view and description of scenes here are given in the "*Dublin Penny Journal*," vol. ii., No. 64, pp. 93, 94. The original name of the town and harbour was *Ollarba*; and, this is found to have been afterwards corrupted, into *Ulfreksfiord*, *Wulfrichford*, *Wulvriceford*, *Inver*, *Inverth*, *Ulderfleet Haven*, *Wolderfrith*, *Wolverflete*, and *Olderfleet*.

<sup>113</sup> The accompanying view of this town is from a photograph, taken on the spot. This was transferred to the wood, by William F. Wakeman, and it was engraved by Mrs. Millard.

<sup>114</sup> The parish of Tickmacrevan, in the barony of Lower Glenarm, is noted on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 25, 29, 30, 34, 35, 39.

<sup>115</sup> In the parish are three small denominations, or townlands, called *Glore*, *Glebe*, and *Old Church*, joining each other; but, these seem to have been formed into subdivisions, from the original townland of *Glore*. On the *Glebe* is the churchyard, with the foundations of the ancient church, which measure 45 by 15 feet. See the Rev. Dr. Reeves' "*Ecclesiastical Antiqui-*



still called "the Glore."<sup>115</sup> The charming scenes, in and about Glenarm, lie within the parish of Tickmacrevan.<sup>116</sup> An old church ruin<sup>117</sup> is within the Earl of Antrim's beautiful demense, and beside the river, which flows behind the main street of the town, into the Irish Sea.<sup>118</sup> A Franciscan Abbey<sup>119</sup>



Glenarm, County of Antrim.

formerly stood, on the site of the present Protestant church, which rises near the sea-shore.<sup>120</sup> St. Patrick founded a church,<sup>121</sup> likewise, in the valley, called Glennindechta,<sup>122</sup> or Gleann-indeachta,<sup>123</sup> which is now the church of Glynn,<sup>124</sup>

ties of Down, Connor and Dromore," pp. 51, 52, n. (b), p. 87, n. (k), and Appendix U, pp. 264 to 270, CC, p. 299, GG, p. 338, n. (x.).

<sup>116</sup> This is properly speaking a union of Tickmacrevan and of Templeoughter. The Irish name, *Teampall naácair*, means "the Upper Church." The exact boundaries are now undistinguishable. In the Taxation of Pope Nicholas, Tickmacrevan is called "St. Patrick's church of Glenarm," but, by a capricious distribution, it is placed in the Deanery of Turtrye.

<sup>117</sup> This was formerly called St. Mary's, and at the Dissolution, it became appropriate to the Blessed Mary's Abbey of Kells. Here are traces of foundations, and a small portion of the cemetery, beside a stream, a little to the south of Glenarm Castle. There was the site of the former Templeoughter church.

<sup>118</sup> These various objects are denoted, on the "Ordnance Survey Townland Maps for the County of Antrim," Sheet 29.

<sup>119</sup> On the authority of Allemande, Archdall states, that it was founded in 1465, by Robert Bisset, a Scotchman. Pococke's

Journal noticed some remains of this building. See "*Monasticon Hibernicum*," p. 6. Only some foundations of it are now in the churchyard, and these seem to indicate, that it had been cruciform.

<sup>120</sup> Most probably, the old parish church of the place was in Bridge-street, where stood an ancient chapel and a burying-ground, beside the Glenarm River.

<sup>121</sup> It was situated, in that part of Trian Conguill, called Machaire-Morna, or Modhorna. The ruins of this church are on the banks of a river, in a shady glen, and they are interesting, from a picturesque point of view, and because the church had a distinctive nave and chancel. The former measures 44 feet 6 inches in the clear; and the latter 32 feet 2 inches, by 14 feet 4 inches. The original building, at a remote period, appears to have been the nave, and it has square windows; the chancel seems to have been superadded, and its east window is pointed.

<sup>122</sup> So is the name written, in the Irish Tripartite Life.

<sup>123</sup> So found, in the Latin version. This name is written *Gleann fineáca*, in an

barony of Lower Belfast, county of Antrim.<sup>125</sup> St. Patrick also built a church, at Imlech Cluana,<sup>126</sup> in Semhne,<sup>127</sup> and there Coemhan's remains lie.<sup>128</sup> Semhne, or Shevny,<sup>129</sup> is thought to have been an ancient name, for Island Magee,<sup>130</sup> lying to the north-east of Carrickfergus,<sup>131</sup> in the county of Antrim. However, with regard to the greater part of the establishments, attributed to St. Patrick's foundation, Dr. Lanigan thinks, there is no sufficient authority to prove, that they owe their origin to the great Irish Apostle; while, it is supposed, the very names are calculated, to assign their erection to other persons.<sup>132</sup> We are told, by Jocelyn, that when St. Patrick made a journey through that part of Ulster, known as Dalaradia, he passed by a place called Mucoomuir,<sup>133</sup> where his disciple Benignus saw choirs of angels, filling that place with celestial splendour. Also, he heard from the skies a harmonious concert of the Divine praises. This vision disappearing, at length, he related to Saint Patrick, all he had witnessed. Being inspired by God, St. Patrick declared to his disciples, what that admirable vision portended. "Know then," said he, "that a son of life, whose name shall be Colmanellus, will build a church in that place, where he shall gather together many sons of light. These shall become with the angels, cohabitants of the heavenly city, and he himself shall be a primate and legate for all Ireland." In process of time, all happened to be true, as the saint foretold;<sup>134</sup> but, Colgan remarks, that it is not an easy matter to pronounce, whether such prophecy had reference to St. Colman of Dromore,<sup>135</sup> or to St. Colman Ela,<sup>136</sup> both of whom are known to have lived in Dalaradia.<sup>137</sup> Again, as we learn, St. Patrick founded Rath-Escuip-Indich,<sup>138</sup> or Rath-Easpuic Innic,<sup>139</sup> in the territory of Ui-Erca-Chein,<sup>140</sup> or Hua-Dercachein,<sup>141</sup> which has been called variously, in English records, Anderken and Sluthenderkeys.<sup>142</sup> Here, a Bishop Innoch, or Indich, Vinnoc, or Winnoc,<sup>143</sup> from whom this church de-

old Irish verse. See Archbishop Ussher's "Works," vol. vi. "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 146.

<sup>124</sup> Formerly called Glenfinneacht.

<sup>125</sup> See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," p. 56, n. (m.) Also, Appendix FF, n. (w), p. 329.

<sup>126</sup> It has not been identified.

<sup>127</sup> Said to have been a plain of Dalaradia, in the south of Antrim County. See John O'Donovan's *Cath mughí Rath*, or "Battle of Magh Rath," p. 211.

<sup>128</sup> Colgan seems to have mistaken the place, when he makes it lie in Hy-Tuirtre. Archdall unwarrantably states, that St. Patrick built an abbey here for St. Coeman. See "Monasticon Hibernicum," pp. 7, 8.

<sup>129</sup> As identified with Island Magee, it contained six churches, one of which, called Killenane, may have its name corruptly formed from St. Caemhan.

<sup>130</sup> See an account of it, in Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix V, pp. 270 to 272.

<sup>131</sup> This parish, in the barony so named, is noted on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 46, 47, 51, 52, 53, 57. The town itself is on Sheet 52.

<sup>132</sup> See "Ecclesiastical History of Ire-

land," vol. i., chap. vi., sect. iii., n. 23, pp. 268, 269.

<sup>133</sup> Now Muckamore, a little to the south of Antrim town, where the Six Mile Water flows into Lough Neagh.

<sup>134</sup> See "Sexta Vita S. Patricii," cap. xevi., p. 87.

<sup>135</sup> Venerated on the 7th of June.

<sup>136</sup> Venerated on the 26th of September.

<sup>137</sup> See *ibid.*, n. 106, p. 113.

<sup>138</sup> According to the Irish Tripartite Life.

<sup>139</sup> According to the Latin Tripartite Life. It means, "the fort of Bishop Innic."

<sup>140</sup> So is it rendered, in the Irish Tripartite Life.

<sup>141</sup> It is thus written, in the Latin Tripartite Life. Colgan identifies this place, with the valley of the Braid, in the barony of Antrim. But this is incorrect.

<sup>142</sup> This district was in Dalaradia, and it is said to have been in the present barony of Castlereagh, County of Down, adjoining Strangford Lough. It is supposed to be the present Castle Espic, the ruins of which lie within a large rath, on its western shore. These are in a townland of the same name, and this has always been ecclesiastical property. See Miss Cusack's "Life of St. Patrick," n. 9, p. 443.

<sup>143</sup> Colgan identifies him with a Bishop Winocus, or Uindic, of Tuighnetha, or

rived its name, had been placed. He was a disciple of St. Patrick, but very little is known, regarding his history.<sup>144</sup>

Some time after the aforesaid Saran had incurred that malediction, already mentioned, he bore off many persons into captivity, from the district of Dal-Riada. During those ravages, Bishop Olcan<sup>145</sup> met him, and the poor people grievously complained, about their sad condition. The compassionate Olcan, respected for his holiness of life, interceded; but, this intervention was of no avail, unless he should assure Heaven to the tyrant Saran. The holy bishop alleged, that he had been a great persecutor of the Church, and notorious for his crimes, while he was still under the ban of St. Patrick's malediction. At first, Saran threatened death to the captives, as also to all monks and clerics.<sup>146</sup> However, the innocent bishop, believing too readily in the tyrant's feigned repentance and submission, or dreading the effects of his wrath, and accepting the promises he made to live like a Christian, received his professions, admitted him to baptism, and blessed him, saying, that he should obtain the rewards of eternal life. This whole transaction seems to have been incorrectly represented to the Irish Apostle; and, in consequence, he had prejudged the case, having conceived a strong dislike, regarding the action of his favourite disciple. It was reported to Patrick, that Bishop Olcan had promised baptism and Heaven to him, who had been formerly denied their possession. Wherefore, Saran's guilt was here laid upon Bishop Olcan, for having, even although unwittingly, sought to remove the malediction, and to falsify the prophecy of the holy Apostle. Olcan came, afterwards, from the north, humbly to offer submission, for he learned that Patrick was greatly scandalized, on account of what he had done. They met to the north of Cluain-Fiachna,<sup>147</sup> on the way, while going in different directions. Immediately, Olcan threw himself on his knees, and humbly besought his master's pardon for that offence, and it was at last obtained, yet with much difficulty.<sup>148</sup> As a reproof for his infraction of ecclesiastical discipline, and weak compliance with Saran's wishes, the holy Apostle declared to Bishop Olcan, that his establishment on earth should not be high, and that it must be thrice destroyed. These predictions were afterwards fulfilled; for, it was ruined by Scandal,<sup>149</sup> King of Dal Araidhe, as also by Cucuaran,<sup>150</sup> and it suffered by fire. It happened, that Macnessius,<sup>151</sup> the disciple of Olcan, and afterwards Bishop of Connor, was present. "Laechdich, son of Bresal, and

Tynan, in the county of Armagh, and whose feast occurs, at the 29th of August.

<sup>144</sup> Regarding many of the churches, previously named and identified, Archdall in his "*Monasticon Hibernicum*," had pronounced their situation to be unknown.

<sup>145</sup> He was venerated, at the 20th of February.

<sup>146</sup> Thus is the matter stated, in the Irish Tripartite Life: "I cannot do so, indeed," said Olcan, "for Patrick has deprived thee of Heaven." "I shall kill thy people about thee, thyself excepted," said Saran, "and I will slay all these captives; and, wherever I shall find a priest (tailcend), I shall bring him under the edge of the sword."

<sup>147</sup> This is said, in a note, affixed to Miss Cusack's "*Life of St. Patrick*," to have been Clonfeacle, in the barony of Dungannon, and county of Tyrone, about five miles north of Armagh; however, we

doubt much the correctness of this identification.

<sup>148</sup> Thus is the occurrence related, in the Irish Tripartite Life: "The chariot over him," said Patrick. "It is not allowable," said the charioteer, "that it should go over a bishop."

<sup>149</sup> This was Scanlan of the Broad Shield, father of Cöngal Claen, King of Ulidia, or Dalaradia, ten years, who was slain at the battle of Maghrath, near Newry, county of Down, A.D. 634, according to the chronology of the Four Masters, A.D. 636, following the Annals of Ulster and the Chronicon Scotorum, or A.D. 637, according to Tigernach.

<sup>150</sup> He was King of Ulidia and of the Cruithni. He was slain by Finnchu O'Ronan, A.D. 706, according to the "*Annals of the Four Masters*."

<sup>151</sup> His festival occurs, at the 3rd of September. He died A.D. 513.



his land, shall belong to the young boy bearing the satchel,"<sup>152</sup> said Patrick, "one of thy own people, *i.e.*, Mac Nisse of Condere,<sup>153</sup> and to one not born as yet, namely, Senan,<sup>154</sup> of Inis-Altich.<sup>155</sup> Thy merit in heaven will be illustrious."

Afterwards, St. Patrick is said to have returned to Dalriada, for the purpose of preaching the Gospel, and with him went Olcan, who obtained from Prince Fergus, the son of Erc, the place for founding his church, at Armoy. Another of Saran's brothers, Nadsluagh, was a captive<sup>156</sup> on St. Patrick's



Coleraine Town, on the River Bann.

arrival, in that part of the country. But, he received the Apostle, with great reverence and honour; while he made a voluntary tender of a site, whereon to erect a church. It would seem, that it was in a part of Nadsluagh's patrimony.<sup>157</sup> The place designated, and most delightfully situated, is now known as Coleraine,<sup>158</sup> where a flourishing town has been built, on the banks of the River Bann.<sup>159</sup> It was for some time the seat of a bishop, and also a monas-

<sup>152</sup> This account is not found in the Latin Tripartite.

<sup>153</sup> A pretty full account of Bishop Mac Nisse, and of his church, will be met with in Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix T, pp. 237 to 264.

<sup>154</sup> It is difficult to find the Senan here alluded to, in our Annals.

<sup>155</sup> In the Index Topographicus to his "Trias Thaumaturga," Colgan writes, that this was in Ulster, but he gives no clue to its exact situation.

<sup>156</sup> Perhaps, he was detained as a hostage, according to a practice, which was then very usual.

<sup>157</sup> The account is thus given, in the Irish Tripartite Life: "You shall have from me," said he, "the site of your regles."

"Where will you give it me?" asked Patrick. "On the brink of the Bann, in the west," said Nadsluagh, "where the boys are burning the *ratha* (ferns). "It shall be mine, truly," said Patrick; "a descendant of mine and thine shall be there."

<sup>158</sup> The parish of Coleraine, in the barony, called the North-East Liberties of Coleraine, is described on the "Ordnance Survey Townland Maps for the County of Londonderry," Sheets 3, 7, 8. The town and suburbs are shown on Sheet 7.

<sup>159</sup> The accompanying illustration, from a photograph, was drawn on the wood by William F. Wakeman, and engraved by Mrs. Millard. This view is from the left bank of the Bann, and from below the bridge.

tery was there. The Irish Apostle accepted this place for Bishop Coirpre,<sup>160</sup> the son of Degill, who was the son of Nadslaugh. He is said to have rested in Cul-rathain,<sup>161</sup> on the eastern brink of the Bann, and it lay within a district, denominated Eilniu, where St. Patrick built many other cells.<sup>162</sup> Before this messenger of glad tidings left the territory of Dalaradia, he turned towards the former habitation of his harsh master Milchon; for, he recollected the three dear and pious children, that had known him, in the years of boyhood. According to our accounts, on this occasion, Patrick brought with him Guasacht,<sup>163</sup> whom he had consecrated bishop, and set over the church of Granard, in the territory of Teffia. He also induced Guasacht's sisters, the two Emirs, or Emerias,<sup>164</sup> to live a holy life, at Cluain-Bronaigh, now known as Clonbroney, to the west of Granard, in the county of Longford. It became a famous nunnery, and it was largely endowed with lands.

The way Patrick went, as we are told, in the Latin Tripartite Life, when he left the territory of Dal-Araidhe,<sup>165</sup> was through Fersait Tuama,<sup>166</sup> which is now known as Toome Bridge,<sup>167</sup> over the River Bann, in the county of Antrim. He thus entered, upon a new division of territorial jurisdiction: Loch Echach, now Lough Neagh, was on one side of it, and Sliabh-Callann, now Slieve Gallion,<sup>168</sup> on the other. Ui-Tuirtre<sup>169</sup>—the old name for this territory—was then on the west side of the Bann;<sup>170</sup> but the tribe was afterwards removed, or had been expelled,<sup>171</sup> to the east or Antrim side.<sup>172</sup> In this district, called Hy-Tuirtre,<sup>173</sup> to the west and north-west of Lough Neagh, St. Patrick remained for forty days,<sup>174</sup> in a place called Finnabhuir.<sup>175</sup> Here, he found a most eligible and pleasing site, for the foundation of a cathedral, having Sliabh Callann on one side, and Lough Neagh on the other. However, the Dynast of this place would not give his consent, and so Patrick was ordered away, being opposed by this chieftain, named Carthenn,<sup>176</sup> or Cairthen Mor, as he is sometimes called. He descended from Colla Uais,<sup>177</sup> Monarch of Ireland.<sup>178</sup> By the pagan Dynast Carthennus, Patrick was forced to quit this territory, and insult was added, which caused

<sup>160</sup> His festival was held, here, on the 11th of November.

<sup>161</sup> It is said to derive its name, from *cwl* *raethain*, signifying, "the ferny corner."

<sup>162</sup> Such is the account given, by Tirechan, in his Life of St. Patrick, as found in the Book of Armagh. See Sir William Betham's "Antiquarian Researches," Appendix, p. 33.

<sup>163</sup> His festival was held, on the 24th of January.

<sup>164</sup> The 11th of December is the day assigned for their festival.

<sup>165</sup> A misconception of this meaning seems to occur, in the Irish Tripartite Life.

<sup>166</sup> According to the Latin Tripartite Life; the Irish version has it, Fersait-Tuama.

<sup>167</sup> The town of Toome, in the parish of Dunecane, and barony of Upper Toome, is noted on the "Ordnance Survey Townland Maps for the County of Antrim," Sheet 42.

<sup>168</sup> This is a high ridge of mountain, at the south-west of Loughinsholin barony, in the county of Derry.

<sup>169</sup> This tribe had been governed, by their own chiefs, for a long series of ages. During the centuries before and after the English

Invasion, the O'Flinns seem to have there ruled.

<sup>170</sup> The territory comprised a considerable portion of the modern barony of Dungannon, in the county of Tyrone, and of the barony of Loughinsholin, in the county of Derry.

<sup>171</sup> By the O'Neills.

<sup>172</sup> Not adverting to the change of locality, or migration of the tribe, Colgan inverts the position of Slieve Gallien and Lough Neagh.

<sup>173</sup> See an account of it, in Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix BB, pp. 292 to 297.

<sup>174</sup> So is it stated, in the Latin Tripartite Life; in the Irish version, it is forty nights.

<sup>175</sup> The ancient church of Ardrea, in the barony of Loughinsholin, and county of Derry, seems to have occupied the position of the place here mentioned. See Miss Cusack's "Life of St. Patrick," n. 3, p. 445.

<sup>176</sup> See O'Flaherty's "Ogygia," pars. iii., cap. lxxvi., p. 362.

<sup>177</sup> With his two brothers, he defeated the Ultonians, at the battle of Carn-eacha-lethderg, A.D. 332.

<sup>178</sup> He held this dignity, from A.D. 327 to

this favourite of Heaven, to proclaim the retribution in store for him. St. Patrick predicted his downfall, and that of his posterity, while another should possess his territory, although then banished from a just share of his family's patrimony. Obeying the injunction of his Divine Master, and casting the dust from his feet, Patrick left the territory of his persecutor, and sought another field for his labours. We are told, likewise, that the chief had a younger brother, also called Carthenn, or Cairthend Beg, then exiled from that territory, and in another part of the country. But, the Almighty was pleased to rectify this unjust treatment, for him, who was destined to obtain the whole principality. This man, with his family, became converted,<sup>179</sup> and Patrick baptized him, and blessed his wife. "My debroth," said Patrick, moreover, "the being that is in thy womb shall be full of God's grace; and I shall bless a veil, upon her head."<sup>180</sup> The mother is called Mogan,<sup>181</sup> or Mugania, and the child, afterwards born in this family, was the holy virgin, St. Trea.<sup>182</sup> St. Patrick, as he had predicted, blessed a veil, which he placed on her. The angels, moreover, who brought this veil from Heaven, placed it on her head, and it fell down, over her dove-like eyes and modest cheeks. Then Patrick began to raise it up. "Why is it not good to leave it as it had been placed?" asked Trea. "It is good, indeed," answered Patrick. Afterwards, she never saw anything during her life, except what she saw through that veil.

To his great delight, the people of Hy-Tuirtre embraced the Christian faith, for Carthenn Junior, his wife, and children, had set them a good example. By his constant preaching and labours, on this mission, St. Patrick was enabled to reap a most abundant harvest. Wherefore, in that territory, he founded seven Domhnachs;<sup>183</sup> namely, Domnac-Fainre,<sup>184</sup> or Domhnach-Fainre,<sup>185</sup> Domnach-Riescaigh,<sup>186</sup> or Domhnach-Riascad,<sup>187</sup> Domnach-Fothairbe,<sup>188</sup> or Domhnach-Fothirbe,<sup>189</sup> Domnach-Righ-dhuinn,<sup>190</sup> or Domhnach-Righduinn, Domnach-Brain,<sup>191</sup> or Domhnach-Brain,<sup>192</sup> Domhach

331. He had two sons, Earc, from whom the MacCartains of Lough Foyle descended, and Fiachra Tort, from whom the Hy-Tuirtre, the Fir-Li, the Fir-Luirc, and the Hy-Mac-Uais descended. Fiachra Tort was grandfather to this Cairthainn.

<sup>179</sup> See Colgan's "Trias Thaumaturga," *Sexta Vita S. Patricii*, cap. lxxxviii., p. 85. And *Septima Vita S. Patricii*, pars. ii., cap. cxxxviii. to cxi., p. 148.

<sup>180</sup> "When Patrick, at the holy fount, received

The chief Cartanus and his youthful spouse,

He prophesied: 'For that you have believed,

Prosperity and joy will bless your house:

And thou, young wife, before another year,

Shalt bear a child to God and angels dear."

—"Legends of the Saints; or, Stories of Faith and Love," St. Patrick, p. 16. Dublin: James Duffy, 1869, small 4to. The authoress was Miss Monica Healy, of Dublin, who died in September, 1876.

<sup>181</sup> She was a daughter to Fergus Mor Mac Nissi, who was King of Dal-Riada.

<sup>182</sup> St. Trea's festival was held, on the 8th

of July, and, on the 3rd of August.

<sup>183</sup> The term is applied to churches, the names of which begin with "Domhnach."

<sup>184</sup> According to the Latin Tripartite Life.

<sup>185</sup> In the Registries of Armagh, it is generally written Domnachfenra, or Dompnachfionnray; and, it is now known as Donagherry, at Stewartstown, in the county of Tyrone, and it is near Lough Neagh. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix BB, n. (a), p. 294.

<sup>186</sup> According to the Latin Tripartite.

<sup>187</sup> This is now known, as the townland of Donaghrisk, in the parish of Desertcreat, which joins the last-named, on the west. Donaghheresca occurs, as the name of an independent church, in the Taxation of Armagh Diocese, A.D. 1291; and, in the ancient *Registra* of the diocese, it is represented as the Rectory of Domnachreasca, or Downaghryeske. Donoghreiske was a chapel, with two ballboes of Erenagh land belonging to it, according to the Dungannon Inquisition of 1609.

<sup>188</sup> According to the Latin Tripartite.

<sup>189</sup> This place and the following churches have not been identified.

<sup>190</sup> According to the Irish Tripartite.

<sup>191</sup> According to the Irish Tripartite.

<sup>192</sup> It has been suggested, that this was



moelain,<sup>193</sup> or Domhnach-Maelain,<sup>194</sup> Domnach-libeir<sup>195</sup> or Domhnach-Li-buir.<sup>196</sup> The secondary spelling of the foregoing localities is that found, in the Irish Tripartite version of St. Patrick's Acts.<sup>197</sup>

St. Patrick thence travelled to a place, named Fera-Gaura,<sup>198</sup> where the people would neither receive him, nor hearken to his preaching. This district was, it seems, near Lough Neagh, to the south-east and south.<sup>199</sup> Here, St. Patrick was inhospitably treated; for the people drove him away. Then, filled with a prophetic spirit, he announced, that while they prevailed for the present time, by loading him with reproaches and injuries, because he wished to break the bread of life to them, he should be conqueror in the end; for, the Apostle declared, that they should go afterwards, with tribute to his church, in the winter time, and that extern tribes should finally get possession of their country. This prediction was literally accomplished. Then, the indefatigable herald of the Gospel visited Imchclair<sup>200</sup> district, lying around Donoghmore,<sup>201</sup> and to the west of Dungannon.<sup>202</sup> There, he baptized and blessed the people of that region. The holy man left with them Cruimther Colum,<sup>203</sup> also called Columbus Presbyter,<sup>204</sup> and Patrick's own Book of Orations,<sup>205</sup> and his bell; these were deemed to produce miraculous effects, at that time, when the Irish Tripartite Life was written.<sup>206</sup>

possibly Donnabaran herenagh land, mentioned in Swayne's Register, fol. 60. It was in the Deanery of Tullaghoge, and county of Tyrone, to the west of Lough Neagh. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix BB, n. (c), p. 294. Dr. Lanigan will have it, that this church had been founded by a person, named Brain. See "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. iii., n. 23, p. 268.

<sup>193</sup> According to the Irish Tripartite.

<sup>194</sup> Rev. Dr. Lanigan supposes, that this church owed its origin, to a Mullen, or O'Mullen. This is thought to have been the old church of Desertlynn, in the county of Derry, and adjoining Artrea. It was so called, from the O'Lynn family, who also gave name to the barony of Loughinsholin, in which it is situated. The ruins of an old church are in the town of Ballymully.

<sup>195</sup> According to the Irish Tripartite.

<sup>196</sup> Dr. Lanigan thinks, this church had been founded, by some one named Libeir, and that the very names of many among the churches, mentioned in his Acts, refer to founders, different from St. Patrick. Colgan acknowledges, that he could not identify one of the foregoing churches, in the territory of Hi-Tuirtre, although he had a list of those that remained there, in his time. He names some of these, as having been holy places, in days gone by; such as Ard-domnuich, Cluaineoin, Cluainte-bana, Cluainch-nuc, Cluain-Baith, Dun-chille Bige, Dunogcurra, Kill-gad, Kill-Olena. He thinks, some of the names of churches, in St. Patrick's Acts, must have become obsolete, and they probably lapsed into the foregoing denominations. See nn. 233, 234, 235, 236, 237, 238.

<sup>197</sup> In Archdall's "Monasticon Hiberni-

cum," there are some misty notices of the places already named.

<sup>198</sup> The Rev. Dr. Reeves conjectured, that this territory lay between Ui-Tuirtre, to the west of Lough Neagh, and Donaghmore, in the county of Tyrone.

<sup>199</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. iii., n. 24, p. 269.

<sup>200</sup> It was called also Magh-clair, meaning "a very level plain."

<sup>201</sup> This parish is in the barony of Middle Dungannon, and it is marked, on the "Ordnance Survey Townland Maps for the County of Tyrone," Sheets 45, 46, 53, 54, 60, 61. The town and townland proper are on Sheet 46.

<sup>202</sup> The town of Dungannon, in Drumglass parish, and in Middle Dungannon barony, is noted *ibid.*, Sheet 54.

<sup>203</sup> The festival of Cruimther Colum, as called in the Irish Tripartite Life, was celebrated here, on the 4th of June, as also on the 6th of December.

<sup>204</sup> Thus is he called, in the Irish Tripartite Life.

<sup>205</sup> According to other accounts, it was a Ritual Book.

<sup>206</sup> Archdall seized upon this observation, and thence made out, that the abbey of Donnaghmore, in Tyrone, had been founded by St. Patrick. See "Monasticon Hibernicum," p. 682. The Tripartite, which alone could be appealed to, makes no mention, notwithstanding, of a church there, in St. Patrick's time. For the occurrences related, in the present chapter, the reader is referred to Colgan's "Trias Thaumaturga." See Tertia Vita S. Patricii, cap. lviii., p. 25, n. 51, p. 32. Sexta Vita S. Patricii, cap. xxxvi., p. 73, lxxxvii., p. 85, lxxxviii., p. 85, xci., p. 86, cxxxvii., cxxxviii., p. 95,

## CHAPTER XVI.

THE IRISH APOSTLE FOUNDS CHURCHES IN HY-BRUIIN, AND AT TULACH-MAINE—HE PREACHES AT FINN-ABHUIR—HE VISITS THE OIRGAILLIANS—EOCHAID MAC CRIMTHAINN AND HIS CHILDREN—CLOGHER AND ITS NEIGHBOURHOOD—ST. MACCAERTHENN IS PLACED OVER THE SEE, ESTABLISHED AT CLOGHER—DESCRIPTION OF ALTADAVEN—MISSION IN HUA-MEITHTIRE—ST. PATRICK VISITS THE PEOPLE OF MUGHDOERNIA—THE CONVERSION OF THEIR CHIEFTAIN, VICTOR—ST. PATRICK IS OPOSED, BY THE PEOPLE OF FERA-ROIS.

WHILE the most holy Patriarch of Western Europe was thus engaged, travelling through Ulster, founding churches, providing for their government, and spreading everywhere the Kingdom of Christ, he happened to come into the territory of Hy-Briuin,<sup>1</sup> in the north. He rested there on Sunday, it is said; and, he measured out the boundaries for a church, which he built there, and, which, afterwards was known, as Domnach-airthir, otherwise Domnach-Airthir Maighe.<sup>2</sup> Here, he left a favourite disciple, named Conædus, by some writers, or Presbyter Conaeth, and, by Jocelyn, he is called Connendus.<sup>3</sup> He was a man of great virtue and learning, who could not bear to leave St. Patrick's society. After a few days, St. Connendus came to St. Patrick, and desired to abdicate his pastoral charge, through great humility. He found St. Patrick resting, at a place, towards the east, called Fiodh, or "the wood."<sup>4</sup> However, the holy Apostle commanded him, to return back to his church, and foretelling, that he need not fear the effusion of blood, for none should ever be killed, in that place; although, it was added, he should have few holy persons living near him, but rather men addicted to deeds of violence, and stealers of swine.<sup>5</sup> The event showed St. Patrick's prophecy to have

nn. 36, 37, p. 110, n. 94, p. 112, nn. 96, 97, p. 113, nn. 101, 102, p. 113, nn. 139, 140, 141, 142, 143, 144, 145, 146, pp. 114, 115. *Septima Vita S. Patricii*, pars. ii., cap. cxxviii., cxxix., cxxx., cxxxi., cxxxii., cxxxiii., cxxxiv., cxxxv., cxxxvi., cxxxvii., cxxxviii., cxxxix., cxl., cxli., cxlii., cxliii., pp. 146 to 148, and nn., from 193 to 240, pp. 182 to 184. See, also, Miss Cusack's "Life of St. Patrick, Apostle of Ireland," the Irish Tripartite version, pp. 439 to 447, with accompanying notes.

CHAPTER XVI.—<sup>1</sup> This tribe is said to have been descended from Brian, the son of Fieg, and O'Flaherty adds, "ex quo Hy-briuin Borealis in diocesi Ardmachana."—"Ogygia," pars. iii., cap. lxxvi., p. 364. It seems probable, this territory was in the modern barony of Dungannon, and county of Tyrone. Colgan thinks it to have been identical with Muinter Birn, in Tyrone, and to have been so called from Bruin, son to Muiredach Meith, son to Imchad, son of Colla Da Crioch.

<sup>2</sup> Jocelyn has noted this, as one of the seven churches, built by St. Patrick, in Hy-Tuirtrie. Colgan says, it must be distinguished from another Domnach Airthir, in Kienacht, diocese of Derry. Both, he states, have lost the ancient name, and he guessed, that the present church might have been identical with one, called Achadh-longa, or Achadh-logo, in his own time.

<sup>3</sup> There are names of Saints Connatus, or Condatus, Conna, or Conda, Connanus, or Condanus, in our Calendars, at various days. It seems difficult to identify this saint, with any one of those holy persons. It is thought, by Colgan, that the church of this priest, called here Domnach-Airthir, may not be different from one named Domnach-Foth-airbe, in Hy-Tuirtrie. This, however, seems to me an incorrect opinion.

<sup>4</sup> Colgan states, this was the southern district of Tyrone, belonging to the diocese of Armagh, and which once was well wooded. In his day, the trees had been greatly cleared away, although the name was retained.

<sup>5</sup> So is it stated, in the Latin Tripartite Life; but, in the Irish version, it is said to have been a place for pig-eaters.

<sup>6</sup> This is said to have been proved, when Connacan, son of Colman, son of Niall Frossach, lived, and went into this district. According to Irish historical accounts, Niall Frossach, who was King of Ireland for seven years, resigned in 765, and died at I-Colum-Cille, on his pilgrimage, eight years afterwards. The "Annals of the Four Masters" record the death of his son Colum, by the Cinel-Conaill, at A.D. 810. Also, the death of Connegan, son of Colum, is mentioned, during a hosting, made into Ulidia, in 853. See Dr. O'Donovan's edition, vol. i., pp. 368, 369, 422, 423, 486, 487. It is stated, in the Irish Tripartite

been most true.<sup>6</sup> The Apostolic man Patrick went, afterwards, to Telach-Maine,<sup>7</sup> or Tulach-maine.<sup>8</sup> It is obvious, from the context, that the place, here referred to, must have been in northern Ulster.<sup>9</sup> There he received a welcome, from the local Dynast Maine, son of Conlaedh, who humbled himself, and who received all the welcome monitions of the holy missionary. For manifesting this obedient spirit, Patrick blessed him, and also blessed his wife. As a consequence of that benediction, she brought forth, at one birth, twin daughters. Patrick baptized these blessed ones. In due course of time, these virgins<sup>10</sup> were espoused to the Son of God; while, St. Patrick blessed veils for their heads, and received their religious vows. He left a senior with them, likewise, to instruct them, in the duties of their happy state. It would seem, that the holy Apostle resolved on the conversion of the Orgials, or Oriels; a great sept descended from the three Collas,<sup>11</sup> who con-

Life, that when with an army, Connacan was at the Fiodh, nine men moved off from a tree, which Artifex, a pilgrim, selected. He was beheaded; eight were liberated, however, in his land. A corresponding account was evidently added, at a later period, by some copyist of the Tripartite, to show the fulfilment of St. Patrick's prophecy.

<sup>7</sup> So is the name written, in the Irish Tripartite Life.

<sup>8</sup> It is thus rendered, in the Latin Tripartite. There is a Tullymoan, in the parish of Urney; while there is a parish, called Tullyniskan, in the barony of Dungannon. Both are in the county of Tyrone. However, this place has not yet been identified.

<sup>9</sup> There is only found one Tullymain, in the parish of Faughanvale, and barony of Tirkeeran, in the county of Londonderry. It may have been the place here indicated, in the opinion of the writer of a note, in Miss Cusack's "Life of St. Patrick."

<sup>10</sup> Without exactly identifying these holy virgins, Colgan adds in a note, that at the 6th of July, our Calendars contain an entry, viz.: the three daughters of Maine, of Airiudh-Bainne, called Dermor, Ethne, and Cummán.

<sup>11</sup> The celebrated Cormac Mac Art had been succeeded in the sovereignty of Ireland, by his son Cairbré Lifechair, A.D. 268. The latter king was killed, in the battle of Gabhra, or Gawra; but, he left three sons, called Fiacha Srabhténé, Eochaidh, and Eochaidh Domhlén. Fiacha Srabhténé succeeded his father Cairbré A.D. 286, and he reigned for seventeen years, until he was slain, by the sons of his brother, Eochaidh Domhlén, in the battle of Dubhchomar, supposed to be at the confluence of the Rivers Boyne and Blackwater, in Meath, A.D. 322. Those sons were known as the three Collas, and their mother is called Olechia, the daughter of Updarius, and a Briton of Albania. They are severally named, Colla Uais, or the Noble, who was the eldest; Colla Meann, or the Stammerer, and Colla Fóchri, or the Earthly. Colla Uais assumed the sovereignty, after their

victory, but, he only held it for four years; he and his brothers, with three hundred others, having been expelled into Alba, or Scotland, A.D. 326, by Muireadhach Ti-reach, their first cousin, and son to Fiacha, the former monarch. The three Collas returned to Ireland three years afterwards, and threw themselves on the mercy of Muireadhach, who not only forgave them, but, seeing they were brave men, took them into his service and confidence. He even gave them command in his army, and after some years, he proposed, that they should establish themselves, in some more independent position, than they could attain under him. He pointed to the Ulster kingdom, as an object worthy their ambition; and they, agreeing to make war against it, led an army into Fearnmaigh, now the barony of Farney, in the county of Monaghan, where they encamped on the Carn of Achaidh Leith Derg, which has not been identified. From this stronghold, they ravaged that country around them, until the Ulstermen, under their king Fergus Fogha, came to meet them. An obstinate battle was fought, in which the three Collas proved victorious, although Colla Meann perished there. King Fergus Fogha, the last King of Ulster, who dwelt in the Fort of Emhain, fell in that engagement, and his followers were driven over Glenn Righ, the valley of the present Newry Water, into the modern counties of Down and Antrim, from which they never afterwards returned. The victors destroyed Emania, and then took possession of the greater part of Ulster. This they held, as Swordland; and, from those warlike princes descended the Maguires, the Mac Mahons, the O'Hanlons, the Mac Canns, as also the Mac Donnells, the Mac Allisters, and Mac Dugalds of Scotland, with many other families. See O'Flaherty's "Ogygia," pars. iii., cap. lxxv., p. 359; Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 118 to 125, with accompanying notes; and, Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," lect. iii., pp. 72, 73.



quered the ancient Ultonians, and wrested from them, that portion of the Ulster province, lying westwards of Glenn Rígh, Lough Neagh, and the Lower Bann. Their territory formerly was comprised, generally speaking, within the present counties of Londonderry, Tyrone, Armagh, Monaghan, Fermanagh and Louth.<sup>12</sup> Patrick did not visit Ard-Macha<sup>13</sup> on that occasion, but went into the territory of Hy-Cremthand.<sup>14</sup> This district, it has been thought, was in the barony of Slane,<sup>15</sup> and county of Meath,<sup>16</sup> it being so called from Creamhthann,<sup>17</sup> a descendant from the Colla da Chrioch.<sup>18</sup> Here, indeed, we meet with a digression, in the order of narrative, as found in the Tripartite Lives, if the locality of Hy Cremthand be rightly identified; but, it seems more correct, to place it within the present county of Tyrone.<sup>19</sup> Here, too, it is stated, St. Patrick founded churches and residences.

While at Finn-Abhuir,<sup>20</sup> or Finnabhair,<sup>21</sup> in that district of Ultonia, known as Lemhuin,<sup>22</sup> or Lemania,<sup>23</sup> a vast concourse of persons had assembled. Three whole days,<sup>24</sup> without intermission, did the saint read the Four Gospels, and preach from a hill, to multitudes, that flocked from all parts to hear him. These persons thought they had not been there one day,<sup>25</sup> so effective and attractive were the saint's doctrine and discourses. In that assembly, the most holy virgin Saint Brigid<sup>26</sup> was present. Reclining her head, she slept. Saint Patrick, perceiving this, forbade any person to awaken God's beloved spouse. By the issue was manifested, that passage of the Canticles, which might be fitly applied to her: "I sleep, but my heart waketh,"<sup>27</sup> because her Heavenly Spouse imparted a knowledge of mysteries to her. When she awoke, the saint commanded her to tell, in the hearing of all the people, what she had seen. Obeying him, St. Brigid related, that she saw, at first, an assembly of men, all clothed in white, with ploughs, oxen, and fields all white; after that, she saw all of these stained with spots; and lastly, she observed them to become wholly black. In another vision, she beheld

<sup>12</sup> Shortly after the introduction of the Christian Religion, the descendants of Eóghan deprived them of the counties of Tyrone and Londonderry. See John O'Donovan's "Topographical Poems of John O'Dubhagáin and Giolla na Naomh O'Huidhrin," p. xix., n. 103.

<sup>13</sup> Now Armagh.

<sup>14</sup> This division, and its chiefs, are frequently mentioned, in the "Annals of the Four Masters."

<sup>15</sup> Colgan places this little district, in Southern Orgiell, and, he adds, "nunc ad Baroniam Slanensem spectans, vulgo *Crimthainne* dicta." See, also, John O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (f), p. 152.

<sup>16</sup> According to Colgan.

<sup>17</sup> He was the son of Fieg, son to Deodatus, son of Rochad, son of Colla-da-Chrioch. See Colgan's "Acta Sanctorum Hiberniæ," i. Februarii. De S. Cinia sive Kinnia Virgine, n. 7, p. 235.

<sup>18</sup> See, also, *ibid.*, xxi. Martii. Appendix ad Acta S. Endaei, cap. 3, 4, pp. 712 to 714.

<sup>19</sup> Most of our modern writers seem to follow Colgan's opinion, on this question; to us, the territory appears to lie, in the country around Clogher.

<sup>20</sup> So is it called, in the Latin Tripartite

Life. There were several places bearing this name, Finnabhair, in Ireland. The place here mentioned is said to be now called Findermore, a townland in the parish and barony of Clogher, shown on the "Ordnance Survey Townland Maps for the County of Tyrone," Sheets 58, 64.

<sup>21</sup> It receives this form of spelling, in the Irish Tripartite Life.

<sup>22</sup> Lemania, or Liamhain, otherwise called Magh-lemna, according to Colgan, was in Tyrone, and in the diocese of Clogher. It was otherwise called Clossach. The River Blackwater ran through it, while the fort of Augher and the village of Ballygawley were in it, having Clogher on its western, and the church of Errigal Keeroge on its northern, boundary. As Clossach, it is frequently mentioned, in O'Mellan's Irish "Journal of the Wars of 1641."

<sup>23</sup> It is said to have been an open district of Tyrone.

<sup>24</sup> The Irish and Latin Tripartite Lives state, that he preached three whole days, and as many nights.

<sup>25</sup> According to Jocelyn, but the Irish and Latin Tripartite Lives have it *one hour*.

<sup>26</sup> The great Patroness of Ireland, whose feast occurs, on the 1st of February.

<sup>27</sup> Canticle of Canticles, v. 2.

<sup>28</sup> See Sexta Vita S. Patricii, cap. xciv.,

sheep, dogs and wolves, contending together. St. Patrick then interpreted the first part of her vision, as relating to his own time, wherein good works and faith were united together, and exercised ; the second state had reference to the following generation, which should indeed persist in the candour of faith, but, notwithstanding, should deface it with depraved works ; the third state, he referred to ensuing ages, wherein men should not alone abandon the exercise of good works, but, moreover, would profane their lives, by renouncing their faith. The contention of various animals was held to indicate a strife between good and bad clerics and laics, in the time of a long subsequent generation. None of the audience doubted, but that this interpretation of St. Patrick must inevitably happen.<sup>28</sup> Again, the holy virgin declared, that subsequently she saw two stones, the one little and the other big. A shower fell over each of these. The little stone increased, after it had received the drop, and, thereupon, silvery sparks burst from it. The large stone seemed to decrease, moreover, as the rain descended. Now, St. Patrick stood within the territory of Orgiell. The people of Oirgaillia, called also the Orgiellians,<sup>29</sup> were known as the posterity of the three Collas ; and, Eochaidh Mac Crimthainn<sup>30</sup> ruled over them, at that time, when St. Patrick was there.<sup>31</sup> The Dynast had four children ; two sons, Bressal, said to have been the eldest, and Cairpre Damhairgit ; he had, likewise, two daughters, one named Dearfraich,<sup>32</sup> and another called Cinnia.<sup>33</sup> The prophet Patrick explained the vision of St. Brigid, in an admirable manner, and as having, in the latter phase, a relation to Bressal and to Cairpre Damhairgit. The elder obstinately opposed the Gospel. Wherefore, he and his whole race were extirpated, in consequence of the dreadful imprecations denounced on them by St. Patrick ; while Carbríe, surnamed Damhairgid, most willingly embraced the principles of truth, and he enjoyed the blessings imparted to him, with his posterity. From him, too, a numerous succession of Orgiellian princes, and a line of many saints, descended.

When St. Patrick had come into the ancient territory of Hy-Crimthean, said also, to have been called the territory of Cinel Feradhaigh,<sup>34</sup> or Kinel-Farry, he proceeded straightway towards Cloghar, the chief seat of the Ergal Dynast, according to a popular tradition.<sup>35</sup> It is stated, likewise, that the Cloch-oir, or "golden stone," had been erected in the courtyard of the chief's residence ;<sup>36</sup> and, that, from it the place derived its denomination.

xcv., pp. 86, 87, and n. 105, p. 113. *Sep-tima Vita S. Patricii*, lib. iii., cap. iv., pp. 149, 150, and n. 11, p. 184.

<sup>29</sup> The fanciful derivation of their name is said to arise, from their having detained hostages given to them, in golden fetters ; thus, *or* means "gold," and *gall*, "a hostage."

<sup>30</sup> A very beautiful blank-verse poem of Aubrey de Vere, intituled, "St. Patrick and King Eochaidh," thus commences :—

"Eochaidh, son of Cruimther, reigned, a king  
Northward in Clochar."

—See "Legends of St. Patrick," pp. 149 to 167.

<sup>31</sup> See O'Flaherty's "Ogygia," pars. iii., cap. lxxvi., p. 364.

<sup>32</sup> She was mother to Tighernach, Bishop of Clones, in the county of Monaghan, ac-

cording to the O'Clery's Calendar, at the 4th of April.

<sup>33</sup> Her feast occurs, at the 1st of February.

<sup>34</sup> It comprised the barony of Clogher, in the county of Tyrone, and it was the patrimony of the Mac Cathmhaoil family, also known as Mac Cawell, variously Anglicised into Caulfield, Campbell, Camphill and Howell. See John O'Donovan's "Topographical Poems of John O'Dubhagáin and Giolla na Naomh O'Huidhrin," p. xix., n. 102.

<sup>35</sup> For this and many other particulars which follow, a communication of "Oriel," Rev. Daniel O'Connor, headed "Clochar-na-Rígh, or Clogher of the Kings," in "The Northern Star" of June, 1871, is our authority.

<sup>36</sup> There is an extensive circular mound, with triple ramparts of earth surrounding it, on an elevated spot, within the Protestant bishop's former demesne ; and, this may

Being informed, how this king had passed a law, that no smoke must be seen in the neighbourhood, before smoke should issue from his castle ; the Apostle, for some sufficient reason, dared to disregard the Royal mandate. On a hill, not far from Clogher, he lighted a fire, at the dawn of day. This eminence is still known as Mullaghtinny, or "the hill of fire."<sup>37</sup> At Clogher, as the people state, St. Patrick confounded the Druids, by a miracle, which he



Clogher Church, County of Tyrone.

there wrought.<sup>38</sup> The remnant of the celebrated Cloch-oir is even yet preserved, it is said, within the churchyard precincts,<sup>39</sup> where the present Protestant church stands,<sup>40</sup> near the site of St. Mac-Carthen's former church.<sup>41</sup>

have been the site of the ancient chieftain's residence. In the "Annals of the Four Masters," this place is called Clochar-mac-n-Daimhne.

<sup>37</sup> It is said, this act greatly incensed the Dynast, who despatched messengers to arrest the saint. But, instead, these professed themselves Christians. Hereupon, the king himself, with two wolf-dogs, approached ; when these animals rushed forward, as if to devour the Apostle, yet, on approaching him, their rage departed, and they began to fawn before him. Then, they fiercely turned against their former master, whom they pursued and killed, in the townland of Kilnaheerly, in the parish of Clogher. It is needless to observe, this local legend differs much from the old written narratives.

<sup>38</sup> It was pretended, that a stone, called Kerdman Kelstach, could restore the dead to life ; and, when a young man, instructed for the purpose, feigned himself dead, he in reality died, nor was the idol able to restore

his life. St. Patrick, thereupon, struck the Cloch-oir, with his Pastoral Staff, the celebrated Bachal Isa. Then, the head of the stone flew asunder, and, from it, a demon issued, but he immediately took to flight.

<sup>39</sup> There, it is pointed out, resting—not in its original site—against the side of the Protestant church—formerly the Cathedral—and it is a silicious sand-stone, as Richard Joseph Cruise, Esq., G.S.I., pronounced, who accompanied the Rev. Daniel O'Connor and the writer to Clogher, in June, 1878. The fragment is nearly an oblong square, five feet in height, being six feet three inches, in circumference.

<sup>40</sup> The accompanying illustration was drawn on the spot, by William F. Wakeman, and it has been engraved by Mrs. Millard.

<sup>41</sup> So long as the kings of Ergal retained their power, the church and other religious institutions at Clogher appear to have withstood the Danish and Norwegian ravages. But, in the year 1380, Lord Mortimer with



The town of Clogher runs in a long street, having houses only on one side; the demesne wall of the bishop running along the opposite side, the graveyard and wall forming a continuation. Within the cemetery,<sup>42</sup> the site of the ancient church is shown, but the foundations are covered over with sods, while curious carved fragments of it are built into the adjoining walls. Here, St. Patrick resolved on erecting a See. Among his disciples was one, particularly distinguished for his bodily strength, and for his affectionate regards, towards that great master. His proper name was Aodh or Aidus, and his father's was Chaerthann. Most generally, however, that son obtained the better-known patronymic, Maccaerthenn.<sup>43</sup> This faithful follower was the staff of Patrick's declining years; for, he bore the master on his shoulders over fords of rivers and dangerous obstacles on the way.<sup>44</sup> Now, at one time, Patrick came by where the lordly Knockmany rises<sup>45</sup>—its brow even then crowned by a Pagan monument.<sup>46</sup> He was on his way from Clochar, and from the north, when that once strong man carried him across a difficult place, but with manifest signs of distress, and his breathing became short.<sup>47</sup> Maccaerthenn was then in the decline of life; yet, the Irish Apostle found him to be a useful co-labourer, and in every way obedient to his wishes. Then advertg to his distress, the Apostle had compassion for his weakness, and promised to give him a settlement for the remainder of his days. He afterwards left Bishop Mac-Carthen in Clochar, and the Domhnach-Airgid<sup>48</sup> was

his forces destroyed Clogher. Fires, at various times, broke out in this city. Its church was rebuilt, in the eleventh century; yet, this too may have suffered complete or partial destruction.

<sup>42</sup> Here is an old stone font of circular shape, lying on the grass, with bent mouldings. It is two feet four inches in diameter, at the top.

<sup>43</sup> According to Sir James Ware, he died, on the 24th of March, A.D. 506. On that day, his festival is still held.

<sup>44</sup> Owing to this support, he was called "Patrick's Champion," and "Patrick's strong-man."

<sup>45</sup> Under its wood-crowned shadows, Clogher grew up as a giant, and extended its portals to Augher, the royal gateway, and to the historic houses of Ballyxally. William Carleton, a native of the country near Clogher, and who is yet well remembered in this neighbourhood, has written "A Legend of Knockmany," and a beautiful poem, called "Knockmany." The "characters" and "places" commemorated, by this celebrated Irish writer, are traditionally noted, by the people there, who are not a little proud of his genius and fame. Knockmany, as also Mullaghbenney and Killany, in the neighbourhood, are said to have been called after Queen Baine, whose death is recorded at A.D. 111, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 102, 103. Here, her cairn was raised. It has been admirably described and illustrated, by W. F. Wakeman, in his paper, "The Magalithic Sepulchral Chamber of Knockmany, County Tyrone." See "The Journal of the Royal Historical and Archaeological Association of Ireland,"

vol. iv. Fourth Series. July, 1876, pp. 95 to 106. From this commanding spot, there is a most extensive and charming prospect on every direction.

<sup>46</sup> There is thought to have been a Pagan Altar, with large pillars standing around in Crom-Cruach fashion. Here, in Pagan times, the Gods of the Gentiles are said to have been propitiated; and, even in Christian times, the Feast of Lammass, with its many festivities, continued to be celebrated, down to a late period. The Lammass games of Knockmany were long sustained. Tradition states, that athletic sports, were here enlivened by the *rínka*, an ancient Irish dance, in which the sons and daughters of Ergal joined. Hurlings and races, also, were favourite games. Until a recent period, races were run on the "race-road," extending under the foot of Knockmany. The memory of these olden practices is even now fading away; and, the Lammass or "Gooseberry Fair" of Clogher is at present the only remnant, to remind people of departed sports. The Blackwater flows, at the base of Knockmany.

<sup>47</sup> The Irish Tripartite Life thus relates the occurrence: When Maccaerthenn laboured to bring St. Patrick over, he sighed out, "Uch, uch," through weariness. "My debroth," said Patrick, "you were not accustomed to say that word." "I am old and infirm," exclaimed Mac Carthen, "and you have left all my early companions in churches, while I am still on the road." "I will then leave thee in a church," said Patrick, "that shall not be too near us for familiarity, and that shall not be too distant for intercourse between us."

<sup>48</sup> This, as we are told, was sent to St.

given to him, as a precious *souvenir*<sup>49</sup> of the Irish Apostle's fond remembrances. It is a highly ornamented reliquary,<sup>50</sup> enclosing Latin copies of the four Gospels;<sup>51</sup> and, even yet, it is preserved in the Museum of the Royal Irish Academy, in Dublin. It is stated, traditionally, that Bishop Mac-Carthenn founded a monastery, before the chief's palace, at Clogher, when the royal family had been converted. Not many years ago, the walls of this foundation were supposed to be discovered, when a portion of the old cemetery was dug away, to make room for a more spacious thoroughfare, in that part of the town, known as Church Hill.<sup>52</sup>

Eochaid had a daughter, called Cinnia, or Cinnu,<sup>53</sup> and her father wished her to marry a man of noble family. This chieftain is called Cormac,<sup>54</sup> son of Cairpre Mac Neill. He also obtained the soubriquet of Cormac Caech. While she walked along, Cinnia met St. Patrick, with his companions, on the way. Patrick preached to her, that she might unite herself, to the spiritual prophet; and, she not only believed, but she furthermore resolved on embracing a religious life. Patrick instructed her, and baptized her afterwards. When her father subsequently sought to give her to the man of his choice, she and Patrick went to converse with him. Patrick requested that he would permit her to wed the Eternal Spouse. At last, Eochaidh agreed to this, on condition, that Heaven should be given to him in return, and that himself be not compelled, through any miracle, to be unwillingly baptized. Patrick then promised these two conditions; for, he had an intuition, that Providence must work out great results, in this case. The king afterwards consented, that his daughter Cinnu should be united to Christ, and thus Patrick regarded her, as one of his female disciples. The Irish Apostle then commanded a certain virgin to instruct her. This mistress, over the young novice, is called Cechtumbar<sup>55</sup> or Cethuberis,<sup>56</sup> of Druim-Dubhain,<sup>57</sup> in which place both virgins rest. This was a church beside Clocher. Cechtumbar is stated,<sup>58</sup> to have been the first of all the Irish virgins, who received the veil from St. Patrick. Perhaps, Cinnia may have been the person, to whom St. Patrick refers,<sup>59</sup> where he says, alluding to the conversions he had effected:

Patrick from Heaven, and while he was on the sea, coming over to Erinn.

<sup>49</sup> It has been described, by Dr. George Petrie, in the "Transactions of the Royal Irish Academy," vol. xviii.

<sup>50</sup> One of the figures, sculptured on it, is supposed to represent St. Mac Carthainn.

<sup>51</sup> Extracts have been made, from Dr. Petrie's account, in O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," lect. xv., pp. 322 to 327. A translation, from the Irish Tripartite Life of the passage relating to St. Mac Carthend, is there included.

<sup>52</sup> Scandalous to relate! the bones and ashes of the dead were not re-interred, in consecrated earth; but, when removed, they were used as surface dressing, for some surrounding fields. Thus, even the relics of St. Mac-Carthenn, and of his pious successors, may be mingled with the rich pastures, around the desecrated graveyard, where they had so long been deposited.

<sup>53</sup> Her feast occurs, at the 1st of February.

<sup>54</sup> He was the father of Tuathal Maelgarbh, who was King over Ireland for eleven years, and who was slain, in 538, by

Mael-mor, tutor of Diarmaid Mac Cearbhaill, who succeeded. The "Annals of Ulster" gives Tuathal's death at 543; those of Clonmacnois, at 547; but, Dr. O'Donovan, on the authority of Tighernach, says 544 is the true year. See "Annals of the Four Masters," vol. i., pp. 180 to 182, and n. (z.) With this agrees, also, the "Chronicon Scotorum."

<sup>55</sup> So is she called, in the Irish Tripartite Life; but, in the Latin version, the name is Cetamaria.

<sup>56</sup> Jocelyn, who thus calls her, says she was the first Irish virgin, that took the veil. This, the Monk of Furness repeats, where he gives her the name of *Ethembria*. Yet, where he got this information cannot be discovered.

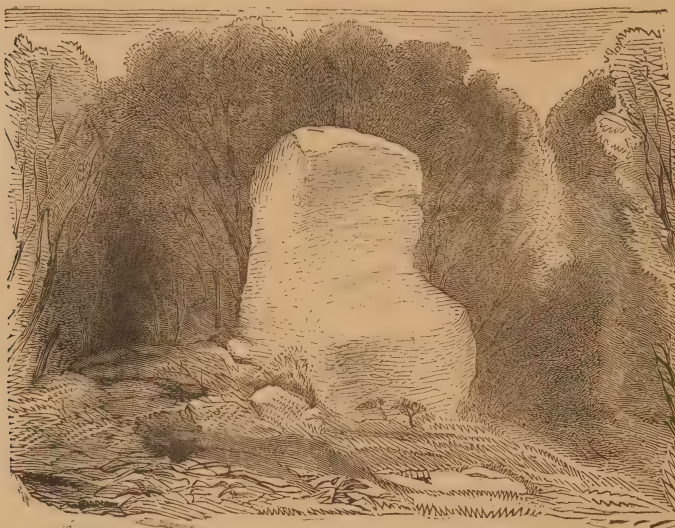
<sup>57</sup> According to Colgan, she was interred in her own church, with many other holy virgins, and seven bishops.

<sup>58</sup> See Colgan's "Acta Sanctorum Hibernie," i. Februarii. De S. Cinnia, sive Kinnia Virgine, cap. iv., and nn. 11, 12, p. 235.

<sup>59</sup> See "Confessio S. Patricii," cap. iv., num. 18. Father Joachimo Laurentio

"The sons of the Scoti, and the daughters of chieftains, appear now as monks and virgins of Christ. And, especially, one blessed Scottish lady, of noble birth, and of great beauty, who was an adult, and whom I baptized."

Altadaven,<sup>60</sup> one of the most charming retreats in Ireland, is situated in the parish of Errigle-Trough,<sup>61</sup> and barony of Clogher, about three miles south-east from this town. The glen itself extends, with irregular windings, nearly a mile from north to south; and, it is a scene of surpassing beauty. It is lined, on either side, by perpendicular walls of rocks, which vary in height, from one hundred feet, to even a greater altitude. In the valley below flows a stream, and its agitated waters run from Lough Mor, usually with a slender contingent of force, into the broad Blackwater. In former times, this secluded and romantic glen is traditionally held, to have been a seat of



St. Patrick's Chair, Altadaven Glen.

Druidism. The people relate, that our great Apostle St. Patrick reached this spot, probably on some occasion, when he visited Clogher. He not only succeeded, it is said, in removing from here all traces of Druidic rites and superstition; but, he even converted this retreat, into a place of worship, for the true God. Here, surrounded by tangled underwood, is shown a rude altar formed of solid rock; and, in its middle, there is a portion marked out by deep carving, as if for the chalice. In front, its height is nearly four feet, while the altar-table measures not less than six feet in length, being in width more than two feet. In front of this altar, and on the Gospel side, is a

Villanueva's "*Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula*," &c., p. 202.

<sup>60</sup> It has been interpreted "the Glen of the Gods," or "the Glen of Demons;" but, the term, *alt*, more usually means "a cliff," or "glen-side," while *oathán*, "a young ox," or "bull," may more correctly account for the derivation.

<sup>61</sup> This parish is partly in the barony

Trough, and this portion is shown on the "*Ordnance Survey Townland Maps for the County of Monaghan*," Sheets 1, 2, 3, 4, 5, 6; and, a part is in the barony of Clogher, which is to be seen on the "*Ordnance Survey Townland Maps for the County of Tyrone*," Sheets 59, 65. Altadaven is shown, on the latter Sheet.

<sup>62</sup> The accompanying sketch, drawn on the spot by the writer, was transferred to



gigantic mass of solid stone,<sup>62</sup> called the chair of St. Patrick.<sup>63</sup> From the basement to the head, it measures not less than eight feet.<sup>64</sup> In the centre of a large block, some distance below the chair, there is a deeply-carved font, very elegantly moulded.<sup>65</sup> Although evidently not fed by any stream or fountain, the people there remark, that it has never been known to run dry of water. About half-way down the glen, a beautiful green sward, soft and smooth as a velvet carpet, opens on the view. Tall firs and forest trees stand around, in wavy branches, as a barrier against the outer scenery; while the blue heavens above form the only canopy. On the borders of this green sward, there is an icy-cold well of crystal clearness, and most agreeable to the taste. On every side, the surrounding scenery is majestic, and it forms no unstrained picture of a fairy-land; rocks, woods, precipices and ravines, in every conceivable shape and variety, reveal those enchanting delights, thrown out by nature's God, and with a lavish hand.

Intent still more on enlarging the bounds of God's spiritual fold, the great herald of salvation entered the territory of Hy-Meith,<sup>66</sup> or Hy-Meith-Tire,<sup>67</sup> to announce the Gospel to its chief and people. Eoghan,<sup>68</sup> or Owen, was the ruler, at this time, and he reverently received the messenger of Christ. He showed such great faith and confidence, as to beseech the wonder-working Patrick to resuscitate his grandfather, named Muiredach,<sup>69</sup> who had died a heathen, so that living once more, the deceased might receive eternal life. This was a truly sublime and charitable desire, and it pleased the holy man to assent. He prayed, and then raised Muredach to life. This pagan chief afterwards heard, from the Irish Apostle, the mysteries of Divine Faith; he was instructed and baptized; then did his soul once more

the wood, by William F. Wakeman, and engraved by Mrs. Millard.

<sup>63</sup> This was pronounced to be a very silicious sandstone, of the Yoredale series, by Richard Joseph Cruise, Esq., M.R.I.A., and of the Geological Survey of Ireland, who accompanied the Rev. Daniel O'Connor, C.C., and the writer, on the occasion of an excursion here, and to Clogher, in June, 1878.

<sup>64</sup> "Though it presents to the eye the full shape and appearance of a high-backed chair, yet its form, and the measure of art displayed on it, tell us that in the age in which it was made, art was only in its swaddling clothes, and that science had as yet lent it but very feeble support."—"The Northern Star." Communication of Rev. Daniel O'Connor.

<sup>65</sup> In a communication, from William F. Wakeman, dated from Enniskillen, May, 1879, the writer is further informed, that on the lands of Lislane, not far from Clogher, in the direction of Aughentain, may be seen another St. Patrick's chair and a holy well. They are situated, in a most exquisitely beautiful wooded glen. The "chair" is simply a hollow recess, in the natural rock, and the well is a tiny spring, close to it.

<sup>66</sup> Thus is it called, in the Latin Tripartite Life of St. Patrick. There were two tribes, so distinguished, in the province of Oirghialla; the Ui Meith Macha, otherwise called the Ui Meith Tire, and the Ui Meith Mara. The Ui Meith Macha were so called, from

their contiguity to Armagh, formerly denominated Macha, and the Ui Meith Tire, the same tribe, derived name from their inland situation, *τῆς* meaning "of or belonging to a country," because they seem to have lived chiefly in the inland county of Monaghan; while, probably, they were also located, on the south of the River Blackwater, and in the west of the county of Armagh. The Ui Meith Mara were so called, from *μαρα*, "of or belonging to the sea," because their country was a maritime one, and it extended from the former territory, into the county of Louth; while, probably, it included a part of the east and south of Armagh County. The name seems to be preserved, in the Anglicised name of "O'Meath," a district in the county of Louth, between Carlingford and Newry. Ui Meith Mara was apparently called, in more ancient times, Cualghne. See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. vii., sect. i., p. 51, and also John O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (a), pp. 148 to 150.

<sup>67</sup> Such is the name it receives, in the Irish Tripartite.

<sup>68</sup> He was the son of Brian, son of Muiredach, son to Imchadh, son of Colla-focrich, according to the Irish Tripartite Life.

<sup>69</sup> The Muiredach, grandson of Colla da Crich, here mentioned, was generally called Muiredach Meth, and from him the Ui-Meiths were designated.

escape the prison of the body, but this time it received the rewards of the just.<sup>70</sup> His friends buried him again, in a place, called the Erendé,<sup>71</sup> or Omna renne,<sup>72</sup> on the borders of Mughdorna and Ui-Meith; but, the locality belonged to the dition of Mughdorna. The people of Hy-Meth eagerly embraced the truths of Religion, so wondrously confirmed by these signs, and St. Patrick bestowed his special blessing on them, and on their chief. There our saint is said to have erected a church, at Teaghtalian, now known as Tehallan,<sup>73</sup> in the county of Monaghan. About three miles north-eastwards from the town of Monaghan,<sup>74</sup> and on the very summit of a beautiful hill, surrounding a most charming and fertile undulating tract of country,<sup>75</sup> is the old graveyard of Tehellan. It is evidently a very ancient foundation; and, at present, a Protestant church is within the enclosure. Close beside it, some grassy mounds cover the foundation walls of an earlier church.<sup>76</sup> This was a richly-endowed erection, in St. Patrick's time. There the Irish Apostle left relics, he had brought to Ireland, from beyond the sea; and, over it, St. Killian was appointed bishop.<sup>77</sup> While in this part of the country, a ridiculous legendary story is told of some thieves,<sup>78</sup> who were miraculously convicted of having stolen a goat,<sup>79</sup> belonging to the saint.<sup>80</sup> It seems probable, likewise, that the old church of Donagh<sup>81</sup> was within this territory, and

<sup>70</sup> Jocelyn gives quite a different version of this narrative, to that recorded in the Tripartite Lives. By him, we are told, that the grandfather of the chief of Humes-tia—so does he render Hy-Meith—was called to life, to convince the Regulus, about the doctrine of the final bodily Resurrection, and as a test of God's power, in this matter. This, St. Patrick effected, at the tomb, before the chief and a multitude of his people. After signing it, with the Staff of Jesus, and causing the ground to be dug, he offered a prayer. Then arose the buried man, of immense size, and very fearful to behold. This great miracle caused all to believe in God's Providence. In an epistle, directed to a dear friend of his beyond the seas, it is said, St. Patrick deposed to such miraculous signs, in these terms: "Our Lord imparted to me, His unworthy little one, the virtue of working such signs among this Pagan people, so that never had the like been wrought even by the Apostles themselves. In the name of our Lord Jesus, I have raised from the dead bodies, turned into dust many years before. Notwithstanding, I pray that none esteem me for these, or other like miracles, as worthy to stand in comparison with the Apostles, or with any perfect men, considering I am a wretched sinner, and contemptible." Jocelyn calls special attention, to this great degree of St. Patrick's perfection; for, while working such wonders, he thought most humbly, regarding his own deserts. And the writer, too, even admires more this humility, than the saint's power of raising dead bodies to life.

<sup>71</sup> So is it written, in the Irish Tripartite Life.

<sup>72</sup> This is the name it has, in the Latin Tripartite Life. The writer of a note, in

Miss Cusack's "Life of St. Patrick," states, it is probably the present Omra, or Oram, in the parish of Muckno, barony of Cremorne, and county of Monaghan. There is a large mound, with a circle of stones, on the top of a mountain, called Mulliyash. It borders on the county of Armagh, and it is called, in the Ulster Inquisitions, Owrarn-lisdonny.

<sup>73</sup> This parish, in the baronies of Cremorne and Monaghan, is shown on the "Ordnance Survey Townland Maps for the County of Monaghan," Sheets 7, 9, 10.

<sup>74</sup> The parish of Monaghan, in the barony so called, is described on the "Ordnance Survey Townland Maps for the County of Monaghan," Sheets 9, 10, 13, 14. The town itself is on Sheet 9.

<sup>75</sup> The writer, in company with the Rev. Daniel O'Connor, visited this place, in June, 1878.

<sup>76</sup> It was stated, by the sexton, that within the memory of persons living, some of the ruined walls, near the foundations, were to be seen. Old fragments of crosses have been found, beneath the surface.

<sup>77</sup> His feast occurs, on the 27th of May.

<sup>78</sup> The Latin Tripartite Life has it, that these were "ex gente de Hi Torrorra;" but, this is evidently a mistake for Ui-Meith-Tire, as found in the Irish version.

<sup>79</sup> See Richard Stanishurst, "De Vita S. Patricii, Hiberniæ Apostoli," lib. ii., pp. 62, 63.

<sup>80</sup> As a sequel to this legend, the Latin Tripartite adds: "Ad cujus miraculi augmentum et continuam memoriam accessit, quod imprecante Patricio tota posteritas istorum furum, velut auita hæreditate semper barbas, caprinis subsimiles, habeant."

<sup>81</sup> It lies near Glaslough. The parish of Donagh, in the barony of Trough, is on the

tradition attributes its foundation to St. Patrick. Its ruins<sup>82</sup> stand on the top of a hill, within an old cemetery, and the view on every side is very beautiful, over an undulating country. It is evident, that in former times, a lake skirted the hill-side; and, its site is indicated, by a bog, at present. The church ruins measure 28 feet in length, by 25 in width, on the outside.<sup>83</sup> At some past time, additions and modernizations have been made, to serve for private burial enclosures. Several graves are seen, in the outer cemetery.



Donagh Old Church, County of Monaghan.

Thence, St. Patrick went into the district, called Mughorna,<sup>84</sup> or rather the Irish form of this territory was Crioich-Mughdhorna.<sup>85</sup> The word Crioich means a "nation," or "country," while the other denomination was derived, from Mughdorn Dubh.<sup>86</sup> In the time of St. Columba,<sup>87</sup> this district was co-extensive with the modern baronies of Cremorne, and of Farney,<sup>88</sup> in the county of Monaghan.<sup>89</sup> From an early date, the lords of Crioich Mughdhorna<sup>90</sup> are named, in the Irish Annals. The king of this district, also called Fearn-mhagh, or Farney, had a title to tribute.<sup>91</sup> When St. Patrick visited

"Ordnance Survey Townland Maps for the County of Monaghan," Sheets 3, 4, 5, 6, 7, 9, 10. The townland proper is on Sheets 6, 7.

<sup>82</sup> The accompanying illustration has been transferred to the wood, by William F. Wakeman, from a sketch, by the writer, in June, 1878, and the engraving is by Mrs. Millard.

<sup>83</sup> These measurements were taken, at the time, by the Rev. Daniel O'Connor, C.C., who accompanied the writer.

<sup>84</sup> So is it designated, in the Irish Tripartite Life.

<sup>85</sup> Colgan Latinized it into "regio Mughdornorum." The people, too, are called "Mughdorni."

<sup>86</sup> He was the son of Colla Mean, who fell in battle, A.D. 331. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 124, 125.

<sup>87</sup> His feast occurs, at the 9th of June.

<sup>88</sup> An interesting account of it will be found, in Evelyn Philip Shirley's Description of the ancient Dominion of Farney.

<sup>89</sup> Colgan, who is followed by Harris, and by other writers, makes Mughdorna the same as Mourne, in Down. See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. vii., p. 52. It is probable, that Mourne, also, was called Mughdorn, as Rev. Dr. Lanigan remarks, in his "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. iii., n. 30, p. 270.



the Mughdorni, a chief, named Victor, presided over them; but, he felt an insuperable dislike to meet the glorious missionary, who had already reached the place, afterwards known as Domhnach-Maighen, now the parish of Donaghmoyné. When Victor,<sup>92</sup> who was in that place, heard that Patrick had come to it; during the night, he went away to avoid the saint, and fled from his residence, to a thorny brake, at the side of the town. This chief felt afraid, that if he appeared in the saint's presence, he should be forced by the bright evidence of doctrine, and by signs, to renounce idolatry. Darkness fell on the land, but God's servant illuminated the darkness. Coming to that place, where Victor was, a bright and subtle light issued from the saint. The splendour thereof pierced even to that secret place, where Victor was lurking. This miraculous portent was intended, to remove from his eyes the scales of sin. Thus, too, St. Patrick became as a light shining in darkness,<sup>93</sup> and this wonderful call of Divine Grace exerted an extraordinary influence, over the reason and feelings of Victor. A complete change took possession of his soul. Bowing with humble submission, to the decrees of Heaven, in his regard, the converted man desired most earnestly to be regenerated, in the saving waters of baptism. Then truly was he deserving the name of Victor, for he had accomplished the most difficult task, of having overcome his former deep-rooted prejudices. St. Patrick most cheerfully assented to his pious entreaties, and he became a Christian. Not that alone, but all the members of his household and his people were instructed in the faith, and thus regenerated. So fervent did Victor become, that he willingly made an offer of all his lands and possessions to the Irish Apostle, so that a church might there be built and endowed. At present, Donaghmoyné Protestant church<sup>94</sup> and cemetery<sup>95</sup> stand on the summit of a round hill, about two miles northwards from the charming little town of Carrickmacross.<sup>96</sup> Its physical position, in ancient times, was almost insular.<sup>97</sup> In the centre and highest part of the graveyard, some remains of the old church may be discerned; yet, no part of the walls can be seen.<sup>98</sup> It was an oblong building, and running from east to west; the measurements being, about 49 feet long by 23 feet wide, in the inside. The present thickness of the *debris* of side-wall is about 8 feet.<sup>99</sup> The churchyard<sup>100</sup> is surrounded by trees of ash and beech,

<sup>92</sup> The Mughdornians are regarded, as the descendants of Colla Meann, according to the "Book of Lecan." See Shirley's "History of the County of Monaghan," chap. i., pp. 3 to 11.

<sup>93</sup> See Dr. John O'Donovan's edition of "Leabhar na g-Ceart, or Book of Rights," pp. 152, 153.

<sup>94</sup> Victor's name—not being Irish—fails to appear in our native Calendars. But, its Irish form, Buadhbeo, may lead to the discovery. A saint bearing this latter name is venerated, on the 17th of November. Colgan, however, has chosen to give the Acts of the present holy man, at the 28th of February.

<sup>95</sup> St. John, i. 5.

<sup>96</sup> Built in 1827.

<sup>97</sup> No monuments, in the cemetery, have an earlier date than the beginning of the last century.

<sup>98</sup> It is in the parish of Magheross and barony of Farney. It is shown, on the "Ordnance Survey Townland Maps for the County of Monaghan," Sheet 31.

<sup>97</sup> West of it lies the dried-up bed of a lake, and north of it, there was another lake, not quite so well drained off, yet the site and outlines are quite visible.

<sup>98</sup> The accompanying sketch, taken on the spot, in February, 1879, by William F. Wakeman, and transferred to the wood, has been engraved by Mrs. Millard. In the foreground is the old church site, and immediately west of it, there is an enclosed tomb, with yew trees growing within the space. This is the burial-place of a local Catholic family, named Kernan, and they were relatives to the late Most Rev. Edward Kernan, Catholic Bishop of Clogher.

<sup>99</sup> It is stated, that a Protestant church had been built, on this site, probably subsequent to the Insurrection of 1641. See Evelyn Philip Shirley's "Some Account of the Territory or Dominion of Farney," chap. vii., p. 160. Yet, it seems equally probable, that it was on the site of the original church, founded by St. Patrick, and presided over by Victor.

<sup>100</sup> There is a beautiful Celtic cross of

which in summer completely shut out the view; except towards the west, where the scene is by far the most extensive.<sup>101</sup> The churchyard is surrounded, by a modern wall, and it is approached, by a suitable entrance.<sup>102</sup> The ancient church-site of Donaghmoyne<sup>103</sup> is surrounded by steep, round hills



Donaghmoyne Church and Graveyard, County Monaghan.

of rich pasture and tillage land, clothed in many parts with modern plantations.<sup>104</sup> Here, most humbly did the good man place himself as a disciple, under St. Patrick, and profited so much by his instruction and training, that the novice soon was remarkable for great holiness and wisdom. In due process of time, Victor attained to such learning, and sanctity, that he was made a bishop. He is said to have ruled over a church, which had been built, by St. Patrick, within his former territory. The pious Bishop Victor well discharged the duties of his episcopal office. During this mission, the people of Mughdorna were converted by, and obedient to, St. Patrick. So pleased was the saint with these new converts, that he predicted, many warlike and distinguished chiefs, as also venerable prelates in the clerical profession, should

white marble with design of interlacing closely resembling, if not actually copied from, the Cross of St. Muiredach, at Monasterboice. This cross is a monument, erected to the memory of the notorious William Stewart Trench, agent to the Marquis of Bath. Besides being an exterminating land-agent, he was a calumniator of the people of Farney, in his work, "The Realities of Irish Life." He died 4th August, 1872. The monument was made by Harrison of Dublin.

<sup>101</sup> However, on no side can the eye reach beyond the borders of historic Farney.

<sup>102</sup> The churchyard is used as a burial-place by Protestants and Catholics alike, but principally by Catholics, and it is strewn

with tombs and crosses of great variety.

<sup>103</sup> About half a mile, north-west of Donaghmoyne, lies the hill, on which stood Manning's Castle. This may be seen described and sketched, in Shirley's "Some Account of the Territory or Dominion of Farney," chap. vii.

<sup>104</sup> For most of the foregoing description of Donaghmoyne, the writer feels indebted, to the Rev. Daniel O'Connor, C.C., Corcahan, in a letter dated Monaghan, March 1st, 1879. He accompanied Mr. Wakeman to the spot, and insisted on defraying the expenses, in connection with the illustration. This, however, forms only a small part of the obligations, he has imposed so kindly, on the writer's grateful remembrance.

belong to their race.<sup>105</sup> He also imparted a special blessing.<sup>106</sup> Among the Mughdorni, St. Patrick's mission and preaching proved to be eminently successful.

Afterwards, Patrick went to the Fera-Ros,<sup>107</sup> who lived in Crich Rois,<sup>108</sup> a territory, not well defined, which lay, however, in the south of the County of Monaghan.<sup>109</sup> He advanced to Enach Conglais,<sup>110</sup> where he remained for a Sunday. While there, the Ui-Lilaigh<sup>111</sup> are stated to have given St. Patrick poisoned cheeses; but, knowing their intent, he made a sign of the cross over these, and immediately they were converted into stones. This miracle was a subject for great admiration to many present, and of confusion to the plotters against his life. His enemies were still actuated by malice, and he therefore wished to leave their district, so that he might go into another region. While Patrick travelled on Monday, across the ford of a certain river, southwards, the Ui-Lilaigh went with fifty horsemen,<sup>112</sup> to watch the ford,<sup>113</sup> and to slay him. Patrick then turned towards them, upon the banks, and to the south of the ford, when he raised his left hand, and said: "You shall neither come out of the ford here, nor go the other way; but, you shall be in that water, for ever." All were drowned, in that river, as he had declared, nor could their bodies be recovered, afterwards, although a diligent search had been made for them. Near Enach Conglais was shown a rock, or stones,<sup>113</sup> at the ford, where this miracle took place; and, its memory was preserved, in the name Ath-Hiliolaigh, or "the ford of the Ui-Lilaigh," which was given to the spot,<sup>114</sup> by those who bore the incident in remembrance.

## CHAPTER XVII.

ST. PATRICK REVISITS MEATH—THE HYMN OF ST. SECUNDINUS—ST. PATRICK IS SAID TO HAVE PASSED FROM MEATH TOWARDS DUBLIN—HE VISITS NAAS—MIRACLES RECORDED, IN CONNEXION WITH BOTH PLACES—HIS JOURNEYS TO HY-GARCHON, AND THROUGH MAGH LIFFE—CHURCHES SAID TO HAVE BEEN FOUNDED BY HIM, IN THE PRESENT COUNTY OF KILDARE.

A SECOND time was the important province of Meath blessed, through the ministrations of St. Patrick. He entered by its northern parts,<sup>1</sup> and his first

<sup>105</sup> See "Septima Vita S. Patricii," lib. iii., cap. xii., p. 151.

<sup>106</sup> See "Sexta Vita S. Patricii," cap. cxxxix., p. 95.

<sup>107</sup> The parish of Machaire Ros, or Magheross, and its town Carrickmacross, lie within their ancient district.

<sup>108</sup> It contained the church of Eanach-Conglais.

<sup>109</sup> See John O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (m), pp. 154, 155.

<sup>110</sup> Colgan says, it was Kill-eanagh (Killaney) in his day, and that it was a parochial church of the diocese of Clogher, in Orgiell. The parish, so called, extends into the counties of Monaghan and Louth, and the ruins of the old church are in the latter county, on the borders of the former.

<sup>111</sup> This name is now obsolete, nor is the tribe-name mentioned, by O'Dugan or O'Heerin, in their Topographical Poems.

<sup>112</sup> It was evidently a ford, on the River

Lagan, in some part of the parish of Killaney, on the borders of Monaghan and Louth.

<sup>113</sup> The Fourth Life of St. Patrick states, that St. Patrick's persecutors were turned into these submerged stones, which might be seen, by those walking near the place. See cap. lxxiv., p. 44.

<sup>114</sup> See Colgan's "Trias Thaumaturga." Tertia Vita S. Patricii, cap. lxx., lxxi., pp. 26, 27, and nn. 62, 63, p. 32. Quarta Vita S. Patricii, cap. lxxii., lxxiii., lxxiv., p. 44, and nn. 49, 50, p. 49. Sexta Vita S. Patricii, cap. lxxix., p. 83, cap. lxxxii., p. 84, cap. xci., xciv., xcv., pp. 86, 87, cap. cxix., p. 92, cap. cxxxix., cxliii., pp. 95, 96, cap. cxlviii., p. 97, and nn. 79, 80, 81, 82, 87, 101, 105, 147, 152, pp. 112 to 115. Septima Vita S. Patricii, lib. iii., cap. i., ii., iii., iv., v., vi., vii., ix., x., xi., xii., xiii., pp. 149 to 151, and nn. 1 to 22, p. 184. Also, Miss Cusack's "Life of St. Patrick," pp. 450 to 457, with accompanying notes.



visit was paid to the castle at Rath-Cuile.<sup>2</sup> The people of the territory surrounding it were known as the Fera Cuil,<sup>3</sup> which territory was in Bregia ;<sup>4</sup> and, it appears to have been conterminous, with the present barony of Kells, in the county of Meath. Near them lived the Hy-Segain, a people situated to the north of Ardraccan, in the same county. Thus, both tribes appear to have taken in both the baronies—Upper and Lower—of Kells. Here, the Apostle refreshed their souls, with his heavenly counsels and doctrine, while the inhabitants responded to the graces afforded them, nor did their great missionary leave them, until he had imparted a very cordial benediction. Soon after this, he arrived at Bile-tortan,<sup>5</sup> near Ardraccan,<sup>6</sup> where he is said to have founded a church, which afterwards was called Domnach-tortan.<sup>7</sup> We are told,<sup>8</sup> if it is the same as Donaghmore, near Navan,<sup>9</sup> but such statement seems not well established. Over the place, called Domnach Tortan, St. Patrick appointed a priest, named Justin,<sup>10</sup> as its pastor, and he was a disciple of the holy missionary. From that quarter, Patrick went into the land of the Monarch Laogaire.<sup>11</sup> There, he measured out the foundations, for a church, which, in after time, was called Domnach Urchaile.<sup>12</sup> There, likewise, it is said, he remained for one night.

Among St. Patrick's disciples was the venerable Secundin,<sup>13</sup> or Seachnall.<sup>14</sup> As some of our Apostle's disciples discoursed together, regarding his gifts and virtues, one of them said, Patrick was the holiest man, left breathing upon the face of this earth. To whom Secundinus answered, "Truly, he had been

CHAPTER XVII.—<sup>1</sup> Jocelyn states, that St. Patrick entered the plain of Bregh, by passing over the mountain, called Ficoth ; but, Colgan asserts, this is an error for Fuoit, or Fuaid, a mountain of Southern Ulster. This range of Sliabh Fuaid is now called the Fews Mountains, nearly in the centre of Armagh County. See O'Flaherty's "Ogygia," pars. iii., cap. iv., p. 167.

<sup>2</sup> There are several places, named Rath-coole, in Ireland. Perhaps, the place now called Cool, in the parish of Kilmainham Wood, was identical with this fort. It adjoins Moybolgue : lies to the south-west, in the barony of Lower Kells. Or it may have been Rathcoole, a townland in the parish of Dromin, and barony of Ardee, described on the "Ordnance Survey Townland Maps for the County of Louth," Sheets 17, 18.

<sup>3</sup> It was also called Fera-Cul-Breagh.

<sup>4</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (p), p. 297.

<sup>5</sup> This was its name, in pagan times. See Dr. O'Donovan's "Leabhar na g-Geart, or Book of Rights," n. (b), p. 151.

<sup>6</sup> The Irish Life remarks, it was near the community of Ard-Breccan ; but, this has reference to the monastic institution here, at a later period.

<sup>7</sup> The Ui-Dortain or Tortain were the descendants of Tortain, son of Fiach, son to Feidhlem, son of Fiachra, son to Colla da Crioch. These were seated, in that part of Meath, known as Oirghialla, in which was the celebrated old tree, called Bile-Tortan. It stood near Ardraccan.

<sup>8</sup> By Archdall, who has changed this church into a monastery, which was called, as he says, Bile-tortan. See "Monasticon

Hibernicum," p. 529.

<sup>9</sup> Colgan, to whom Archdall refers, does not say so. The parish of Navan, in the barony of Lower Navan, is shown, on the "Ordnance Survey Townland Maps for the County of Meath," Sheets 25, 31. The town is on Sheet 25.

<sup>10</sup> In Tirechan's list of St. Patrick's disciples, there is a Justianus ; but, it is not possible to state, that he was identical with the present rector.

<sup>11</sup> Crioch-Leoghaire, "the country of Leoghaire," or the Ui-Leoghaire, "the posterity of Leoghaire," was in Southern Meath, near the banks of the River Boyne, and it extended around Tara, according to Colgan.

<sup>12</sup> Dr. O'Donovan, referring to a place, called Druin Urchaile, renders this name, the "Ridge of the Greenwood." He conjectures, that it might be Cnoc-Urchoille, or Spaniel Hill, in the county of Clare. See "Annals of the Four Masters," vol. i. At A.D. 837, these authorities record the death of Domhnall, son of Aedh, its abbot. See pp. 456, 457, and n. (q). To us, it seems more probable, that it was a place, identical with Domnach Urchaile, which was undoubtedly in Meath, and perhaps, at a subsequent time to that of St. Patrick, it became the seat of a monastery.

<sup>13</sup> At the 27th day of November, his festival was kept.

<sup>14</sup> He is otherwise called, Seachnall Mac Ua Baird. He was the nephew of St. Patrick, and son of Darerca, according to some accounts ; others say, he was the son of Liamhain, another of St. Patrick's sisters.

most holy, had he not been endued with less fraternal charity, than behoved him." This coming to Patrick's hearing, through his disciples, the saint asked Secundinus, what moved him to utter such a personal censure. Secundin answered, "Because you accept not those means for living, and those rich presents, that are offered to you, and with which you might maintain great multitudes of holy men." To whom St. Patrick replied, "Charity obliges me, not to accept of such great charity; for, if I did accept of what would be given to me, I should leave not so much as a pasture for two horses, on behalf of those saints, who shall live after us." Secundinus then repented, that he had spoken those words, and he asked St. Patrick's pardon. With the Apostle's and Master's usual benignity, his disciple was easily reassured and forgiven.<sup>15</sup> The return of Patrick, to the scenes of his earlier labours in Meath, has been assigned, to the beginning of A.D. 443.<sup>16</sup> Then, too, he is thought to have founded many of his churches there, and to have left Bishop Secundin, at Domnach-Sechnall,<sup>17</sup> at present known as Dunshaughlin. This is said to have been a corruption of the former name; but, it may rather be interpreted, "the fort of Seachnall," as having been the site for his residence.<sup>18</sup> The aforesaid Secundinus, being a man of great learning and wisdom, signified to St. Patrick, that he desired to compose a hymn, in honour of a saint, who yet was living. But, because it was Patrick himself that he meant, Secundin concealed that saint's name. The glorious bishop answered, "It is just and reasonable, that people display the virtues of the saints, and that the Church should declare their praises,<sup>19</sup> which yet is more securely done after their death, when all occasion for sinning is removed. Praise thou, therefore, the clearness of the day, but not until the evening cometh; the courage of the soldier, but not until he has triumphed; the fortune of the sailor, but not until he hath landed, for the Scripture saith, thou shalt praise no man in his lifetime.<sup>20</sup> Yet, if you will put in execution what you intend, do it quickly; for, lo! death is at the door. Of all the bishops that are in Ireland, you are the first that shall depart this life." Secundinus composed the hymn,<sup>21</sup> in Latin, and within a few days afterwards, he died at Domnachseachluin, his episcopal city. He showed by frequent miracles, that he reigns with Christ. There was his body deposited, and he was the first of the Irish bishops, buried in Irish soil.<sup>22</sup> His hymn, too, many of the islanders were daily wont to sing,<sup>23</sup> and from its repetition they affirm, different and great wonders have happened.<sup>24</sup> Among various other favours, it obtained protection for many persons, against the designs of their enemies.<sup>25</sup>

<sup>15</sup> See "Sexta Vita S. Patricii," cap. clxxvi., p. 104.

<sup>16</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. iv., p. 271. Other accounts place it, at an earlier period.

<sup>17</sup> This designation has been interpreted as the *Dominica*, or church of Sechnall, it being called after this saint.

<sup>18</sup> See Ussher's "Primordia," cap. xvii., p. 826, and Ware's "Opuscula S. Patricii," p. 150.

<sup>19</sup> Ecclesiasticus, xlv. 15.

<sup>20</sup> See Ecclesiasticus, xi. 30.

<sup>21</sup> It has been published by Colgan, and to it is prefixed, a "Prefatio Veteris Anonymi," giving substantially the legend or history of its composition, as found in the text. See "Trias Thaumaturga." Tertia Appendix ad Acta S. Patricii, pars. iii., pp.

211, 212. This Hymn in praise of St. Patrick, and beginning with "Audite omnes amantes," &c., is found in the Manuscript, classed 23, N. 15, at p. 79. This is in the Betham Collection of the Royal Irish Academy.

<sup>22</sup> See "Septima Vita S. Patricii," lib. iii., cap. lxxxix., p. 165, and n. 115, p. 188.

<sup>23</sup> This testimony of Jocelyn gives us to understand, how very general was the knowledge of the Latin language, in Ireland, during his time, and previous periods; while, it indicates, moreover, how great was the devotion entertained for the great Irish Apostle.

<sup>24</sup> It seems to have been a recognised practice, among the most celebrated Irish saints, to recite this Hymn, which was a favourite and privileged devotion. This is mentioned, in the Life of St. Coemgen,

The year for the death of Secundin is said to have been 447, and the day fell on the 27th of November.<sup>26</sup> He is thought, by some, to have presided, over the See of Armagh ; but, this idea seems inconsistent, with the recorded Acts of St. Patrick, and with what we can infer, from other accounts. Nor do we find, that the See of Armagh had any existence, at this early time ; so that Seachnall must have been dead, before its foundation had been accomplished, by the Irish Apostle. However, as Secundin has been called Patrick's Vicar

and Suffragan, while the Irish Apostle went on a visit to Rome ;<sup>27</sup> this might account for a received opinion, that the disciple had replaced his master, at Armagh, during the time of his presumed absence from Ireland. Yet, probably, the real explanation is to be found, in the circumstance, that before departing for the more southern districts of Ireland, St. Patrick had entrusted Sechnall with a very extensive jurisdiction, in the northern districts, and among others, over that tract, which afterwards belonged to the See of Armagh.<sup>28</sup> About this period, likewise, the

Irish Apostle is said to have visited the country about Slane, to inspect the state of the congregations there formed, at the opening of his mission.



Old Church Ruins at Finglas, County of Dublin.

chapters xxiii. and xlviii., in the Life of St. Colman Ela, chapter xxv., and in the Life of St. Cannech, chapter xliii.

<sup>25</sup> Jocelyn adds, that those lying in wait for the protected were struck with that kind of blindness, "*quam Acrisiam nuncupant Phisici.*" See "*Sexta Vita S. Patricii,*" cap. clxxvii., p. 104. These accounts appear, in a more detailed form, in the Tripartite Life. See "*Septima Vita S. Patricii,*"

lib. iii., cap. lxxxix., xc., xci., pp. 165, 166.

<sup>26</sup> See Dr. O'Donovan's "*Annals of the Four Masters,*" vol. i., pp. 134, 135, and n. (r).

<sup>27</sup> Rev. Dr. Lanigan asserts, that St. Patrick did not go to that city, after he had really engaged on the work of the Irish mission.

<sup>28</sup> Such is the very ingenious supposition of Rev. Dr. Lanigan, in his "*Ecclesiastical*



No wonder that the great actions of St. Patrick should be greatly magnified and even exaggerated, by the people, on whom he conferred such inestimable blessings; and, yet, it is to be lamented, that pure inventions should usurp the place of authentic biography, in reference to him. Thus, Jocelyn, probably alluding to a legend, current in his time, especially relates, that St. Patrick came in his journey, from Meath, so far as Finglas,<sup>29</sup>—where was a stream—to a hill, which is distant a mile from Dublin. At Finglas, there was an ancient church, and an old cemetery. There, too, the learned and distinguished ecclesiastical historian of Ireland, Rev. John Lanigan, D.D., lies interred, under a graceful Celtic cross.<sup>30</sup> When St. Patrick was there, Dublin is said to have been but a little village. Jocelyn remarks, that in after times, it underwent various changes of fortune, having been mainly inhabited by Norwegians, and by people from the Islands,<sup>31</sup> sometimes in alliance with, and sometimes opposed to, the kings of Ireland. We are told, that when the glorious bishop, St. Patrick, came near to the famous city of Dublin, he found it lying in the slough of paganism and idolatry. While contemplating it, from the hill alluded to, he blessed the territory around it. Dr. Lanigan remarks, parenthetically, but without attaching any credit to this account, that St. Patrick must be supposed, in such hypothesis, to have stood on that high ground, not far from the present Royal Canal.<sup>32</sup> We are told, he prophetically broke forth into these words: "That village, which now is very small, shall hereafter become very eminent. It shall be enlarged in riches and dignity. Neither shall it cease to grow, until such time as it will become the principal seat of all the kingdom."<sup>33</sup> The inhabitants of Dublin, hearing what great miracles and signs God had wrought, through his faithful servant, Patrick, went forth with great joy to meet him. The king of that place, it is said, had an only son, who lay sick, and who was even near to his death. Being entreated by his father, and by all the assembly, St. Patrick went to the place, where this sick son was, and fell upon his knees. Through prayer, he restored the child to perfect health. The people, on seeing this miracle, believed in the Author of Life, our Saviour Jesus, and they were baptized in his name. At this time, it is said, Alpinus was the king over Dublin. He and all the citizens were in sorrow and anguish, for the death of two cherished hopes of his principality. The king's only son, called Eochadh,<sup>34</sup> had died a natural death, in his bedroom. The king's daughter, and a sister to the young prince, had just been drowned, in the adjoining river, now known as the Liffey. Into its depths, she had ventured, for the purpose of bathing. Her name is stated to have been Dublinia, and from her Dublin is thought to have derived its name.<sup>35</sup> The young lady's body was drawn out of the waters, after

History of Ireland," vol. i., chap. vi., sect. iv., and nn. 36, 37, pp. 271, 272.

<sup>29</sup> A monastic institution, and an ancient Bishop's See, seem to have distinguished Finglas, in the early part of the eighth century.

<sup>30</sup> It was designed by his friend, the late George Petrie, LL.D. It is accurately figured in the foreground of the accompanying engraving, as shown by the artist. On reverse panels, inscriptions in the Irish language and character, and also in the Latin tongue, are to be found. The sketch here presented was taken on the spot, in 1872, and it was engraved, by George A. Hanlon.

<sup>31</sup> Colgan has a long note, on this passage

of Jocelyn, in which he thinks certain historical contradictions are to be found. He refers the commercial importance of Dublin, to as early a period as that of Conn of the Hundred Battles, whose reign began A.D. 123.

<sup>32</sup> See "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. v., n. 39, p. 275.

<sup>33</sup> See "Sexta Vita S. Patricii," cap. lxi., p. 90.

<sup>34</sup> Such was the name, borne by this son, according to the Antwerp copy of Jocelyn, but Cochadh, according to the Parisian one. See Colgan, n. 70, p. 112.

<sup>35</sup> This etymology of Jocelyn, for Dublin, is denied by Colgan, who states, that it

some considerable search,<sup>36</sup> and laid by her brother's corpse, in order that their obsequies might be solemnized together. According to the superstition of the pagans, the tombs were prepared. In the meantime, news was spread over all the city, that St. Patrick, the potent reviver of many dead persons, had been seen in the town. For, he, who burst asunder the gates of death and of hell, smoothed the path for his servant. The king and the people, who erewhile had said unto the Lord, "depart from us, we will not the knowledge of thy ways,"<sup>37</sup> were so cast down, saddened with weeping, and with



St. Patrick's Cathedral, Dublin.

lamentation, that all memory of their wonted fierceness, all their barbarous rudeness, and all the pride of their idolatry, were utterly subdued. The king, hearing of St. Patrick's arrival, greatly rejoiced, and caused him to come in, where his two children lay dead. He then promised, with all those present, if God restored his children to life, that he and the citizens would become Christians. Foreseeing such a gain of souls, in the sight of the king, his nobles, and all the commonalty, St. Patrick raised from death to life those princely children, whose corporal resurrection co-operated much towards the spiritual resurrection of their father, with the rest of his people. The king and all his subjects, being astonished at this great miracle, abjured the worship of idols, and they were baptized in St. Patrick's Well. At the time, this spring was close to the city. Near it, a church was afterwards built, and this became the resort of many pilgrims.<sup>38</sup> The famed Saint Patrick's

comes from Dubh-linn, or "the black deeps." See n. 71, p. 112.

<sup>36</sup> Jocelyn says, that some of the people entered the river, to find the body, and without taking off their garments. Others with incredible agility plunged into the deepest parts, while others searched near the sea, lest the corpse might be carried out thither, by the tide. Others again, getting into a vessel, used a golden buckler, to help them in peer-

ing through the deep water; where, at length, they found the royal maiden, lying among the sands, and seeming to be as if in a sleep.

<sup>37</sup> Job xxi. 14.

<sup>38</sup> Thus, Gregory, King of Scotland, is said to have made a solemn pilgrimage to this church, about the year 890. See Hector Boethius' "*Scotorum Historia*," lib. x., fol. 220.

Cathedral,<sup>39</sup> at present forming one of the principal objects of architectural interest,<sup>40</sup> in Dublin, is said to have displaced the original structure.<sup>41</sup> Jocelyn tells us, likewise, that St. Patrick built another mansion, near the church of the Holy Trinity,<sup>42</sup> and in the city, westwards from the Archbishop's palace.<sup>43</sup> From that day forward, King Alphinus,<sup>44</sup> and all the citizens of Dublin, obliged themselves, as also their posterity, by a vow, to the service of Saint Patrick, and to that of the Primates of Armagh. Moreover, as a perpetual gage of their service, they ordained, that every company of tradesmen should pay a yearly annuity to its Primate.<sup>45</sup> The king and the princes offered a talent of pure and refined gold to the saint, while the people gave what they could afford. All of their liberal gifts, the true professor of poverty, Patrick, bestowed upon the poor, reserving only a part, which he kept solely for the building of churches.<sup>46</sup> Our glorious bishop, according to Jocelyn, gave his benediction to the people of Dublin.<sup>47</sup> He blessed them with the blessing of Jacob, the patriarch, and of Moses, the servant of God, prophesying, and praying, if their deeds agreed with their words, that they might be unconquered and fortunate, but weak and unhappy, if ever they falsified their vows.<sup>48</sup> We are told, the saint washed Dublinia,<sup>49</sup> or Dublin, with the pure waters of evangelical

<sup>39</sup> A fine copper-plate engraving of St. Patrick's Cathedral, Dublin, with an engraved ground plan, drawn in 1790, by James Gandon, the celebrated architect, appears in Grose's "Antiquities of Ireland," with a history and description. See vol. i., pp. 1 to 5.

<sup>40</sup> The accompanying engraving is from a photograph of Frederick H. Mares, drawn on the wood, by William F. Wakeman, and engraved, by Mrs. Millard.

<sup>41</sup> A very complete account of it will be found, in William Monck Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick," Dublin, 1819, Roy. 4to, with interior and exterior illustrations, taken before the late restorations.

<sup>42</sup> In Walter Harris' posthumous work, "The History and Antiquities of the City of Dublin, from the earliest accounts," we find an engraving of the north prospect of the Cathedral Church of the Holy Trinity in Dublin, as it stood in 1766, with a succeeding historical sketch of this building. See Appendix, sect. i., pp. 371 to 376. An engraving, by T. Ranson, presenting a south prospect, and from a drawing by George Petrie, with a much fuller account, will be found in Rev. G. N. Wright's "Historical Guide to Ancient and Modern Dublin," pp. 107 to 128. The late restorations have effaced many of those architectural features presented.

<sup>43</sup> It is certain, that in the time of Jocelyn, the Archbishop's palace stood due west of the ancient Christ's Church Cathedral, and on the site of the present Protestant Synod Hall. There St. Laurence O'Toole lived, and his domestic chapel of St. Michael, the Archangel, was the original of the subsequent St. Michael's parochial church, which, with its surrounding graveyard and large piles of human remains, we have seen, in our time, completely removed.

<sup>44</sup> Neither Ath-Cliath, nor Dublin, nor King Alphin, are once mentioned in the Lives of St. Patrick—Jocelyn alone excepted—as Dr. Lanigan remarks, and he does not think the fables here recorded, to be worth the trouble of refutation.

<sup>45</sup> According to Jocelyn, every merchant ship was required to furnish a good-sized cask of wine, or honey, a hook of iron, or a measure of salt; from every tavern a vessel of mead or of ale, and from every shop a gift of shoes, or gloves, or knives, or combs, with many gifts of a similar kind.

<sup>46</sup> Ussher, at A.D. 448, and Harris, have referred to some of the foregoing legends. See "Primordia," cap. xvii. *et seq.* Harris' Ware, vol. i., "Archbishops of Armagh," p. 20. The Rev. Dr. Lanigan thinks those stories were fabricated at Armagh, and that Jocelyn may have been induced to insert them, in his Life of St. Patrick, as a compliment to his patron, the Archbishop Thomas, or that some other hand may have foisted them into his Manuscript.

<sup>47</sup> In the Book of Lecan, belonging to the Royal Irish Academy, there is an Irish poem, on the Benediction bestowed on Dublin, by St. Patrick, fol. 191, a. b., line 40. In another Manuscript, belonging to the same collection, there is another poem, on St. Patrick's Visit to Dublin. This Manuscript is classified 23. E. 26. See p. 233.

<sup>48</sup> As Jocelyn remarks, this plainly was proved, when the Dublin people, becoming proud and regardless of the blessing of the saint, neglected to pay their appointed tribute to Armagh.

<sup>49</sup> A "History of the City of Dublin, from the earliest accounts to the present time; containing its Annals, Antiquities, Ecclesiastical History, and Charters; its present extent, public buildings, schools, institutions, &c., to which are added, Biographical



doctrine. This he effected, with greater facility, by reason of a memorable event, that happened, while he was there preaching the Gospel.

At this time, the River Liffey, while the tide rushed up its current, afforded nothing but salt water, to the few people, then living in Dublin. When the tide happened to be out, then only, it is intimated, the water was sweet and drinkable. But, in that village, an honest matron, in whose house the saint lodged, complained to him, regarding this want of fresh water. The blessed bishop, taking pity on her, as also on the whole multitude, so lately regenerated, and that he might excite their thirst after the fountains of life, deemed it expedient, to manifest the Divine virtue and power. Next day, in the presence of many, he went to a commodious place. There, striking the earth with the end of the Staff of Jesus, and praying, he produced a fine well, which sparkled clearly from its source, full of sweet and pleasant water.<sup>50</sup> It also served, in curing many diseases. This spring, in after times, was called St. Patrick's Well.<sup>51</sup> It has been thought probable, that an old church of St. Patrick, "in insula,"—so called from its insular situation, in Dublin, on the River Poddle<sup>52</sup>—reached back to the Apostle's time. This was a parochial church, which had existence, in the twelfth century.<sup>53</sup>

Taking his leave of Dublin, St. Patrick went to a town, called Cnoc,<sup>54</sup> where he sent for one named Murinus, a man of Belial. He would not, in anywise, present himself before the saint, whose persuasive eloquence and holy influence, he deemed able to conquer the hardest heart. This man caused answer to be made, that the saint should suffer him to sleep, in his place of retirement. Knowing by inspiration of the Holy Ghost, that he was a child of perdition, then said Patrick: "Let him sleep, let him sleep, and before the general day of judgment, let him not awake nor arise." After this, the saint hastened on his journey. The wicked wretch died, and it proved a double death, both spiritually and corporally.<sup>55</sup>

\* Notices of Eminent Men, and copious Appendices of its Population, Revenue, Commerce and Literature," has been published in London, A.D. 1818, in two large 4to volumes. It is illustrated, with numerous Plates, Plans and Maps. The most modern and researchful "History of the City of Dublin," by J. T. Gilbert, in three 8vo volumes, appeared from 1854 to 1859; and, this history gives most minutely the account of various public and private buildings, streets, and matters of general interest. In reference to the Cathedral of the Holy Trinity, or Christ Church, the enquirer should consult vol. i., chap. iii., pp. 98 to 132.

<sup>50</sup> See Jocelyn's or "Sexta Vita S. Patrickii," cap. lxix., p. 90.

<sup>51</sup> Tradition still points to a remarkable spring of water, now covered over by St. Patrick's Cathedral, in Dublin, as being identical with this miraculous well. Primate Ussher determines its site, to have been in the North Close, not far from the steeple, "inter, privatas ædes inclusum nuperrime et obstructum." — "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 449. In a document of 1509, the house of the Prebendary of Howth is described as situated, near the well of St. Patrick. Another authority states, that it was in the outer court of the

cloister of the Archdeacon of Glendalough and opposite to the north transept. There was another St. Patrick's well, situated south of Nassau-street, in Dublin; and, behind a house, No. 15, in that street, formerly called St. Patrick's Well Lane, was a spring, dried up about the year 1729, and supposed to have been the original well. See Rev. John Francis Shearman's "Loca Patriciana," No. vii., p. 137.

<sup>52</sup> The course of this stream, rising near Drimnagh, is now under cover along the Coombe, and to its junction with the Liffey.

<sup>53</sup> It may have been a monastic church, at an earlier period, as Abbots and Bishops of Dublin are mentioned, before the Danish settlement. See John D'Alton's "Memoirs of the Archbishops of Dublin," pp. 16 to 26.

<sup>54</sup> It was anciently said to have been called Cnua, where a battle was fought, during the bardic period, A.M. 3579, by Conmael, son of Emir. In A.D. 220, it is said, Cumhal, the father of Fin Mac Cumhal, was slain here by Goll Mac Morna. Here is a pagan tumulus and an ancient castle. This place is known, at present, as Castleknock, near the Phoenix Park, Dublin. It is evident, that Jocelyn has confounded the story, related in the text, with one told about St. Patrick, at Naas. Or, perhaps, by Cnoc, which means

Passing through Meath, as we are told, St. Patrick came into Leinster. In all places, he preached the Gospel, and the Kingdom of Heaven ; and, in suitable places, or when convenience urged, he ordained bishops. It would be utterly impossible, to set down the stupendous miracles, which, as tradition has it, he wrought in the course of those journeys. Like another St. Peter, the very shadow of his body produced miraculous cures. Many he received to baptism, knowing that their adversary would labour to entangle them in his snares, and he endeavoured to procure for them confirmation in faith. Fearing their relapse into infidelity, the Apostle was anxious to gratify their instant and pious wishes. Popular traditions, as well as documentary accounts, seem to indicate, that St. Patrick took a course, nearly due south from Tara towards Naas, which was then the court of the northern Leinster kings. This is evidently the truth, as appears from the whole tenor of his history.<sup>56</sup>

A suggestion has been offered,<sup>57</sup> that Donnaghmore,<sup>58</sup> on the borders of Meath and Dublin, may have had some connexion, with this his southern journey. Again, not far from Straffan,<sup>59</sup> and about three miles west from Celbridge,<sup>60</sup> in the county of Kildare, there is a very curious stone-roofed cell, but of dubious antiquity. This is now called St. Patrick's house. On the exterior, it is about 24 feet long, by 14 feet in width. The entrance door is on the south side, near the western gable ; and, on this same side appears a small, narrow, mullioned window. This little church is built, almost entirely with flag-stones ; and, it seems, nevertheless, to be very ancient. There are remains of a belfry, over the western gable ; and, on the east end, the traces of a window appear, but the wall beneath has crumbled away, and the altar probably was under the eastern gable. The size and style of building resembles very much that old cell, called St. Kevin's Kitchen, at Glendalough. Near the old building, at the foot of an elevated ridge, called Ard-rass,<sup>61</sup> and on the roadside, is shown St. Patrick's well.<sup>62</sup> In a grassy depression of the ground, but near the summit of the elevated mound mentioned, the country-people point out St. Patrick's bed, encircled with bushes, where it is said the holy man slept, without any shelter, for one night. From this spot, a fine view of the surrounding country is obtained. In the open pasture field, beneath, may be seen the old stone-roofed cell.<sup>63</sup>

We find it stated, that previous to the arrival of St. Patrick in Leinster, Christianity had made some progress there, owing to the labours of Palladius,<sup>64</sup> Isserninus<sup>65</sup> and other missionaries. These are supposed to have

a peculiar shape of a hill, or mound, Jocelyn may have understood that Cnoc, near Naas, on which the kings of Leinster are traditionally said to have built a royal residence.

<sup>55</sup> See "Sexta Vita S. Patricii," cap. lxx., lxxi., lxxii., pp. 90, 91.

<sup>56</sup> See John O'Donovan's "Leabhar na gCeart, or Book of Rights," n. (h), p. 227.

<sup>57</sup> By Rev. John Francis Shearman, in "Loca Patriciana," No. vii., pp. 137, 138.

<sup>58</sup> A parish, in the barony of Ratoath, county of Meath.

<sup>59</sup> This is a parish, and townland, in the barony of North Salt, shown on the "Ordnance Survey Townland Maps for the County Kildare," Sheets 10, 14.

<sup>60</sup> This is a town and townland, in the parishes of Kildrought and Donaghcumper, in the baronies of North and South Salt, county of Kildare. See *ibid.*, Sheet 11.

<sup>61</sup> This townland, Upper and Lower, is in

the parish of Killadoon, barony of North Salt, and county of Kildare. See *ibid.*, Sheets 10, 11, 14.

<sup>62</sup> Pilgrims yet frequent it, and hang up many votive offerings of rags, on an old thorn-tree, overhanging the well.

<sup>63</sup> The stone roof was nearly perfect, when visited by the writer, March, 1870 ; and, but for the Vandalism of persons, who wantonly opened a hole through its centre, it might have long resisted the inroads of time. This was intended to afford egress for smoke, as the old church was used, for the purpose of kindling fires, in the interior ; but, at present, it is open on two sides, and, it affords shelter for cattle, so that its interior is always left in a very filthy state.

<sup>64</sup> St. Prosper of Aquitaine records in his "Chronicle," that this holy man reached Ireland, in 430, or 431.

<sup>65</sup> He is said to have reached Leinster, in

leavened the population, while it was still the privilege of our great Apostle, to attack pagan superstition, in its high places.<sup>66</sup> Again, it has been asserted, that St. Patrick's visitation to the more southern province did not take place, until he had previously held an interview with King Laoghaire Mac Neill, at the Feis, or Convention, of Tara.<sup>67</sup> To the year 438,<sup>68</sup> has been assigned the saint's writing and purification of the Seanchus, or History, and of the Feinechus, or Laws, of ancient Erin;<sup>69</sup> while, the writings and ancient books were collected and brought to one place, at the request of Patrick. The account runs, that three kings, Laoighaire,<sup>70</sup> Core<sup>71</sup> and Daire;<sup>72</sup> three saints, Patrick,<sup>73</sup> Benen<sup>74</sup> and Cairnech;<sup>75</sup> with three antiquaries, Ross,<sup>76</sup> Dubhthach<sup>77</sup> and Fearghus;<sup>78</sup> or, a committee of these nine distinguished persons<sup>79</sup> undertook this work of recension and revision.<sup>80</sup> The Feis or Senate of Tara is said to have invested the persons, thus selected, with authority for the purpose.<sup>81</sup> Their labours were directed, to revise the pagan laws of Ireland, and to make them harmonize with Christianity.<sup>82</sup> Having this object in view, they drew up a new Code, called the Seanchus-Mor,<sup>83</sup> or Great Antiquity.

438, with Auxilius and Secundinus, to assist St. Patrick, in his Apostolic labours.

<sup>66</sup> See Rev. John Francis Shearman's "Loca Patriciana," No. vii., p. III. No. viii., pp. 139, 140.

<sup>67</sup> In 1792, Lieutenant Daniel Grose sketched the church and curious ruins, on the Hill of Tara. Of these, he gives a N.W. view. The engraving and description may be seen, in Grose's "Antiquities of Ireland," vol. ii., pp. 88, 89.

<sup>68</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 132 to 135.

<sup>69</sup> If this be the case, and if the Manuscript or a copy of it be extant, it should unite both the foregoing conditions of a historical and a legal collection of Tracts. Hitherto, a Codex, answering this description does not seem to have been recovered.

<sup>70</sup> This is intended for the supposed reigning monarch, who died A.D. 458, according to the Four Masters.

<sup>71</sup> Most probably intended for the grandfather of Aenghus Mac Nadfraich, the first Christian King of Munster. See O'Flaherty's "Ogygia," pars. iii., cap. lxxxi., p. 385. But, the former was not contemporaneous with the period of Laoighaire's reign, nor with St. Patrick's mission.

<sup>72</sup> We are not able to distinguish this individual.

<sup>73</sup> This saint is intended for the Irish Apostle himself.

<sup>74</sup> This holy man is supposed to have been the successor of St. Patrick, in the Archbishopric of Armagh, and whose feast has been assigned to the 9th of November. His death is recorded at A.D. 467, by the Four Masters. According to our best authorities, Benignus could hardly have been an adult in 438.

<sup>75</sup> The death of Cairnech has been generally, fixed at A.D. 530, and it does not seem reasonable to suppose, that he could have assisted at a convention, attributed to nearly a century previous to that date.

<sup>76</sup> Thought by some to have been Ros, the son of Trichem.

<sup>77</sup> Supposed to have been Dubhthach Mac Ui Lugair, the chief man among the Irish bards.

<sup>78</sup> He is otherwise called Fergus, the poet. But, indeed, we may consider all this account as a fiction, and many of those persons here named as apocryphal, in relation to the work assigned them.

<sup>79</sup> Thus, do we read, from a translation of an old Irish Poem:—

"Laeghaire, Core, Dairi, the hardy;  
Patrick, Benen, Cairnech, the just;  
Rossa, Dubhthach, Ferghus, with  
science;  
These were the nine pillars of the Sen-  
chus Mór."

—See "Introduction to Senchus Mór and *achgabail*, or Law of Distress," vol. i. Preface by W. Neilson Handcock, pp. v. to li., and p. 17.

<sup>80</sup> Whoever desires to read, concerning the "Senchus Mór," and its mode of preparation, may examine the introduction and body of this work, as lately edited by the Brehon Law Commissioners, vol. i., ii., iii.

<sup>81</sup> See Dr. Geoffrey Keating's "History of Ireland," book ii. Likewise, Charles O'Connor's "Dissertations on the History of Ireland," Diss. i., sect. 15, p. 197.

<sup>82</sup> It is said, that after the pagan bardic verses had been sung, and the laws had been collected and laid before Patrick, he corrected these, according to the written law, which he brought, while alterations and additions were made. Many of the accounts remaining to us, in reference to this subject, are puerile in the extreme, and do not stand the tests of severe criticism.

<sup>83</sup> The "Annales Ultonienses" call this the "Chronicon Magnum." There is a work, so called, in the British Museum. Again, there are fragments of a work, bearing a similar title, among the Manuscripts of



This compilation<sup>84</sup> referred to the just duties and religious offices of ecclesiastical and of secular persons.<sup>85</sup> They are supposed<sup>86</sup> to have been the same as the *Canoin-Phadruic*,<sup>87</sup> or the "Canones Patricii," mentioned by Jocelyn.<sup>88</sup> We are not able to ascertain what became of the *Seanchus Mor*,<sup>89</sup> but, Keating derives from it the Psalter of Cashel, the Book of Armagh, with other valuable remains of antiquity.<sup>90</sup> To account for King Laoghaire engaging St. Patrick on such a work, Charles O'Connor states, that the monarch had become a Christian, yet, that he again apostatized; however, this seems unreliable and inconsistent with old accounts. Nor, is it at all likely, that St. Patrick could have been engaged on a work of the kind, known as the *Seanchus Mor*,<sup>91</sup> apparently so inconsistent with his missionary avocations, and probably with the bent of his studies. Nor, is it reasonable to suppose, that St. Patrick, with St. Benignus, and St. Carnech, could have been thus employed, by a pagan king, and at a time when paganism so generally prevailed, among his councillors.<sup>92</sup> This account seems, however, to have been a mere bardic invention; and, we may dismiss its further consideration, as extraneous to the real series of St. Patrick's actions.

Enveloped in many curious contradictions of statement or speculation are various narratives, referring to our saint. Dunlaing, the reigning King of Leinster, about this time, lived at Naas, according to a very general opinion; while another conjecture has it, that as there is no account of him, or of his wife, Cuach,<sup>93</sup> when Patrick arrived at this seat of rule, the probability is, that they were not then living.<sup>94</sup> Here, about the year 448<sup>95</sup>—others have it at a much later period<sup>96</sup>—the illustrious missionary met Illand, or Illann,<sup>97</sup>

Trinity College, Dublin; one *Codex* classed H. 3. 17, and another H. 3. 18.

<sup>84</sup> It is distinctly stated, in the Trinity College Manuscript, H. 3. 18, that the *Seanchus Mor* was likewise called *Cain Phadruig*, or "Patrick's Law," and that no individual Brehon of the Gaeidhil has dared to abrogate anything found in it.

<sup>85</sup> Hence, this volume seems not to have been a collection of History and of Laws, but relating to Laws solely. See Dr. Petrie's "History and Antiquities of Tara Hill," p. 56. Transactions of the Royal Irish Academy," vol. xviii.

<sup>86</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Patricii, pars. ii., p. 214.

<sup>87</sup> This was the name, which the Irish applied to St. Patrick's copy of the Gospels, and now known as the "Book of Armagh." See "Annals of the Four Masters," vol. i., n. (l), pp. 132 to 134.

<sup>88</sup> See Sexta Vita S. Patricii, cap. clxxxv., p. 106.

<sup>89</sup> See Bishop Nicholson's "Irish Historical Library," chap. ii., p. 11.

<sup>90</sup> See Rev. Geoffrey Keating's "General History of Ireland," book ii., at the reign of King Laoghaire, where he gives a very particular account of the proceedings and care of the committee, appointed to revise the laws, and to preserve the poems, genealogies and chronicles of the ancients. Many of the books he names, as existing over two hundred years ago, now seem to have been lost, or they are not yet recovered.

<sup>91</sup> Although Dr. Petrie thinks the *Seanchus*

*Mor* does not date to St. Patrick's time; yet, he deems it highly probable, that such a work had been compiled, soon after the introduction of Christianity into this country. It is even very probable, that assisted by some of the converted *literati* of Ireland, St. Patrick may have laid a foundation for the revision of the old pagan laws and usages, to render them conformable to the Gospel doctrines. Perhaps, such a work, compiled by the labours of his successors, may have been ascribed to him, to give it greater authority with the people. See Dr. Petrie's "History and Antiquities of Tara Hill," p. 56.

<sup>92</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. xv., p. 371, and n. 162, p. 372.

<sup>93</sup> She was daughter to Caolbadh, son of Colman, son to Bliot, of the Sil Elaigh, in Hy-Bairrche of Magh Ailbhe. Besides their more celebrated sons, Illann and Oilill, another, called Eochaid, is remembered. See Rev. John Francis Shearman's "Loca Patriciana," No. vii., p. 116.

<sup>94</sup> The date of his death is not recorded, yet, we are told, he was buried in the ramparts of Maisden, in his armour, and as if prepared for battle.

<sup>95</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 431, and "Index Chronologicus," at A.D. ccccxlvi., p. 518. *Ibid.*

<sup>96</sup> As at A.D. 460. See Rev. John Francis Shearman's "Loca Patriciana," No. vii., p. 118.

and Alild, or Ailell, sometimes called Oilill,<sup>98</sup> the sons of Dunlaing, and who succeeded their father, on the throne of Leinster. They received, with respect and attention, the message of salvation, conveyed to them, and both were purified, in the waters of regeneration, having been baptized in a well,<sup>99</sup> which lay north of the town of Naas.<sup>100</sup> The site of St. Patrick's tent<sup>101</sup> was here shown, on the green of the fort, or great *Dun*, which stands in the centre of the town. While there, he also baptized Ailill's two daughters, Moghain and Feidelm.<sup>102</sup> Their father dedicated them to God and to St. Patrick. They lived as consecrated virgins, afterwards, and St. Patrick is said to have blessed the veil, which was placed on their heads.<sup>103</sup> At this place, too, one Foillen, an Oeconemus, or officer of the royal household, had conceived a strong prejudice against the Christian Religion. Messengers went from the saint, who desired to hold a conference with this steward of the Fort, at Naas. Then, Foillen ridiculed the holy man, against whom he had an enmity, and he refused to be converted. He feigned a profound sleep, when the Apostle of Ireland approached him.<sup>104</sup> The sleep of death, however, came over this unhappy man; and, his eyes never opened, afterwards, except to the horrors of perdition, in another life. This dreadful fate was long remembered, by the inhabitants of this place; and, the worst imprecation they could wish an enemy was conveyed in these words: "May his sleep be like the sleep of Foillen, in the Castle of Naas!"<sup>105</sup> We are told, by Colgan,<sup>106</sup> that this imprecation was used, in his time. Jocelyn states, however, that quite a corresponding event occurred at Cnoc, thought to have been Castleknock, just after Patrick had left Dublin. He calls that unfortunate man, who slept on to death, not by the name of Foillen, but by that of Murin.<sup>107</sup>

<sup>97</sup> The heroic prince Illann, who was a great warrior, died A.D. 506, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 164, 165.

<sup>98</sup> His death is recorded, at A.D. 526. See *ibid.*, pp. 174, 175. Many Kings of Leinster, as also the great St. Loran or Laurence O'Toole, descended from him. See the author's "Life of St. Laurence O'Toole," &c., chap. i., pp. 11, 12, and note.

<sup>99</sup> It is said to have been north of the great Fort or Dun.

<sup>100</sup> In the writer's "Life of St. David, Archbishop of Menevia, Chief Patron of Wales, and Titular Patron of Naas Church and Parish, in Ireland," a special chapter has been devoted to the antiquities and history of this ancient town. Dublin, 1869, 12mo.

<sup>101</sup> It is said, to have been placed, eastward of the road.

<sup>102</sup> They were venerated, on the 9th of December, according to the Calendar of the O'Clerys. Jocelyn has omitted the whole of what is said about St. Patrick having been at Naas.

<sup>103</sup> Ussher's Tripartite mentions, in general terms, that the sons of Dunlung, who ruled in North Leinster, believed and were baptized. See "Primordia," cap. xvii., p. 826. Now, Ussher assigns their baptism, to A.D. 448. See his "Index Chronologicus," ad annum CCCXLVIII. This epoch was ruled, to harmonize with his calculations, according to which St. Patrick founded the See of Armagh, went to Great Britain, and

effected other works, before he set out for Leinster. This system, however, cannot well be reconciled, with our received chronology, nor with the series of our saint's transactions, as given in the Tripartite Lives. The great objection, with regard to time, might indeed be got over, so far as concerns Illann. But, we cannot reasonably account for the baptism of Alild, at that early period, particularly as the Tripartite adds, that his daughters, Mughania and Fethlimia, were also baptized by our saint, and in the same fountain. Supposing Alild to have been then only twenty-four years of age, we should be obliged to admit, that he reached the term of over 100 years. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. v., n. 38, pp. 274, 275.

<sup>104</sup> According to the Irish Tripartite Life, Patrick was told, that the steward was asleep. "My debroth," said Patrick, "I should not be surprised, if it were his last sleep." His people went to awaken him, and they found him dead, owing to the disobedience he showed to St. Patrick.

<sup>105</sup> See the "Life of St. Patrick, Apostle of Ireland, &c. A Triple Leaf," chap. iii., pp. 66, 67. Hence, the imprecation, which, adds the Tripartite, a person wishing bad rest to another used to pronounce.

<sup>106</sup> See his "Trias Thaumaturga," Sexta Vita S. Patricii, n. 73, p. 112.

<sup>107</sup> See *ibid.*, cap. lxxii., p. 91.

<sup>108</sup> This territory took its name from Garchu, a descendant of Ugaine Mor, King

During this progress of St. Patrick through Leinster, he appears to have visited Hy-Garchon territory<sup>108</sup> once more, and Drichir, or Dricrin,<sup>109</sup> the prince of the country, inhospitably treated him.<sup>110</sup> This chief is reported to have been a son-in-law to King Leoghaire. But, St. Patrick was consoled for this bad reception, by meeting a very poor man, named Cillen, or Killin,<sup>111</sup> who slaughtered the only cow he possessed, in order to entertain the saint and his retinue.<sup>112</sup> He likewise gave to Patrick the quantity of flour, that he brought for his own support from the king's house.<sup>113</sup> Whereupon, St. Patrick prophesied, that Cilline's son, who is named Marcanus, or Marcan,<sup>114</sup> should be a future king, over the Ui-Garchon.

From Hy-Garchon, St. Patrick is said to have travelled through that level and pleasing region, through which the River Liffey ran.<sup>115</sup> Here, he founded churches, and he also provided for their good government. This district was called Magh-liffe, or the "plain of the Liffey." In it were founded, Killuassuille,<sup>116</sup> so called from St. Auxilius, or Usaille,<sup>117</sup> whom the saint left at this place, now known as Killashee,<sup>118</sup> or Killossy;<sup>119</sup> as also, Kill-Cuilinn,<sup>120</sup> now known as Old Kilcullen,<sup>121</sup> which belonged to St. Iserninus,<sup>122</sup> and to St. Mactail,<sup>123</sup> while other churches were established by him, of which a record

of Ireland. We learn from the Scholiast, on the Martyrology of Aengus the Ceile De, that it was in one of the Fotharta of Leinster. See Dr. Todd's "St. Patrick, Apostle of Ireland." Introduction. Appendix A., Table v., p. 253, and chap. i., pp. 286, 290, 338.

<sup>109</sup> Such is the name, as written in the Irish Tripartite. This king's name does not appear in the Annals, but he was perhaps a near connection of Nathi, who opposed St. Palladius and Patrick, in the same country. He was a person of considerable importance, being a member of the same family, as the kings of Leinster.

<sup>110</sup> The Irish Tripartite Life states, that he refused Patrick, regarding his feast, at Rath-Inbhir, on Laeghaire's account.

<sup>111</sup> He does not appear to have been identified with any saint in our Calendars, although his pedigree has been traced, in Dr. Todd's "St. Patrick, Apostle of Ireland." Introduction. Appendix A., Table v., p. 253.

<sup>112</sup> The Rev. Dr. Lanigan remarks, that this is a proof, furnished by the Tripartite, that St. Patrick did not always abstain from flesh-meat. See "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. v., n. 42, p. 276.

<sup>113</sup> This probably illustrates some old Celtic custom, the origin of which is now obscure.

<sup>114</sup> See the pedigree of the Ui-Garchon, given by Dr. Todd, in "St. Patrick, Apostle of Ireland." Introduction. Appendix A., Table v., p. 253. It should, however, be observed, that this pedigree appears to be incorrect and defective.

<sup>115</sup> In O'Connor's map of Scotia Antiqua, *Magh-Liffe* is erroneously made to be the county of Dublin. See "Dissertations on the History of Ireland," sect. xiii., p. 172. Ed. Dublin, 1812.

<sup>116</sup> Here Archdall states, incorrectly, that

St. Patrick founded an abbey, and that it was not far from Kildare. He calls Auxilius a nephew of St. Patrick. See "Monasticon Hibernicum," p. 332.

<sup>117</sup> According to the "Annals of the Four Masters," he died on the 27th August, A.D. 454. On that day, the Calendar of the O'Clerys has his festival.

<sup>118</sup> This is a parish, situated in North and South Naas Baronies, and it is shown, on the "Ordnance Survey Townland Maps for the County of Kildare," Sheets 19, 23, 24. The townland proper is marked, on the latter sheet.

<sup>119</sup> Rawson places it, within a mile of Naas. See "Statistical Survey of the County of Kildare," p. vi.

<sup>120</sup> This was formerly a considerable town. It has given way, however, to the new Kilcullen, or Kilcullen-bridge, which was not founded, until the fourteenth century. See Seward's "Topographical Dictionary of Ireland," at Kilcullen.

<sup>121</sup> The townland so called presents the chief antiquities of Kilcullen parish to view, and it is described, on the "Ordnance Survey Townland Maps for the County of Kildare," Sheet 28.

<sup>122</sup> Nennius, and some other writers, state, that Auxilius and Iserninus were ordained with St. Patrick. It is held, by some, that these disciples only received Minor Orders, at that time. The Ulster Annals indicate, that Iserninus died A.D. 469. See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 438, and "Index Chronologicus" at A.D. CCCCLXIX.

<sup>123</sup> He is said to have died, June 11th, A.D. 548. This saint could not have been there, if this date be correct, even as a disciple, of St. Patrick, at the time of Iserninus' appointment.

<sup>124</sup> See Colgan's "Trias Thaumaturga," Secunda Vita S. Patricii, cap. xxvi., p. 14,



does not seem to have been preserved. Over these, too, he left holy ministers to preside;<sup>124</sup> for, in all such cases, the illustrious man resolved, that the seed sown should be tended, by industrious labourers.

## CHAPTER XVIII.

ST. PATRICK APPROACHES LEIX—DESIGN ON HIS LIFE AND PROVIDENTIAL ESCAPE—HE NEXT VISITS DUBTACH IN HY-KINSELLACH—HE CONSECRATES ST. FIACH AS BISHOP OF SLETTY—CRIMTHAIN, SON OF ENDA KINSELLAGH, PATRONIZES HIS EFFORTS AND FOUNDS MANY CHURCHES—ST. PATRICK THEN VISITS THE OSSORIAN DISTRICT.

HAVING accomplished the preceding series of transactions, St. Patrick next proceeded to visit the territory of Leix.<sup>1</sup> At the time, and long afterwards, this appears to have been one of the most important principalities in Leinster. But, while journeying towards it, some of the people, on the route, had contrived a snare for the saint and for his disciples.<sup>2</sup> According to Jocelyn, certain wicked people, living in the plain of the Liffey, had prepared an ambush for the holy missionary. This design seems to have been formed, and partially accomplished, on the western bank of the Liffey, as he approached the bounds of Leix. Some children of Belial dug deep pits<sup>3</sup> and holes in the way, where the saint, with all his retinue, was to pass. Those traps were covered over with branches and green sods of grass. But, a numerous and benevolent family, who had a knowledge of the trap laid for his destruction, sent him a timely warning. The saint, full of confidence in God, gave his benediction to this holy family, and so he, and his retinue passed, without receiving any detriment. The green sods, like solid earth, afforded them a firm passage. The saint commanded a pious matron,<sup>4</sup> or a young maid,<sup>5</sup> Briga,<sup>6</sup> or Brig,<sup>7</sup> who noticed them regarding the ambush laid, to call her father.<sup>8</sup> With his ten sons, and three daughters, St. Patrick converted that man to the Christian faith. His daughters became nuns, and these were veiled by the saint's own hands. Of the sons, five flourished in the world, it is said, in great prosperity, while five others became monks, remarkable for great perfection and sanctity, as the saint had prophesied concerning them. Again, the holy man had a prevision, that the evil-disposed should be a servile and a dependent race,<sup>9</sup> subject to strange rulers, while neither princes nor prelates were to spring from their line. It appears, from the narrative, that the Apostle had now arrived near, if not within, the Ui Ercain boundaries.<sup>10</sup> St. Patrick

nn. 39, 40, pp. 18, 19; Tertia Vita S. Patricii, cap. lviii., p. 25, and nn. 52, 53, p. 32; Quarta Vita S. Patricii, cap. lxxv., p. 44; Sexta Vita S. Patricii, cap. lxxviii., lxxix., lxx., lxxi., lxxii., pp. 90, 91, and nn. 68, 69, 70, 71, 72, 73, pp. 111, 112; Septima Vita S. Patricii, pars. iii., cap. xiv., xv., xvi., xvii., xviii., pp. 151, 152, and nn. 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, pp. 184, 185. See, also, Miss Cusack's "Life of St. Patrick, Apostle of Ireland," pp. 457 to 461, with the corresponding notes.

CHAPTER XVIII.—<sup>1</sup> It embraced at this time the greater part of the present Queen's County.

<sup>2</sup> The plotters had intended, as we are told, to draw them into bogs, there to kill them.

<sup>3</sup> The Irish Tripartite calls them water-pits.

<sup>4</sup> According to the Tripartite Life.

<sup>5</sup> As Jocelyn says.

<sup>6</sup> She is supposed to have been Briga, daughter to Fergna, son of Cobtach. Her feast is thought to be, at the 7th of January.

<sup>7</sup> So is she called, in the Irish Tripartite Life. We are told, that the name Brig differs from Brigid. We find, that the mother to St. Comgall of Bangor, born in Magheramorne, near Larne, County Antrim, was named Brig, and the Calendar of the O'Clerys mentions four holy persons named Brigh.

<sup>8</sup> The Irish Tripartite thus dramatically relates this occurrence: "For God's sake," said the little boys, "drive on, your horses," "Drive on, then, for God's sake, your horses," cried Patrick.

<sup>9</sup> Never having rest from persecution or complaints, as the Irish Life adds.

blessed Briga, and all her family, who belonged to the Hy-Erchon tribe, and he declared, that brave chiefs and estimable clerics should always abound among them.<sup>11</sup> Thus, St. Patrick and his companions providentially escaped from those dangers. In our Apostle's time, that place was known as Laigis micfinn;<sup>12</sup> and when the writer of his Tripartite Life flourished, it was a marshy spot, called Moin-Choluim. The Irish Tripartite Life apparently states, that here the saint pronounced a malediction, not on the territory Laighis, but on a Laighis, son to Find.<sup>13</sup> It is said, Moin Choluim<sup>14</sup> is now the old church of Moone,<sup>15</sup> giving name to a parish and to a barony, near Timolin,<sup>16</sup> in the south of the present county of Kildare. Then, Patrick alighted, from his horse, while on the hillock, which was then called Bile-Mac-Cruaich.<sup>17</sup> Afterwards, however, it was called Forrach-Patrick.<sup>18</sup> He said, that there should never be a foreign king or steward over the people there, and that when the King of Leinster should be distributing the animals for food, in his royal house, the Satrap, or Steward, of Hy-Ercon,<sup>19</sup> should be entitled to one-fourth of the cattle and heifers slain, for the king's kitchen.<sup>20</sup> It was declared, moreover, that they should have Patrick's respect, and their place was Patrick's *forrach*, or "seat."<sup>21</sup> They were destined to have, likewise, the dignity of laics and clerics, as also to have wealth and renown.<sup>22</sup> Eight princes, or justiciaries<sup>23</sup> they had, down to the reign of Conchobar,<sup>24</sup> son of Donnchadh,<sup>25</sup> son to Domhnall,<sup>26</sup> monarch at Tara; and, this succession was held to confirm the predictions of St. Patrick, in reference to them.<sup>27</sup> Traditions appear to abound, in this part of the country, which show it was blessed, by the presence of our great Irish Apostle.<sup>28</sup>

<sup>10</sup> This tribe seems to have been seated, in the south part of the county of Kildare.

<sup>11</sup> See *Sexta Vita S. Patricii*," cap. cxx., p. 92.

<sup>12</sup> The Irish Tripartite Life states, that Laighs was the tribe-name of the youths, who committed the misdeed against St. Patrick and his companions.

<sup>13</sup> It is not, however, inconsistent with the former statement.

<sup>14</sup> It is said to have been formerly called, *maem*, and *maem Cholum-chille*, because the church had been erected, by the great Abbot of Iona, and because a fragment of St. Colum-Cille's Cross was there shown. Eventually, it became a Franciscan house. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (c), p. 781, and Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, p. 280.

<sup>15</sup> This parish extends, through the baronies of East Offaly, Kilkea and Moone, Narragh and Reban East, and it is defined, on the "Ordnance Survey Townland Maps for the County of Kildare," Sheets 22, 31, 35, 36, 38. The townland proper is on Sheets 36, 38.

<sup>16</sup> The townland, town and parish of Timolin, in the barony of Narragh and Reban East, are shown, on the "Ordnance Survey Townland Maps for the County of Kildare," Sheet 36.

<sup>17</sup> Said to mean, "the tree of the son of Cruaich," supposed to have been of the Hy Lugair tribe.

<sup>18</sup> Identified, by William M. Hennessy, with the church of Narraghmore, a parish

in the barony of Kilkea and Moone, Narragh and Reban East and West, in the county of Kildare. Its extent is shown, on the "Ordnance Survey Townland Maps for the County of Kildare," Sheets 31, 32, 35, 36. The townland proper is shown, on Sheets 32, 36.

<sup>19</sup> These are said to have been derived, from Ercan, eighth in descent, from Eochaidh-Finn-Fothart, founder of the Fotharts' tribe, in this part of the country.

<sup>20</sup> So states the Latin Tripartite Life. According to the Irish Life, it is said, the Ui-Ercain steward should have one shin (of beef), and the King of Leinster the other.

<sup>21</sup> It was also called, "Forum Patricii," and Narragh Patrick, in Archbishop Alan's "Repertorium Viride." In his time, it had many neighbouring churches succursal to it. Narraghmore, or the "great Forrach," was used to denote its site.

<sup>22</sup> Several memorials of St. Patrick exist, in that part of the country.

<sup>23</sup> The Latin Tripartite Life has, "octo supremi diacetes sive Justiciarii," apparently having jurisdiction, in their own locality.

<sup>24</sup> Conchobhar ascended the throne A.D. 818, and he died in 831.

<sup>25</sup> He reigned, from A.D. 766 to 792.

<sup>26</sup> He reigned, from A.D. 739 to 758. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., for the particulars of these foregoing eventful reigns.

<sup>27</sup> This indicates a period of composition, anterior to the time of the Anglo-Norman invasion of Ireland.

This glorious leader of men had now approached the bounds of Southern Leinster—known as Hy-Kinnselach<sup>29</sup>—and there dwelt<sup>30</sup> that Arch-Poet Dubtach, also called Dubhtach Mac Ui-Lugair,<sup>31</sup> who had formerly received him with such marks of honour, when many years before the glad tidings of Redemption had been preached at Temoria.<sup>32</sup> According to some authorities, Christianity had been already introduced to this territory. <sup>33</sup> That distinguished bard lived at a place, which is called Magh-Criathar,<sup>34</sup> and it was in the territory of Ui-Cinnselaigh.<sup>35</sup> This famous tribe received its appellation, from Eanna Ceinnsealach,<sup>36</sup> who was the fourth in descent from Cathaoir Mor,<sup>37</sup> a renowned Monarch of Ireland. He was the King of Leinster, about A.D. 358.<sup>38</sup> At a place, called Domnach-Fiecc,<sup>39</sup> or Domnach-Mor,<sup>40</sup> and said to have been also called Sleibhte, now Sleaty, or Sletty, within the modern barony of Slievemargue, or Slievemargy, and in the present Queen's County, both those friends now met each other. Patrick requested from Dubhtach a handsome youth, who should not be of a lowly family, and a man of one wife,<sup>41</sup> for whom but one son was born. At this time, Fiach<sup>42</sup> was a young gentleman of excellent education, and learning, remarkable as well for his eloquence, as for his personal attractions. He had married a wife, only a few years, before St. Patrick's visit. Within a short time, however, she died, and left behind her an only son, who was named Fiachra. When the desire of St. Patrick had been expressed, "Hem," said Dubhtach, "that is Fiacc,<sup>43</sup> the son of Erc—I am afraid—the man of those qualities, who went from me to the territory of Connacht, with poems for the kings." At these words, Fiacc came towards him. "What are you considering?" asked Fiacc. "Dubhtach for the crozier," said Patrick. "That will be a blemish to many, indeed," said Fiacc; "why should not I be taken, in place of him?" "You will be received, indeed," replied Patrick. This great saint, by an internal illumination of the Holy Ghost, said: "Behold a man of one wife, who according to the Apostle may be worthily advanced to the sacred order of

<sup>28</sup> See Rev. John Francis Shearman's "Loca Patriciana," No. vii., pp. 122 to 127, and notes.

<sup>29</sup> See Colgan's "Trias Thaumaturga." *Quarta Vita S. Brigide*, n. 7, p. 565.

<sup>30</sup> Dr. Lanigan remarks, that his habitation was in some part of the present county of Carlow. See "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. v., p. 273.

<sup>31</sup> Regarding this remarkable personage, much interesting information will be found, in Rev. John Francis Shearman's "Loca Patriciana," No. i., ii., iii., iv., v., vi., pp. 1 to 104.

<sup>32</sup> The poetic name for Tara.

<sup>33</sup> It has been supposed, by St. Isserninus, or Bishop Fith, as the Book of Armagh calls him.

<sup>34</sup> According to the Book of Armagh, it is also called, Domnach-Mar-Criathar; but, its exact locality seems to be uncertain.

<sup>35</sup> This district comprehended a part of the counties of Wexford, Carlow, and Queen's County, according to one account. See Harris' Ware, vol. ii., "Writers of Ireland," at Fiach. However, in his account of ancient territories, Harris confines it to a great part of Wexford County. See *ibid.* "Antiquities of Ireland," chap. vii. Now, instead of thus confining it, he should have added

to it, we are told, the county of Kilkenny. This Seward has done, but he has inaccurately included Wicklow. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. v., n. 45, pp. 276, 277.

<sup>36</sup> This warlike but cruel King of Leinster flourished, about the middle of the fourth century, and under the Irish monarch, Eochaidh Moighmeodhin. Some notices regarding him occur, in Rev. Jeffry Keating's "General History of Ireland," part i.

<sup>37</sup> He reigned, from A.D. 173, until A.D. 177, when he was slain, by Con-Ced Cathach, at Magh Agha. He was buried at Enach Ailbhe.

<sup>38</sup> The date of his death is not recorded, but it must have been much later. See John O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (g), pp. 208, 209.

<sup>39</sup> According to the Irish Tripartite Life.

<sup>40</sup> It is said to have been, within the territory of Ui-Cinnsealach, called in Archbishop Ussher's work, the larger and more powerful part of Leinster. See "Primordia," cap. xvii., p. 863.

<sup>41</sup> See 1 Tim. iii. 2.

<sup>42</sup> He is called the son of Erc.

<sup>43</sup> Colgan has much, regarding this holy bishop, in "Prima Vita S. Patricii," *Scholia* and nn. 1 to 9, pp. 4, 7, 8.



priesthood, and even to the episcopal dignity." Then, Patrick began to instruct him, in the tenets of Divine Faith, and admonished him to be baptized. The young gentleman, wondering how the saint came to penetrate the very secret of his soul, then received baptism, which was administered by the Apostle. At first, Dubtach was unwilling to part with his disciple; but, at last, he consigned this young poet to the care of St. Patrick. With the holy Apostle's blessing, Fiach made great progress in learning, after St. Patrick had given him an alphabet,<sup>44</sup> written with his own hand, so that in one day, he learned the whole Psalter,<sup>45</sup> and, in a short time, he attained a sufficient understanding of the Sacred Scriptures. Successively was he invested with the different Holy Orders, and, in fine, he was made a bishop, over the church of Sclepten, or Sletty. While in this episcopal See, he governed a flourishing convent of monks. He received angelic teaching, and there was he celebrated, for the sanctity of his life, for his learning, and for his conspicuous miracles.<sup>46</sup> This distinguished prelate is said to have been the first bishop, who was ordained, in Leinster; and, we are told, that the Archbishopric of Leinster was given to him, by St. Patrick. Besides, Fiach's only son, Fiachra,<sup>47</sup> was also ordained.<sup>48</sup> Afterwards, the holy Patrick gave Fiach a case, containing a bell, a reliquary, a crozier, and a book-satchel. In addition, the Apostle is said to have left seven of his people, with him. These are named, Mochatoc<sup>49</sup> of Inisfail, Augustin<sup>50</sup> of Inis-beg, Tegan or Tecan,<sup>51</sup> also Diarmait,<sup>52</sup> and Nainnid,<sup>53</sup> Paul,<sup>54</sup> and Fedilmidh.<sup>55</sup> We are told, that, afterwards, Fiach resided in Domnach-Feic,<sup>56</sup> and that he was there, until three score of his people died with him. Then, an angel appeared to him and declared, that his place of resurrection should be in Cuilmaighe,<sup>57</sup> which was west of the River Barrow. It was told him, that there he should meet a boar, and that there, too, his companions should build their refectory; and, also, that where they should meet

<sup>44</sup> Although Fiech, as a scholar of Dubtach, must have known how to write, yet in the very same chapter of the Tripartite Life, the saint is stated to have given him an alphabet, written with his own hand. This was presented, for the purpose of his learning it. Yet, it ought solely to be regarded, as the Roman alphabet, which he must have learned, to enable him to master the Latin language, in the opinion of Rev. Dr. Lanigan. Here, even, we have a proof, that the art of writing was known and practised, in Ireland, before the arrival of St. Patrick. See "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. v., n. 47, p. 277.

<sup>45</sup> The writer of the Irish Tripartite Life, relating this wonderful exercise of memory, adds, as has been related to me.

<sup>46</sup> See "Sexta Vita S. Patricii," cap. cxv., p. 91.

<sup>47</sup> The O'Clerys' Calendar states, he was of the same church, viz., Sleibhte, that his father governed.

<sup>48</sup> He was venerated, on the 12th of October, the same day as his father.

<sup>49</sup> He is said, to have been the same as Cadoc, honoured as an Apostle, in Wales and Britanny, on the 24th of January.

<sup>50</sup> He is said, to have been one of the first companions of St. Palladius.

<sup>51</sup> Colgan thinks, he had been commemorated, on the 9th of September.

<sup>52</sup> His feast has been assigned, to the 10th of January.

<sup>53</sup> One, bearing this name, is said to have given Holy Viaticum, to St. Brigid, the great Abbess of Kildare; but, Colgan supposes, he must be distinguished from the present holy man.

<sup>54</sup> He is said, to have lived in a desert island, probably in the East Island of Aran, where the people have wonderful traditions regarding him. There, he was visited, by the great navigator St. Brendan.

<sup>55</sup> He is related, to have been the patron of Kilmore, where his festival is celebrated, on the 9th of August. See Miss Cusack's "Life of St. Patrick, Apostle of Ireland," chap. ii., pp. 46, 47.

<sup>56</sup> According to the Rev. Mr. Shearman, this place was east of the River Slaney, and in a plain, then called Magh-da-Con, "the plain of the two dogs." See "Loca Patriciana," No. ix., p. 186.

<sup>57</sup> This signifies, either the "wood," or the "corner of the plain," and, it might now be called Culmoy, or Coolmoy. On the same Ordnance Survey Townland Sheet, with Sletty,—the present name of Sleibhte,—there are several townlands, having the prefix of *Cool*, namely, Coolanagh, Coolhenry, and Coolrain.

<sup>58</sup> If he were King of Hy-kinsellagh, at the time when St. Patrick was there, pro-

a hind, there they ought to place the church. Fiacc thereupon said to the angel, that he would not go, until Patrick came to mark out the boundary for his place, and to consecrate it, so that he might get the property from him. The holy man went then to Fiacc, and marked out his place for him, and fixed its site. Crimthann<sup>58</sup> had been baptized a short time before, by St. Patrick; yet, as the king had a quarrel with the tribe and family of Fiach, he gave that patrimonial inheritance, not to him, but to the Irish Apostle.<sup>59</sup> For, the Ui-Ercan were then persecuted, by the reigning King of Leinster, Crimthann, son to Enna Ceinnselach, so that St. Fiach's brothers went into exile. Certain manachs, or monks, in Hy-Crimthann,<sup>60</sup> and the manachs in Ulster, and of Cend Enna,<sup>61</sup> in Munster, are said to have belonged to this tribe. Of this family, too, was St. Fiacc. We are told, that Fiacc, Aengus,<sup>62</sup> or Aengussius Magnus,<sup>63</sup> Ailill Mar,<sup>64</sup> or Alild,<sup>65</sup> Conall,<sup>66</sup> or Conald,<sup>67</sup> and Etirscell,<sup>68</sup> or Etherschel<sup>69</sup> were five brothers.<sup>70</sup>

It is said, that St. Patrick found a faithful friend in Crimthann, who is reputed to have been a pious man, although so hostile to his own immediate relatives. The Rev. Dr. Lanigan finds it difficult, to reconcile both those statements; however, historic experience proves, how the dictates of state-craft often denaturalize the closest family and tribal relationships. It is stated, that King Crimthann founded and endowed with lands, no less than seventy churches<sup>71</sup>—at first thirty and afterwards forty<sup>72</sup>—within his own territory of Hy-Kinnselach.<sup>73</sup> Among these are mentioned, the church of Domnach-Criathar,<sup>74</sup> and of Inisfail,<sup>75</sup> in which he left St. Mochonoc<sup>76</sup> and Mochadoc,

bably about A.D. 444, he must have retained his bodily powers, for a very long time. Our annals have a record of his fighting battles, in the year 483. See Ussher's "Index Chronologicus," or in 471, according to the Four Masters. See Colgan's "Trias Thaumaturga." *Quarta Vita S. Brigidæ*, n. 8, p. 565. Colgan, however, quotes the same Four Masters, as stating, that Crimthann was killed in the year 465. See *ibid.* *Septima Vita S. Patricii*, n. 45, p. 185. Roderick O'Flaherty, in his Manuscript notes, to Colgan's "Trias Thaumaturga," at pp. 565 and 155, maintains, in opposition to Colgan, that this is the true account regarding Crimthann. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. v., n. 57, p. 279.

<sup>59</sup> It is said, that the King of Leinster, Crimthann, gave the fifth part of his father's possessions to Fiach, in lands, and thereon he built Sliebhte.

<sup>60</sup> This territory was distinct, from that of the same name, said to have been in Meath. That of the text was a part of Laeighis, and it was included, in the present barony of Maryborough East, in the Queen's County. See John O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (q), p. 216.

<sup>61</sup> There was Cinel-Enna, in the barony of Raphoe, county of Donegal. There was another sept, bearing the same name, near the Hill of Uisnech, in Westmeath; but, no one, so called, is mentioned, as having been in Munster, except in the Tripartite Lives.

<sup>62</sup> According to the Irish Tripartite Life.

<sup>63</sup> According to the Latin Tripartite Life. This Aengus in question, called Eochaidh Guinneach, of the Ui-Bairrche, afterwards killed King Crimthann, son of Enna Ceinnselach, to avenge his exile, in 479. Then, Eochaidh was assisted, by the people of Ara-Cliach, a place in Idrome, county of Carlow. Eochaidh was alive in 489, for during that year, he assisted Muircheartach Mac Earca, at the battle of Cill-Osnadha. There, Aengus, King of Munster, was slain.

<sup>64</sup> According to the Irish Tripartite Life.

<sup>65</sup> According to the Latin Tripartite Life.

<sup>66</sup> According to the Irish Tripartite Life.

<sup>67</sup> According to the Latin Tripartite Life.

<sup>68</sup> According to the Irish Tripartite Life.

<sup>69</sup> According to the Latin Tripartite Life.

<sup>70</sup> Their father is said to have been the son of Erc. From an entry, in the "Annals of the Four Masters," at A.D. 465, it appears, Mac Erc had been married to a daughter of King Crimthann, and, consequently, the latter must have been grandfather to St. Fiacc.

<sup>71</sup> See the "Vita Tripartita S. Patricii," lib. iii., cap. xxv., p. 157.

<sup>72</sup> In thirties and forties are the churches, which he gave to St. Patrick, the Irish Tripartite Life states.

<sup>73</sup> The Rev. Dr. Lanigan will not admit, that St. Patrick erected so many as seventy churches, while he dwelt in that part of the country.

<sup>74</sup> So is it called, in the Latin Tripartite; in the Irish version, it is named Domnach-mor of Magh-Criathar.

<sup>75</sup> Now said to be Begery, otherwise called Beg-Erin, a small island, which lies

or Mochatoc. He built another church at Inisbeg,<sup>77</sup> the Lesser or Little Island,<sup>78</sup> in which he left Erdit<sup>79</sup> or Eruditus, and Augustine,<sup>80</sup> who are thought to have been the companions of St. Palladius.<sup>81</sup> We are told, likewise, that St. Patrick next visited Magh-Reta, also called Magh-Reicheat.<sup>82</sup> He happened to be there, on a Sunday, when the people were then engaged, building a royal fort in that district, and they had just laid its foundations. This fort was known as Rath-Bacain.<sup>83</sup> Patrick sent a message to prevent their work, but no notice was taken of his remonstrances. Therefore he said, "Its building shall be troublesome, unless offering be done there every day." He also said, that the fort should not be inhabited, until the wind, called "gaeth," in Irish, should come from the lower part of hell. This seems to have been a play upon words, and it was intended to mean Gaithin,<sup>84</sup> son of Cinaed, who rebuilt Rathbacain,<sup>85</sup> in the time of Fedhlimidh,<sup>86</sup> and of Conchobhar,<sup>87</sup> at Tara.<sup>88</sup> In Rath-Bacain, it is said, the church of Domnach-mor,<sup>89</sup> or the "great church," was afterwards erected. The late Dr. O'Donovan, who well knew the locality of Morett,<sup>90</sup> considers this townland,<sup>91</sup> with a vast plain extending around it,<sup>92</sup> comprehending the Great Heath<sup>93</sup> of Mary.

close to Wexford Haven. See Professor O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Appendix, No. ii., n. 22, p. 480.

<sup>76</sup> The Tripartite Life makes St. Patrick appoint as pastors, St. Conoc and St. Cadoc, over Inisfail; but, Conoc, or Mochonoc, and Cadoc, who was his nephew, flourished elsewhere. Nor did they live, as well-known persons, until the sixth century. See Colgan's "*Acta Sanctorum Hiberniæ*," at the 11th of February, where he treats about St. Conoc, and also, Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. vi., sect. v., n. 58, p. 279.

<sup>77</sup> See Colgan's "*Trias Thaumaturga*," nn. 50, 51, 52, p. 186.

<sup>78</sup> Both places are said to have been, in the diocese of Ferns. See Archdall's "*Monasticon Hibernicum*," p. 747, for unsatisfactory notices of them, under the county of Wexford.

<sup>79</sup> By Erdicus was probably meant Benedict. With Augustin, he had been in Ireland, it is stated, in the time of Palladius. Afterwards, he is said to have called upon St. Patrick, at Eboria.

<sup>80</sup> After the Gentiles occupied the church of Sletty, these churches were ruined and deserted; but, these saints' shrines are said to have been in Sleibte. This paragraph, as a parenthesis, was evidently added, by the transcriber, after A.D. 819, when Inis-Fail, or Beg- Erin, had been plundered.

<sup>81</sup> He is venerated, on the 6th of July. It would require great credulity, as Dr. Lanigan asserts, to believe, that those two companions of Palladius could have been left, at an obscure church, of which no trace is now to be found. In addition to this confusion, Augustin of Innisbeg is said to have been a disciple of St. Fiach. In such case, he was not placed there, by St. Patrick. Archdall, as usual, has changed these two churches into monasteries, and placed them in the

county of Wexford. He adds, likewise, that they had been founded, by St. Patrick.

<sup>82</sup> Keating places this plain in Laoighis, or Leix; but, according to the Preface to the *Feilire* of St. Ængus, its position was to be found in Offaly.

<sup>83</sup> It has not been identified.

<sup>84</sup> Although he was a very celebrated chieftain of Leix, his deeds and death are omitted, in our Annals. His son Cinneidigh died, A.D. 898.

<sup>85</sup> This shows, it was within the territory of Leix. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., n. (d), pp. 36, 37. There was another fort, having the same name in Latharna, or Larne, but that denomination is obsolete there, at present. See *ibid.*, n. (g).

<sup>86</sup> He was the son of Crimthann, King of Munster, and he died, A.D. 847, according to the "*Chronicon Scotorum*." He is numbered among the Irish Saints, and his festival is on the 18th or 28th of August.

<sup>87</sup> He is said, to have reigned as King of Ireland, from A.D. 818 to 831.

<sup>88</sup> Colgan supposes this sentence, to have been an interpolation, in the Latin Tripartite Life, which he deems to have been more ancient, than it seems in reality to be.

<sup>89</sup> It has not been identified.

<sup>90</sup> This is a manor, in the parish of Coolbanagher, and in the barony of Portnahinch. It is shown, on the "Ordnance Survey Townland Maps for the Queen's County," Sheets 8, 9, 13, 14. It lies near the old church ruins of Cuil-Beannchoir, *alias*, White Church.

<sup>91</sup> There is no place, called Rath-Baccain, or Beggan, within the manor of Morett, which was granted to the Earls of Kildare; but, there is a townland, named Rathmore—and it was a very large enclosure—in the adjoining parish and barony of Stradbally, a little to the south.

<sup>92</sup> About the middle of the third century,



borough, and a level tract of country, extending to the base of that chain of conical hills,<sup>94</sup> reaching to the rock of Dunamase, to have been anciently called Laoighis Reta.<sup>95</sup>

Having left his blessing on the territory of Hy-Kinsellagh, St. Patrick entered Ossory, and he passed through Bealach-Gabhran,<sup>96</sup> on his way. The exact course he took is not very clearly defined. He had the consolation of enrolling under his standard of the Cross vast numbers of people. We learn, that having preached with great effect, the truths of revelation and the name of Christ, he founded many churches within Ossory's limits. According to a local writer, St. Patrick, when proceeding from Loaghis into the adjoining territory of Ui Duach, in Ossory, commenced the erection of a church, at a remarkable place, near the banks of the River Dineen. But, he was insulted by the chief of this territory, who forcibly drove him from that locality. Patrick was a man, possessing great force of character, and he had no notion of allowing this insult to pass unpunished. Thereupon, he pronounced anathema on the Chief of Ui Duach, and on his descendants.<sup>97</sup> We must suppose,<sup>98</sup> that all opposition to the teaching of our National Apostle, in Idough, ceased with this episode; since, he appears to have founded some churches

a fierce battle is said to have been fought, on this plain, between the people of Leinster and those of Munster. The latter were defeated, with great slaughter.

<sup>93</sup> This is situated, partly in the parish of Killeale, barony of Maryborough East, and partly in the parish of Coolbanagher, in the barony of Portnahinch. It is shown, on the "Ordnance Survey Townland Maps for the Queen's County," Sheet 13.

<sup>94</sup> The old Map of Leis, as shown in the "Journal of the Kilkenny and South-East of Ireland Archæological Society," presents Muret and its castle, as near the border of Leis, but in that part of Offaly, called Clanmalier, over which the O'Dempseys were chiefs. See vol. iv. New Series, p. 345. See John O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (b), p. 192, and n. (r), pp. 216, 217.

<sup>95</sup> See Dr. O'Donovan's communication, dated Stradbally, December 9th, 1838, in his Antiquarian Letters of the Irish Ordnance Survey, relating to the Queen's County, vol. i., pp. 220, 221.

<sup>96</sup> This is said to have been a well-known opening, under the Sliabh Margie, or Gabhran Hills, which gave name to that central district of Ossory, lying between the present town of Gowran and the borders of Tipperary. See John Hogan's "St. Ciaran, Patron of Ossory," &c., part ii., chap. xiv., p. 133.

<sup>97</sup> Dr. John O'Donovan thus relates the popular tradition: He opened his lips to curse the territory, and pronounced the words *Mullaheen, Mullaheen, Ui Duach*—I curse, I curse, Ui Duach; but one of his disciples, who was related to the noble family of Ui Duach, with a view to avert the malediction from the territory and the people, added immediately after *Bee shin ar deen a gruack*—let that curse be on the

thatch of their corn ricks. This rhyme, it appears, was sufficient to avert the curse, so far as it was pronounced by St. Patrick; but, his anger was not yet appeased, and he opened his lips again to bann the territory, saying, *Mullaheen, Mullaheen, Ui Duach*; the disciple added, *Bee shin ar vaur na luachra*—let that be on the tops of the rushes. The saint commenced his denunciation a third time, saying, *Mullaheen, Mullaheen, Ui Duach*, and the disciple averted it once more, from the land of the people, by adding, *Bee shin ar an Dineen ruah*—let it be on the red Dineen. Finding the counteracting lines of his disciple so opportunely added, after his own maledictory ones, St. Patrick felt his anger subsiding, and believing his disciple was inspired by heaven, thus to save his native territory from a heavy malediction, he left the matter so. The effects of the three curses are said still to remain, wonderfully plain, in the territory of Ui Duach. The thatch of the stacks and hay ricks is there most furiously assailed and stripped, by the winds; also, the tops of the rushes exhibit all the withering influence of the curse; and, the River Dineen, which has deserved for itself the soubriquet of the red and deceitful Dineen, is so subject to sudden floods and inundations, as to sweep away and destroy, not only men, cattle, and corn, but also the churchyards, which lie within the reach of its floods. See a paper, published in the Journal of the Kilkenny and South-East of Ireland Archæological Society. It is entitled, "Traditions of the County Kilkenny."

<sup>98</sup> See "The O'Brenans and the ancient Territory of Hy-Duach." A Lecture, delivered to the Members of the Ballyragget Temperance Club. By the Rev. Nicholas Murphy.

<sup>99</sup> It is shown, on the "Ordnance Survey

and ecclesiastical establishments, in the territory, the principal of which is said to have been the old church at Donoughmore,<sup>99</sup> in the present barony of Fassadinin. This is only one of the four churches bearing such a name in the ancient principality of Ossory.<sup>100</sup> It is stated, that the old church of Dysart,<sup>101</sup> in the barony of Fassadinin,<sup>102</sup> and situated at the confluence of the River Dineen, with the Duan Stream, is a church of Patrician origin,<sup>103</sup> and it is also in the territory of Ui-Duach,<sup>104</sup> or Idough. Again, it is recorded, that he left the relics of certain holy men, and some of his own people, in that place, where Martar-tech,<sup>105</sup> or "the house of relics," is this day, in Magh-Roighne territory.<sup>106</sup> The Apostle founded churches and establishments there; and, he said, that distinguished laics and clerics should spring from the district, and that no province should have sway over them, while they remained obedient to his law.

At Druim-Conchind,<sup>107</sup> or "the ridge of Conchind,"<sup>108</sup> in Mairge, according to one account, the cross-beam of Patrick's chariot broke, while he was going onwards towards Munster. He made another beam, from the wood of the *druim*,<sup>109</sup> or "ridge." This, however, broke immediately afterwards, when he procured another, and it broke, in like manner. Patrick said, that there should never be any implement made out of the timber, in that wood. This prediction had been fulfilled, in after time, for even a wooden pin was not made from it. There, also, was shown a place, called Patrick's Desert,<sup>110</sup> and, as a waste, it was subsequently associated with his memory. According to a popular tradition, in Ossory, St. Patrick had an interview with St. Ciaran,<sup>111</sup> the patron, who had already preached the Gospel there, and who had converted many to the true faith. This meeting is said to have been near the banks of the River Suir, and the townlands of Rathpatrick<sup>112</sup> and Rathkieran<sup>113</sup> are supposed to indicate the mansion places of the two saints, while sojourning

Townland Maps for the County of Kilkenny," Sheets 4, 5, 9, 10. The townland proper is shown, on the latter Sheet.

<sup>100</sup> According to Rev. Dr. Reeves: "Every place where Patrick used to remain on Sunday is called Domnach Mor, that is, from the number of the hosts that used to be about him, and used to give him great gifts." See a paper, "on the townland distribution of Ireland," published in "The Proceedings of the Royal Irish Academy," vol. vii., pp. 488, 489.

<sup>101</sup> No remains of the church can now be seen, and only a corner of the burial-ground, the red Dineen having carried away the remainder.

<sup>102</sup> This parish of Dysart is defined, on the "Ordnance Survey Townland Maps for the County of Kilkenny," Sheets 5, 6, 10, 11. The townland proper, Dysart Glebe, is on Sheet 10.

<sup>103</sup> Although the church had been founded by St. Patrick, its titular is said to have been St. Brendan, or Brenan, a native of Ui Duach. From him, it has been conjectured, that Brandon Hill derives its name. See Rev. John Francis Shearman's "Loca Patriciana," No. xi.

<sup>104</sup> For several centuries, this territory was considered, as co-extensive with the barony of Fassadinin, in the county of Kilkenny. By O'Huidhrin, it is characterized, as "the

fair wide plain of the Feoir," or Nore, and its chief is called O'Braonain. See Dr. O'Donovan's "Topographical Poems of John O'Dubhagáin and Giolla na Naomh O'Huidhrin," pp. 94, 95, and p. lix., nn. 496, 497. In more ancient times, Ui-Duach had a greater extent, and it included Rathveagh, in the barony of Galmoy. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (e), p. 484.

<sup>105</sup> This place has not been identified.

<sup>106</sup> This is said to have been the nucleus of ancient Ossory, but its limits do not seem to be well defined. See Rev. John Francis Shearman's "Loca Patriciana," No. xi., n. (1), p. 266.

<sup>107</sup> According to the Irish Tripartite Life. The Latin version has Druim-chonchinn, but without particularizing the district.

<sup>108</sup> This name is said to have been derived from an ancient hero, and the place itself is stated, to have been near Sleibhte, by the Rev. John Francis Shearman, in "Loca Patriciana," No. xi., p. 270.

<sup>109</sup> It is often Latinized "dorsum."

<sup>110</sup> The church site, at the bridge of Dysart, is said to represent the Latinized form "Desertum Patricii."

<sup>111</sup> His feast occurs, at the 5th of March.

<sup>112</sup> This townland is in the parish, so named, and barony of Ida, as described, on the "Ordnance Survey Townland Maps for

in that neighbourhood.<sup>114</sup> However this may be, Patrick at length took his leave of the Leinster province, and having founded there a great number of churches and establishments, he left a blessing on the people, and the holy man prepared for a new mission, by crossing the lines, which bounded the Munster province.<sup>115</sup>

## CHAPTER XIX.

MISSIONARIES IN MUNSTER, BEFORE THE VISIT OF ST. PATRICK TO THAT PROVINCE—HIS PREACHING AT CASHEL, AND THE CONVERSION OF KING ÆNGUS WITH HIS PEOPLE—ST. PATRICK VISITS MUSCRAIGHE-BREOGAIN AND HI-CUANACH—HE GOES TO ARACHLIACH AND TO HY-FIDHGENTE, SO FAR AS THE RIVER SHANNON, AND THEN HE RETURNS TOWARDS EASTERN MUNSTER.

THE reason why St. Patrick deferred his mission to Munster, for so many years, did not arise from any want of good feeling, towards the people of that province; but, from the fact, most probably, of their having had some apostles already at work, while he was journeying through the other Irish provinces.<sup>1</sup> Those holy men are said to have been, chiefly Saints Ailbe,<sup>2</sup> Declan,<sup>3</sup> Ibar,<sup>4</sup> and Kieran.<sup>5</sup> In addition to those persons, already converted by the preaching of his saintly predecessors, Patrick was now destined to add many thousands to the ranks of Christianity. His course, and that of his disciples, was turned towards Cashel of the Kings. It was so called, most probably, on account of a "stone fortress,"<sup>6</sup> which crowned its celebrated Rock, from a very early period. It is said, that in more ancient times, this city was also called *Siath-Druim*,<sup>7</sup> or "the sequestered hill," from *siath*, "quiet," and *druim*, "the ridge of a hill." Rather, we may say, *Sig-Druim*, "fairy" or "sprite-hill," it having been in pagan times the scene of pagan worship, should seem to be the true root for its denomination.

At this time, the celebrated Ænguss,<sup>8</sup> or Ængussius,<sup>9</sup> the son of Nadfraich, is said to have been king over Munster.<sup>10</sup> It seems probable, his royal

the County of Kilkenny," Sheets 43, 44, 46, 47. The townland proper is on Sheets 43, 44.

<sup>113</sup> This parish has its boundaries conterminous with the former, but lying more to the west, in the barony of Iverk.

<sup>114</sup> See John Hogan's "St. Ciaran, Patron of Ossory," &c., part ii., chap. xiv., pp. 135 to 137. Here, too, it is stated, that the Irish Apostle was waited upon, by St. Declan, who came from Ardmore, over the mountains of *Sliaibh-Cua*, to *Hynneone*, now *Mullachinneone*, a townland in the parish of New Chapel, near Clonmel.

<sup>115</sup> See Colgan's "*Trias Thaumaturga*." *Quarta Vita S. Patricii*, cap. lxxv., p. 44. *Sexta Vita S. Patricii*, cap. cxv., cxvii., cxviii., pp. 91, 92, 93, and nn. 126, 127, p. 114. *Septima Vita S. Patricii*, pars. iii., cap. xix., xx., xxi., xxii., xxiii., xxiv., xxv., xxvi., xxvii., xxviii., pp. 152, 153, and nn. 33 to 54, pp. 185, 186. Also Miss Cusack's "*Life of St. Patrick, Apostle of Ireland*," pp. 461 to 466, with accompanying notes.

CHAPTER XIX.—<sup>1</sup> It seems, that there were Christians, in Munster, before St. Patrick's arrival, for he is represented, as

having undertaken this southern mission, in order to extend and revive the Christian Faith. According to the *Tripartite*, his objects were, "*fidei propagandæ et refovendæ*." See "*Vita Tripartita S. Patricii*," lib. iii., cap. xxxi., p. 156.

<sup>2</sup> His feast occurs, at the 12th of September.

<sup>3</sup> His festival belongs, to the 24th of July.

<sup>4</sup> His feast is held, on the 23rd of April.

<sup>5</sup> He is venerated, at the 5th of March.

<sup>6</sup> Such is the English meaning of this word, according to O'Reilly's "*Irish-English Dictionary*."

<sup>7</sup> *Sidh-Dhruim* [Sheerim] or "Fairy-ridge" is by no means an uncommon topographical designation, in Ireland, where we have several places so named. See Dr. Joyce's "*Origin and History of Irish Names of Places*," part ii., chap. v., p. 178.

<sup>8</sup> The name is also written Oengus, and Aongus, by the Irish.

<sup>9</sup> This is the Latin form, and it is also rendered Æneās. Keating says, that Ængus reigned for thirty-six years, and that he was killed, at the battle of *Killofnadh*, in the county of Carlow. See "*General History*



castle was on the summit of the celebrated Rock, now so magnificently coroneted with ruins. Pagan idols had been erected, at that epoch, in the place. But, when the monarch arose, in the morning, and entered a heathen temple, all those idols were laid prostrate, on the advent of Patrick and his people in Cashel. Although the king set them up again, in their former position; yet, still they tumbled down; for, as Dagon could not stand before the Ark of God's Covenant,<sup>11</sup> so these Idols could not remain in their place, when the blessed bishop drew near to them. Deservedly may he be called an Ark of the Covenant, for he carried, as in a golden vessel, the Divine Manna of contemplative sweetness, the table of the Divine Law, and the rod of heavenly discipline. Hearing about the glorious bishop's approach, King Ænguss then went forward to meet him, and he received the saint with great honour, at the side of the fort; for, already he had some supernatural manifestation, regarding a superior power, who accompanied his august visitor. The monarch then bade him and his attendants welcome to his court; and, he took them into the Fort, near to that place, where Leac-Patrick,<sup>12</sup> or "Patrick's stone," was afterwards seen. While St. Patrick was at Cashel, it is stated, that he preached an eloquent sermon,<sup>13</sup> which had a powerful effect, on the minds of his auditors. The king and his chieftains believed in the doctrine of Christ, which they approved, and Patrick, placing his hand on the monarch's head, gave him a special blessing.<sup>14</sup> After that, he baptized the sons of Nadfraech,<sup>15</sup> with many belonging to the household, and other Munster men besides, who were there. The Apostle left a blessing, and he predicted prosperity for them. Moreover, he blessed their strong Fort of Cashel.<sup>16</sup>

While our Apostle was baptizing Ængus, the point of his crozier, on which Patrick was leaning, went through the king's sandle-covered foot.<sup>17</sup> After-

of Ireland," book ii. He does not mark the precise date, for that battle; but, it is assigned, by the Four Masters, to the year 489. Again, St. Naol, or Natalis, of Kilmanagh, who died A.D. 564, is said to have been his son. See Colgan's "*Acta Sanctorum Hiberniæ*," xxvii. Januarii. De S. Natali Abbate et Confessore, cap. i., p. 169.

<sup>10</sup> The arrival of St. Patrick, in South Munster, is referred by Dr. Lanigan, to the beginning of A.D. 445, or according to Ussher, to the year 449. But, although Ængus may have been a young prince, baptized at this time, it seems pretty evident, according to Dr. Lanigan, that he could not have occupied the throne, until a period long subsequent to this arrival of the Apostle. It is more than probable, his father Natfraich was the hospitable entertainer of St. Patrick.

<sup>11</sup> See i. Kings, v. 3, 4, 5.

<sup>12</sup> The Third Life calls it Leac Cothirge. The latter was one of St. Patrick's names. In Colgan's time, this object was a rock, called Leac-Phadruic, outside the walls of Cashel city, and greatly worn, through the effects of time. See n. 57, p. 32.

<sup>13</sup> The words and a summary of this discourse are given, in the Tract of Richard Stanihurst, "*De Vita S. Patricii, Hiberniæ Apostoli*," lib. ii., pp. 44 to 56.

<sup>14</sup> According to the Third Life, cap. lx., p. 26.

<sup>15</sup> The baptism of Aongus is narrated, in Patrick Kennedy's "*Legendary Fictions of*

the Irish Celts," pp. 325, 326.

<sup>16</sup> According to the Irish Life, he said, that only one race should be there for ever; while, the Latin Life has it, that the blood of only one person should there be shed. In note 56, to the Third Life, p. 32, Colgan adopts an explanation, that this prophecy is not intended to apply, in reference to the Kings of Munster generally, of whom, nine or ten came to a violent death; but, rather to the kings, descending from Ængus alone, and being at the seat of Cashel, or, perhaps, it referred to the posterity of Ænguss and of his brother Olild. As an additional objection might arise, that no less than six princes of Munster, viz.: Fergus Scandal, Moelgual, Corbmac son of Culenn, Fingune son of Kinneggan, Moelforthartac, and Fergrad, belonging to the race of Ænguss, all perished by a violent death; it may be replied, that the prophecy of St. Patrick did not apply absolutely, to the princes of Munster, descending from Ænguss and Ailill, but only to one individual, who perished at Cashel, as the words of the prediction seem strictly to signify. However, the foregoing prophecy is poorly authenticated.

<sup>17</sup> As Aubrey De Vere, in his Poem, has it:—

"thus called to follow Him  
whose feet  
Were pierced with nails, haply the bliss  
rite  
Some little pain included."

wards, the saint asked, why he did not make that circumstance known.<sup>18</sup> "Because," said the heroic king, "I thought it was a rule of the faith." "You shall have its rewards,"<sup>19</sup> said Patrick,<sup>20</sup> "for, your successors,<sup>21</sup> from this day forth, shall not die from wounds."<sup>22</sup>

From a Life of St. Ailbe, it has been supposed, Patrick convened a Synod at Cashel, where it has been assumed, that the proto-missionaries of Munster, Ailbe of Emly,<sup>23</sup> Declan<sup>24</sup> of Ardmore, Ibar of Beg-Erin,<sup>25</sup> and Kieran of Saigir,<sup>26</sup> contended, at first, regarding their several privileges and jurisdictions.<sup>27</sup> At length, these matters are stated to have been satisfactorily arranged, by the respective saints, already mentioned.<sup>28</sup> It is said, they made various constitutions, for the good government of the Irish Church, and for the establishment of ecclesiastical discipline.<sup>29</sup>

After this, the saint went to Muscraidhe-Breogain,<sup>30</sup> where he founded churches and establishments. One day, while he was washing his hands in a ford there, a tooth fell from his mouth into the water. Patrick went upon a hillock, to the north of that shallow; and, some of his disciples began to look for the tooth. Forthwith, it glistened in the ford, like to the sun, or to a shining star; wherefore, Ath-fiaclai was the future name of that shallow, and Cill-fiacla, now said to be Kilfeacle,<sup>31</sup> became the denomination of that church. There,

<sup>18</sup> "St. Patrick at Cashel, or the Baptism of Aengus" is one, among Aubrey De Vere's "Legends of St. Patrick," pp. 95 to 103.

<sup>19</sup> See John O'Daly's "Kings of the Race of Eibher," a chronological Irish poem, by John O'Dugan, with an English translation, by Michael Kearney, A.D. 1635, pp. 15, 16, and n. 3. In Aubrey De Vere's Poem, we have a forecast, that the "kingly church" to be built on that "rock, high-place of idols once," should

"stand

For aye, or wrecked, from ruin rise restored,  
His witness till He cometh."

<sup>20</sup> Thus is he related to have pronounced these words:—

"The sons of Nadfraech, of sounding fame,  
Of them shall be kings and chieftains;  
Ængus from the lands of Feimhen,  
And Ailill, his brother."

We are informed, that twenty-eight kings, ordained with the crozier, according to the Irish Tripartite—or twenty-seven, tonsured as Monks, according to the Latin version—of the race of Ailill and of Aengus, reigned in Cashel, until the time of Cenngegan, or Kenngegan, who is otherwise known as Finghuine, King of Cashel. He was slain, A.D. 897.

<sup>21</sup> These were descendants, from Aengus and Ailill, sons of Nadfraech.

<sup>22</sup> The Irish Tripartite Life adds, that no one was King of Cashel, until Patrick's comarb ordained him, and imposed the grade on him.

<sup>23</sup> This is now a parish, in the barony of Clanwilliam, and it is shown, on the "Ordnance Survey Townland Maps for the County of Tipperary," Sheets 57, 58, 65,

66. The town is on Sheet 65.

<sup>24</sup> In his Life, there is no account of Declan having been at a Synod in Cashel.

<sup>25</sup> This is in the parish of St. Margaret's, in the barony of Shelmaliere East. It is shown, on the "Ordnance Survey Townland Maps for the County of Wexford," Sheet 38.

<sup>26</sup> His Acts state, that he visited Ængus, at Cashel, on a certain occasion, but they have no account of his being present, at a Synod, in that place. See Colgan's "Acta Sanctorum Hiberniæ," v. Martii, Vita S. Kyranii.

<sup>27</sup> See Ussher's "Primordia," cap. xvii., pp. 801 to 866, *et seq.*

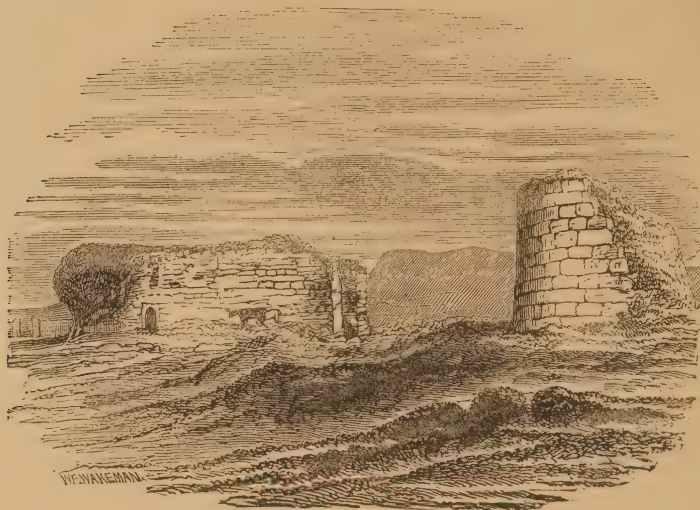
<sup>28</sup> Harris confounded the narrative of Kieran's and Ibar's proceedings, relatively to St. Patrick, with what was said to have occurred at Cashel, between St. Patrick, Ailbe and Declan. So far as regards the appointments to Saigir and Beg-erin, Harris ought to have known, that in accounts concerning this matter, Kieran and Ibar are exhibited, as having been bishops in those places, even before St. Patrick's mission began in Ireland. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. vii., n. 71, p. 287.

<sup>29</sup> See Harris' Ware, vol. i., "Archbishops of Armagh," pp. 20, 21.

<sup>30</sup> It was otherwise called Muscraidhe Chuir, from the family of the O'Cuirc, now Quirk. This territory is now included in the barony of Clanwilliam, in the southwest of the county of Tipperary. See Dr. O'Donovan's "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," p. lxx., n. 609.

<sup>31</sup> This now is a parish, in the barony of Clanwilliam, and it is described, on the "Ordnance Survey Townland Maps for the County of Tipperary," Sheets 59, 60, 67,

Patrick left the tooth, and it was afterwards preserved as a most precious relic. Four of his people, viz., Cuirthe,<sup>32</sup> also called Curcneus,<sup>33</sup> and Loscan, Cailech, and Bedan,<sup>34</sup> or Beoanus,<sup>35</sup> were left there, as custodians<sup>36</sup> of that much-prized depository. Then, St. Patrick took leave of the Muscraidhe people, and gave them a blessing. According to tradition,<sup>37</sup> while in



Ardpatrick Church and Round Tower, County of Limerick.

the south part of this country, he founded a church, or monastery, on the summit of a hill, afterwards called Ardpatrick;<sup>38</sup> and, here are the remains of a Round Tower,<sup>39</sup> as also those of an ancient temple. The holy missionary

68. The townland proper is on Sheets 59, 67.

<sup>32</sup> According to the Irish Tripartite Life.

<sup>33</sup> According to the Latin version.

<sup>34</sup> According to the Irish Tripartite Life.

<sup>35</sup> According to the Latin version.

<sup>36</sup> Colgan labours, without any very satisfactory result, to connect their names with certain saints, noted in the Irish Calendars.

<sup>37</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 56.

<sup>38</sup> This parish is in the barony of Coshlea, and it is described, on the "Ordnance Survey Townland Maps for the County of Limerick," Sheets 48, 56. The townland proper is on the latter Sheet.

<sup>39</sup> About fifty years ago, a great portion of the Round Tower fell. The old church was a large, plainly-built structure, with walls of unusual thickness. Its doorway, which is in the south side wall—there appears to have been no chancel—was anciently surmounted by a machicolation, or bartizan. This contrivance was commonly, in castles, styled by our peasantry a "murdering hole." It projected from the highest part of the

church wall, and the corbels which supported it still remain. From this kind of vantage point missiles, or scalding water, or melted lead, might be poured upon the heads of people, endeavouring to force the door. There is a perfect example of the bartizan, surmounting the only doorway of Jerpoint Abbey, in the county of Kilkenny. The round tower of Ardpatrick must have been one of the finest, in Ireland, and it must have looked very grand from its highly-elevated position. It is built, in regular courses of masonry. Only about 25 or 30 feet of the structure remain, and the stonework is Roman-looking. Close to the church, there is a very deep well, lined with stones, but now choked up, with those that have fallen. The foregoing descriptive particulars have been furnished, by William F. Wakeman, in a letter, dated Enniskillen, October 17th, 1879. He also drew the illustration here presented, on the spot, and transferred it to the wood. It has been engraved, by George A. Hanlon.

<sup>40</sup> According to the Irish Tripartite Life.

<sup>41</sup> Colgan describes it, as a mediterranean



afterwards went to Aradha-Cliach,<sup>42</sup> or Aracliach,<sup>41</sup> a territory which comprised the present parish of Kiltelly<sup>42</sup> and the barony of Coonagh, in the east of Limerick County.<sup>43</sup> He came to a place, called Jochtar-Cuillenn, or Huachtar-chuillen, now Cullen townland and parish,<sup>44</sup> in the old territory of Ui-Cuannach.<sup>45</sup> There, Olild, or Ailill, the son of Cathbadh, son to Lughaidh, belonging to the Eoghanacht<sup>46</sup> of Airthir<sup>47</sup>-Cliach, and a chief over this part of the country, met him. For a time, that Dynast resisted the grace of God, which worked through the preaching and merits of St. Patrick. But, a great family affliction befell him, and this was the means of effecting his conversion. His wife went to the hillock, where the clerics were, one day, and she cried aloud in a distracted manner, that the swine had torn in pieces and had devoured her son Ailill, who was greatly beloved by his parents. Soon the father appeared, with humble and subdued mien,—for he was overcome with grief,—and Ailill said to St. Patrick, “I will believe, if you resuscitate my son.” Therefore, the holy Patrick commanded the boy’s bones to be collected, and then he directed a Céle-Dé<sup>48</sup> of his people, who was called Malach,<sup>49</sup> or Malachias,<sup>50</sup> Britt,<sup>51</sup> to resuscitate him. But this disciple, who was very humble, said, “I will not offend the Lord;” for, he was seized with a doubt, that the Almighty would effect a miracle, through so unworthy an instrument. Patrick then said, “That is pitiful, O Malach; thy house on earth shall not be high, and it shall be a small one; thy house shall only be the house of one man.” His house was in the north-eastern angle<sup>52</sup> of the southern Deise, and its name was Cill-Malaich,<sup>53</sup> so called after the founder. Five persons could never be supported there, according to the Irish Tripartite Life; while the Latin version has it, that the land attaching to the place was so scant, as scarcely to serve for the feeding of five cows. Afterwards, St. Patrick commanded Bishops Ibar<sup>54</sup> and Ailbhe,<sup>55</sup> to resuscitate the boy. The

region of Munster, and near to the city of Limerick, towards the east.

<sup>42</sup> It is situated, partly within the barony of Smallcounty, and partly within that of Coonagh. It is defined, on the “Ordnance Survey Townland Maps for the County of Limerick,” Sheets 23, 24, 32, 33.

<sup>43</sup> According to Dr. O’Donovan, in “The Topographical Poems of John O’Dubhagáin and Giolla na Naomh O’Huidhrin,” n. 755, pp. lxxiii., lxxiv. Ui-Cuannach seems formerly to have included Crota Cliach, now the Galtée Mountains, in the county of Tipperary. It was only a portion of Ara Cliach.

<sup>44</sup> These lie in the barony of Clanwilliam, and it is shown, on the “Ordnance Survey Townland Maps for the County of Tipperary,” Sheet 58.

<sup>45</sup> Now the barony of Coonagh.

<sup>46</sup> The descendants of Eoghain Mor, son to Oilioll Olum, who flourished in the second century of the Christian era, were called Eoghanachts, by the Irish genealogists. See Dr. O’Donovan’s “Annals of the Four Masters,” vol. i., n. (b), p. 109.

<sup>47</sup> This signifies, in English, “east,” or “eastern.”

<sup>48</sup> This name Céle-Dé was equivalent to the special designation *servus Dei*, conferred on those, in the early Church, who adopted the practices of the monastic life. This is the earliest known application of the Irish

equivalent Cele-De, which Colgan, as Rev. Dr. Reeves observes, incorrectly rendered in Latin, by *cuidam advenæ*, instead of *monacho*, or *servo Dei*. See Essay, “On the Celi-de, commonly called Culdees,” by Rev. Dr. Reeves, in “Transactions of the Royal Irish Academy,” vol. xxiv., pp. 121, 122.

<sup>49</sup> So is he called, in the Irish Tripartite Lives.

<sup>50</sup> Thus is he named, by Jocelyn. His identity does not appear to have been determined.

<sup>51</sup> This word signifies, that he was a native of Britain.

<sup>52</sup> So states the Irish Tripartite Life; while the Latin Life has it, “in orientali limite.”

<sup>53</sup> Several places, bearing this name, are in Limerick; and, there are three Kilmaloges, in the south of Tipperary. This appears to be Kilmaloo, in the parish of Kinsalebeg, in the south of the barony of Decies-Within-Drom, county of Waterford, according to a note, 6, p. 468, in Miss Cusack’s “Life of St. Patrick.” This district was marked, as we are told, on old maps, as South Decies. It is said to be within the diocese of Lismore. However, South Deise was situated in the county of Limerick.

<sup>54</sup> His feast occurs, at the 23rd of April.

<sup>55</sup> His festival is held, on the 12th of September.

<sup>56</sup> It is thought, that as St. Patrick conse-

Apostle prayed to the Lord with them ; and, accordingly, the boy was afterwards resuscitated, having regained his former figure and health.<sup>56</sup> The legend states, that he subsequently preached to the hosts, and to the multitudes, who were present, dilating on the shortness of life, and on its fleetness, whereby man so soon passes to the future of an eternity, either of delights or of misery. All this happened, in St. Patrick's presence. Ailill, his wife, and family, thereupon believed ; moreover, all the Ui-Cuanach embraced the Faith, and were baptized, at that place. There, too, four great stones were set up, to commemorate the four, chiefly concerned in this transaction, viz. : Patrick, Ailbhe, Bishop Ibar, and the resuscitated boy. This monument was shown, in after time.<sup>57</sup> Four persons, living in the north, stole Patrick's horses and those of his companions. The saint not only forgave them, but even admitted the delinquents among his servants. One of these was a leech, and a learned man, whose name was Coen-chomrachus, or Caencomhrae ;<sup>58</sup> another was a carpenter ; another was an Oeconomus, or a bondman ; but the fourth was a groom, whose name was Aedh. Patrick called this latter, and blessed his hands. The saint told him, that his name should be Lam-Aedh, from that day forward ; and, that from him, the Lamhraighe family should descend.<sup>59</sup>

A very idle legend is next given, in the Tripartite Life of our saint, and referable to his residence, in this part of the country.<sup>60</sup> Similar popular traditions prevail, in various neighbouring districts.<sup>61</sup> We are told, that St. Patrick desired to remain, and to build a church, by the side of Clar,<sup>62</sup> now

crated Bishop Ailbe, he likewise held a Synod, in the city of Emly ; for, it is stated, in the old Life of St. Declan, that with him and many other holy disciples, various constitutions referring to Christian discipline were framed by them. Father Villanueva says, "*Dolendum sanè est non extare has christianæ rigoris constitutiones, canones nempe in illa synodo editos.*"—"Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c., pp. 11, 12.

<sup>57</sup> The Irish Tripartite Life adds, that the father said—we may presume in admiration at the miracle—"God cures by the hand of the physician."

<sup>58</sup> He does not seem to have been identified.

<sup>59</sup> We are not further enlightened, regarding this person and his posterity.

<sup>60</sup> The story is thus recorded : At that time, the pains of childbirth seized Ailill's wife, who was *enciente*, so that immediate death was greatly apprehended. Delirium seems to have seized on her, and she was in a state of deep melancholy. Patrick asked what was the matter with her. The woman answered, "I saw an herb, floating in the air, and I saw not the like of it on earth. I shall die, or the being in my womb shall die, or we shall both die, unless I taste that herb." Patrick asked her what was the species of that herb. "Like to rushes," said the woman. Patrick thereupon blessed some rushes, and they were in appearance like the herb of her vision. The woman then ate them, when she was forthwith relieved from her melancholia, and pains.

After some time, she gave birth to a son. The saint also baptized him, and gave him blessing. It is reported, that Patrick said all women, who eat of that herb, should be healed in their infirmities.

<sup>61</sup> It is related, that on Christmas Eve, while travelling, between Kilmallock and Kilfinane, St. Patrick came to the townland of Ballinanima, in the parish of Bultadin. The Apostle happened to ask hospitality from a man, who had neither fire nor milk. Upon this, he told that peasant to go and bring in the rushes—then covered with snow—which he heaped on the hearth, and they immediately ignited. A local Irish phrase commemorates the miracle as follows :—*Bailenanima a lapaín luadain ghlá*—"Bailenanima where the green rushes light (burn)." Hence, the people there believe, that the green rushes of this townland ignite, when placed on the fire, no matter at what season of the year. Regarding the want of milk, it is stated, that a cow, which had newly calved, came to the door of the house, while the saint was within—and it is asserted, that there is a newly-calving cow, on Christmas Eve, in Bailenanima, ever since. Such is the communication of Mr. D. A. O'Leary, dated, November 10th, 1877, and directed from Kilbolane Cottage, Charleville.

<sup>62</sup> According to the Irish Tripartite Life. On this stands a remarkable cromlech, which is thought to be the tomb of Oilioll Olum, King of Munster, in the third century.

<sup>63</sup> It rises about three miles, to the north-west of the village of Galbally. See Dr.

known as Sliabh-Claire, a considerable hill,<sup>63</sup> situated a short distance to the east of Duntryleague church.<sup>64</sup> It was near the castle of Rath-Cairbre and Brocain. However, he was opposed by the posterity of Cairbre and of Colman. When the saint began there the erection of a church, he was not permitted to proceed with it. Then, Patrick said, that never should a king or a bishop come from the race of those, who had opposed him. He also declared, that the place should belong to himself, afterwards, and this his prophecy was duly accomplished; for, he left a man of his people there,<sup>65</sup> namely Caemhan,<sup>66</sup> of Cill-Rath.<sup>67</sup> The holy Apostle had resolved, likewise, to build a church, in a very agreeable situation, within Ara territory, where a local magnate, named Dola,<sup>68</sup> opposed him. Ibar<sup>69</sup> there selected a place of residence, as we are told,<sup>70</sup> in Grian,<sup>71</sup> said to be the church and parish of Grean.<sup>72</sup> Here, Patrick said, that there should not be a house, belonging to Dola, in that spot, or if there should be, it could only suffice for the lifetime of two or three members, belonging to his family, and even these should be subject to strange masters. The other descendants of Dola removed to Airthier-Cliaich,<sup>73</sup> and Dal-Modola,<sup>74</sup> or "the race of Dola," was their denomination, until the Tripartite Life had been written. So was Patrick's prophecy again fulfilled. A certain evil-minded dynast of those parts, called Nena,<sup>75</sup> went to the holy man, who refused to receive him; for, he said, that the chief should not be prosperous. None of his successors occupied the place, afterwards, but these were subjugated by the people of Museraighe-Mittine.<sup>76</sup> The enslaved race were called Menraighe,<sup>77</sup> or Men-rige.<sup>78</sup> Here, the holy man laboured with great zeal, although meeting adversities, until he had placed the Church on a satisfactory footing. Patrick then resolved on leaving this place. But, the women of Grian, filled with emotion, because he had been to them so kind a father and pastor, came to bewail his depar-

O'Donovan's "Annals of the Four Masters," at A.D. 1600, vol. vi., n. (q), p. 2150.

<sup>64</sup> This townland is in the barony of Coshlea. See it noted, on the "Ordnance Survey Townland Maps for the County of Limerick," Sheets 41, 49.

<sup>65</sup> This happened, when some years had elapsed.

<sup>66</sup> In his attempt to identify this Caemhan, with a holy man so named, belonging to the Island of Aran, it is clear, that Colgan mistakes the mountain Claire, for the county so called, Clare, in Munster. See his note 88, to the Second Part of the Latin Tripartite, p. 177, in his "Trias Thaumaturga."

<sup>67</sup> Now probably Raheen, in the parish of Ballyscaddan, adjoining Knocklong, in the barony of Coshlea, and county of Limerick. It is convenient to Sliabh-Claire, near which, in his MS. notes to Colgan, Roderick O'Flaherty wrote, that Kilrath was situated. See, also, Archdall's "Monasticon Hibernicum," p. 424.

<sup>68</sup> Colgan seeks to identify him with Dola, the son of Laidir, surnamed Aradh, the son of Cucorb, and the ancestor of St. Scuthin, of St. Ailbe, Bishop of Emly, and of St. Mochuaroc, as found in the "Sanctilogic Genealogies of the Irish Saints," chap. xxix.

<sup>69</sup> Most likely, he was venerated at the 23rd of April.

<sup>70</sup> Only in the Irish Tripartite Life.

<sup>71</sup> So is it called, in the Irish Tripartite Life; but, in the Latin version, we read, "*Grian-ara, i.e. sol sive solarium, Arae regionis.*"

<sup>72</sup> It contains the town of Pallas-Green, in the baronies of Coonagh and Clanwilliam, in the county of Limerick.

<sup>73</sup> Colgan writes of it, "in regione de Airthier-chliach regioni Arae vicina."

<sup>74</sup> There are two townlands, named Dollas, in the parish of Croone, barony of Coshma, and county of Limerick.

<sup>75</sup> This name only occurs, in the Irish Tripartite Life.

<sup>76</sup> This district comprised fifteen parishes, in the Deanery of Musgrylin, in the north-west of the county of Cork, according to the "*Liber Regalis Visitationis.*" It was also called Muscraide Uí Fhlóinn, after the establishment of surnames. See John O'Donovan's "*Leabhar na g-Ceart, or Book of Rights,*" n. (v), p. 44. In the "*Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin,*" O'Donovan writes, that it was the ancient name of the barony of West Muskerry. See p. lxix., n. 602.

<sup>77</sup> So are they designated in the Irish Tripartite, and we are told, that their district was in the county of Cork, in South Munster, near to Muskerry Mitine.



ture. They shed tears, and expressed with every sign of sorrow, for the loss they were about to sustain. Patrick therefore blessed them, and he said, that the children they should bear, even when affiliated to extern tribes, must become illustrious and honoured in the nation.

Patrick desired to bid the people of Aradh-Cliach farewell, and he came to a mountain, which was called Teidhil,<sup>79</sup> said to be near the church, and in the parish, of Kilteely,<sup>80</sup> or Kilteel, where it is stated,<sup>81</sup> that the Knights Templars afterwards had a church, on an eminence. When he was bidding the people a farewell, two of his disciples, called Muin, or Munis, and Lomchu, also denominated Longa, remained behind him. They were sent for, and found asleep, under a bush, near the hill. This was told to St. Patrick. "Here their place of death and of resurrection shall be," said the Apostle. His prediction was true, for they rested in their church,<sup>82</sup> which was known as Kill-Teidhil.<sup>83</sup> He went after this to Hy-Fidhgente,<sup>84</sup> which territory adjoined Ara Cliach. From the latter, it was separated, by the river Samhair.<sup>85</sup> There, Lonan, son of Eirc, was chief ruler, and he received the saint and his companions with distinguished honour. He provided a grand banquet,<sup>86</sup> for so illustrious a guest, at his castle, which arose on the summit of Mullach-Cae, or Mount Kea,<sup>87</sup> over against Carn-Feradhaigh,<sup>88</sup> or Carn-Feradhuic,<sup>89</sup> on the south. There, Deacon Mantan,<sup>90</sup> or Montan, a man of Patrick's people, was preparing the banquet along with the king. The Irish Apostle was greatly displeased, because the chief persons concerned had not yielded readily to the demands and insults of some importunate strolling buffoons,<sup>91</sup> called Druids, who required the meat, prepared for this banquet. We are told, that their chief, or conductor, was one Derg, or Derc, the son of Scirire, or Shirius, of the Southern Desi,<sup>92</sup> which was also called Deis-Beag.<sup>93</sup> Thereupon, the prophetic

<sup>79</sup> Thus are they named, in the Latin Tripartite Life.

<sup>79</sup> The Irish Tripartite remarks, that it is the name of a hill.

<sup>80</sup> This is in the baronies of Coonagh and Smallcounty, and towards the east of Limerick County. It formed part of the ancient Ara-Cliach.

<sup>81</sup> By Archdall, in his "Monasticon Hibernicum," p. 425. For this statement, he quotes Smith's MSS.

<sup>82</sup> Colgan scarcely succeeds, in his conjectures, regarding the Munis and Lomchu, who were buried there.

<sup>83</sup> Archdall distinguishes this place from Kilteel. See "Monasticon Hibernicum," p. 425.

<sup>84</sup> Its people are also called "Nepotes Fidgenti." Their territory was bounded on the north, by the River Shannon, on the south, by Slieve Luachra, on the east, by the rivers Maigne and Morning Star, and on west, by Kerry. See Dr. O'Donovan's "Annals of the Four Masters," vol. v., n. (c), p. 1580.

<sup>85</sup> This is now the Morning Star River. It rises, in the south of Limerick County, and it flows into the Maigne.

<sup>86</sup> "St. Patrick at the Feast of Knock Cae; or the Founding of Mungret," is a poem of Aubrey De Vere, and to be found among his "Legends of St. Patrick," pp. 127 to 141.

<sup>87</sup> It is thought to have been, on the borders of the counties of Cork and Limerick.

<sup>88</sup> So called, in the Irish Tripartite Life. It is supposed to be the ancient name of Seefin, in the barony of Coshlea, in the south of Limerick County. As referring to St. Patrick, at this place, a legend, concerning Ardpatrick, will be found in Duffy's "Hibernian Magazine," vol. i., in the article, "Seefin and its Environs," by Martin Haverty, the Editor.

<sup>89</sup> It is thus denominated, in the Latin Tripartite Life.

<sup>90</sup> It is thought, that the present holy man was venerated, on the 2nd of March, and that Kilmantan, the ancient name for Wicklow town, had its origin from him. An elegant aquatinta view of the Franciscan Abbey ruins, in 1793, at Wicklow town, is to be found, in Jonathan Fisher's "Scenery of Ireland, illustrated in a Series of Prints," &c., Plate xxvi.

<sup>91</sup> So are they designated, in the Latin Tripartite Life; in the Irish version, these strollers are called artists.

<sup>92</sup> This was a territory, lying around the hill of Knockany, and containing Brugh-na-Deise, now the town of Bruff, in the barony of Coshma, and county of Limerick. Dr. O'Donovan quotes an extract, from a historical tale, in the Book of Leinster, where the hero Cuchullin is introduced, as stand-

Patrick said, there should not be a king, or an heir apparent, or a bishop, in Lonan's family<sup>94</sup> for ever; while he assured Mantan, the deacon, that his church should not be exalted on earth, but that it should be the abode of the very dregs of the people, and that swine and sheep should trample on his own remains.<sup>95</sup> The Irish Apostle had a foreknowledge,<sup>96</sup> that a youth, named Nesson,<sup>97</sup> with his mother, was then on his way, with a cooked wedder, carried in a basket, probably as an offering for Lonan's table. Then, St. Patrick begged of the boy, to give him the wedder to save his honour. The son, at once, gave it cheerfully, although the mother was unwilling to do so, through fear of the king. Patrick, afterwards, gave that food to the players; but, no sooner had they partaken of it, than they dropped dead. Then, to Nesson, who had saved his reputation, the Apostle promised, that he should be honoured among the nations. And soon St. Patrick baptized him, ordained him deacon, and founded for him a monastery and church, named Mungarit,<sup>98</sup> now Mungret.<sup>99</sup> His mother endeavoured to excuse herself; but, he said, that she should not be buried in her son's church. This came to pass, for her grave lay to the west of Mungarit,<sup>100</sup> and the bells of its great church were not heard in that place.<sup>101</sup>

Having learned of his arrival, the men of Thomond,<sup>102</sup> to the north of Luimnech, went in fleets of boats, over the Shannon, to meet St. Patrick, southwards, so far as Domhnach-mor,<sup>103</sup> of Magh-Aine,<sup>104</sup> and to a place,

ing on the top of Knockany, near Bruff, and thus he points out the mountains, and other features of the country, to his tutor, Laigh: "Say, my tutor, Laigh, dost thou know what territory we are in?" "I know not, indeed." "I know then," said Cuchullin: "Ceann-Abhrat Sleibhe-Cain, this [mountain] to the south; the mountains of Eibhlinni, these to the north; the River Luimneach is that bright river, which thou seest; Druim-Collchoilli is this on which we are, which is called Aini-Cliach, in the territory of Deis-Beg; to the south of us is the army in Cliu-Mail-mic-Ugainne, in the lands of Curoi, son of Dari." Slieve Eibhlinni extended from near Roscrea, to the north-eastern boundary of Limerick.

<sup>93</sup> See Dr. O'Donovan's "Annals of the Four Masters," at A.D. 1560, vol. v., n. (d), pp. 1580, 1581.

<sup>94</sup> Loneis is added in a gloss, as the tribe-name of this family. The Third and Sixth Lives have those events in Ormond.

<sup>95</sup> It is a remarkable circumstance, that Colgan himself witnessed such a desecration of the grave-yard, on Kilmantan Hill, in the town of Wicklow. Since 1798, the grave-yard has been enclosed, and it is now used—strange to relate—as a vegetable garden, in the spot so well remembered, by the oldest inhabitants.

<sup>96</sup> Then Patrick is said to have proclaimed, in the stanza of an Irish Poem, thus translated:—

"The youth who comes from the north,  
To him is vouchsafed the triumph;  
To Cothraige he comes,  
With his little wedder on his back."

<sup>97</sup> He is venerated, at the church of Mungret, on the 25th of July. He is said to

have died, A.D. 551.

<sup>98</sup> It lies about three miles south-west of Limerick City. The "Annals of the Four Masters" record the death of several among its abbots, and airchinnechs, besides its various devastations, by the Danes. A portion of the abbey and its church still remains.

<sup>99</sup> It is now a parish, in the barony of Pubblebrien, and it is defined, on the "Ordinance Survey Townland Maps for the County of Limerick," Sheets 4, 5, 12, 13.

<sup>100</sup> The exact site is not more particularly defined.

<sup>101</sup> Such is the account in the Latin Tripartite Life; however, the Irish version states, that they were almost together, and only separated by a wall.

<sup>102</sup> This territory was also called Tuath Mumha, or North Munster; and, it extended from Leim Chonchulain, or Loop Head, to Bealach-mor, or Ballaghmore, in Upper Ossory, and from Sliabh Echtghe, or Slieve Aughty, on the borders of the counties of Clare and Galway, to Sliabh Eibhlinne, now the Slieve Phelim range, in the county of Tipperary. The southern boundary of this great territory is still preserved, in that of the diocese of Killaloe. See Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (w), pp. 260, 261. St. Patrick's journey into Thomond is noticed in the Hodges and Smith MS. classed 23. N. 22. p. 423. R.I.A.

<sup>103</sup> Several places, bearing this name, occur in Ireland, but the present one seems to defy identification.

<sup>104</sup> Mention is made of a Magh-n-Aidhne, at A.M. 3727, and of a Magh-Aidhne, at A.M. 3872, in Dr. O'Donovan's "Annals of the Four Masters." The learned editor

called Dun-Nocfene,<sup>105</sup> or Dun-Naoc-Fene.<sup>106</sup> We are told, that he preached to them the Word of God, and that he baptized them in Tir-glais,<sup>107</sup> beyond the bounds of their own territory. By many, this place has been identified with Terryglass, on the east side of Lough Derg, in the barony of Lower Ormond, and county of Tipperary.<sup>108</sup> This is by no means certain, however, and the place, in question, may possibly be sought for, within the bounds of the present county of Limerick.

While St. Patrick was in this part of the country, Cairthenn,<sup>109</sup> or Carthenn,<sup>110</sup> son of Blat,<sup>111</sup> or Blodius,<sup>112</sup> the senior of the Clann-Toirdhelbhaigh,<sup>113</sup> believed in the Lord, and the holy Apostle baptized him, at Saingeal,<sup>114</sup> or Sangul.<sup>115</sup> No children were born to Cairthenn, except such as were deformities, to that time. It was then that Eochodius,<sup>116</sup> also called Eochu Ballderg,<sup>117</sup> was born to Cairthenn, and he was at first a monstrosity, in appearance. But, St. Patrick procured, by his prayers and blessing, that he should be perfect, in all his senses, and of elegant personal shape. Although St. Patrick did not cross over to Thomond, at this time, he went to Finnine,<sup>118</sup> nevertheless, and this place lay to the north-west of Domhnach-mor,<sup>119</sup> a hill from which he could see that country to the north and

identifies it with a level district, in the present county of Galway, and comprised within the diocese of Kilmacduagh. See vol. i., n. (m), p. 45. Also, pp. 52, 53, and n. (k). This, however, cannot be the territory, mentioned in the text.

<sup>105</sup> According to the Irish Tripartite Life, which adds, that it was then, at the time of writing, so called.

<sup>106</sup> As rendered, in the Latin Tripartite Life.

<sup>107</sup> The Irish Tripartite Life adds, to the south-east of it.

<sup>108</sup> The monastery here was founded by St. Colum, son of Ninnidh. He descended from the race of King Cathaoir Mor. He died on the 13th December, A.D. 548, and on that day, his festival was kept,

<sup>109</sup> So is he called, in the Irish Tripartite Life.

<sup>110</sup> Thus is he named, in the Latin Tripartite. In the n. 76, affixed, we find the words "Theodoricianæ familiæ progenitor" added, as if they had been omitted, through some mistake, from the printed copy of the Tripartite. This Carthen Fionn, also called Carthen more, or *the great*, was regarded as the chieftain of North Munster. Book of Lecain fol. 219 a. He is placed, at the head of the illustrious family of the O'Briens, in Thomond, in Keating's pedigrees. This prince is said to have been the immediate ancestor of Earl Inchiquin and of Sir Lucius O'Brien, who lived towards the close of the last century. See Comerford's "History of Ireland," p. 229.

<sup>111</sup> This name is given him, in the Irish Tripartite Life.

<sup>112</sup> Such is his name, in the Latin version.

<sup>113</sup> Dr. O'Donovan states, that Magh-Ua-Toudhealbhaigh was a plain, near the Shannon, in the parish of Killaloe, in the east of the county of Clare. See "Annals of the Four Masters," vol. iii., n. (y), p. 94. Elsewhere, he defines the territory of this

sept, as bounded on the north by Ui-Conghaile; on the east, by the Shannon; on the south and south-west, by the River Shannon; and, on the west, by Glenomra, the territory of O'Kennedy. See "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," p. lxxxii., n. 737.

<sup>114</sup> Now said to be Singland, a townland in St. Patrick's parish, about one mile south-east from the city of Limerick. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (y), p. 935. This event of the chief's baptism did not take place, in 434, as the local historian Ferrer states; but, at least, twelve years later. See, likewise, Vallancey's "Collectanea," part iv., p. 439.

<sup>115</sup> The Irish Tripartite Life here adds a parenthesis, that a different angel went to converse with him that day, and not Victor. This seems to be a play upon the words, Sain-angel, "particular angel." Singland was regarded as the seat of O'Comhneen, or O'Coneen. See Ferrar's "History of Limerick," part iii., chap. iii., p. 184.

<sup>116</sup> So is he called, in the Irish Tripartite Life.

<sup>117</sup> Or "Eochy of the Red Spot." He was the eldest son of Cairthenn Finn.

<sup>118</sup> So is it called, in the Irish Tripartite Life; but, in the Latin version, it is called Fintine. This spot has not been identified. It may be Knockpatrick, or St. Patrick's Hill, near Limerick, which affords a beautiful, bold, and extensive prospect, over the Shannon, the surrounding country, and the ocean. The scene is diversified with every feature required, to form a charming landscape. Ard-Patrick, or the Height of Patrick, is a beautiful green hill, at the Limerick side of the Hournas. It rises near the River Shannon. By a native poet, a chieftain is represented as riding where—



west of Luimnech.<sup>120</sup> The bays and islands of the River Shannon were beneath him, when he gave a blessing to the men and district of North Munster. Its people had come, with a profusion of gifts, to meet the holy Patrick. He also blessed the islands, and he prophesied, regarding the saints that should appear in them; he announced their names, and the time in which they should come. "That green island in the west," said Patrick, "near the mouth of the sea, the lamp of the people of God shall shine in it. He shall be the head of counsel to this district." He alluded to St. Senan<sup>121</sup> of Inis-Cathaigh,<sup>122</sup> who was to flourish six score of years after that time. He did not go across Luachair<sup>123</sup> or Kerry, into Western Munster; but, he prophesied, that the renowned Brenainn, or Brendan,<sup>124</sup> called the Navigator, of the Ua-Alta family, who was to be the bright particular star of that region, should be born one hundred and twenty years later,<sup>125</sup> and like all the great Apostle's other predictions, as we are told, this was truly fulfilled.<sup>126</sup>

## CHAPTER XX.

ST. PATRICK PROCEEDS TOWARDS SOUTHERN MUNSTER—HIS MISSION AMONG THE DESII—HE VISITS MUSCRAIGE-THIRE—RESULTS OF HIS LABOURS IN MUNSTER—HE BLESSES AND TAKES LEAVE OF THE PEOPLE.

OUR next account of the illustrious Apostle represents him, as returning towards Desmond, or South Munster.<sup>1</sup> From surviving traditions, it seems pro-

"The blest Hill of Patrick slopes green with its tall Guebre tower on his way."

Nearly half a century ago, this round tower fell, still leaving traces of its remains, near an ancient church, on the summit of Ard-Patrick. The time of these foundations is at present unknown; but, they certainly date back to a remote period. See R. D. Joyce's "Ballads, Romances and Songs," Sir Donnall, stanza v., p. 109, and note, *ibid.*

<sup>119</sup> According to the Irish Tripartite Life; but, according to the Latin, we only read, that it was "juxta Domnach-mor." The parish of Donaghmore, in the barony of Clanwilliam, is defined, on the "Ordnance Survey Townland Maps for the County of Limerick," Sheet 13. It is erroneously stated, that in the year of our Lord, 433, St. Patrick—according to a local historian—crossed the Shannon, at Lumneach, or Limerick. He was then on his way to Connaught, it is said. At St. Patrick's well, in the southern suburbs of Limerick, a large rock is shown, which served for his bed. In the year mentioned, he is said, also, to have founded a famous monastery, at Mungret. See, Ferrar's "History of Limerick," part i., chap. i., p. 4, and chap. iv., p. 427.

<sup>120</sup> The ancient name, for the present city of Limerick.

<sup>121</sup> He was the son of Gergenn, son of Dubhthach. His feast occurs, at the 8th of March.

<sup>122</sup> Now Scatteray Island, in the River Shannon.

<sup>123</sup> This word is said to mean, "a rushy district." Probably it is now Slieve-Logher, a range of mountain, which divides the county of Limerick from that of Kerry, and which extends into Cork County. For a full description, the reader is referred to Eugene O'Curry's "Battle of Magh-Lena," p. 24.

<sup>124</sup> His festival occurs, at the 16th of May.

<sup>125</sup> This, however, does not tally with received chronology, and Colgan suspects an error of some scribe, in placing cxx. for xxx.

<sup>126</sup> See Colgan's "Trias Thaumaturga." *Tertia Vita S. Patricii*, cap. lx., lxi., lxii., p. 26, nn. 55, 56, 57, 58, 59, p. 32. *Sexta Vita S. Patricii*, cap. lxxiv., lxxv., lxxxiii., lxxxv., lxxxvii., xxxix., xl., xli., xlii., xliii., xlv., xlv., xlv., xlvii., pp. 155 to 158, and nn. 55 to 79, pp. 186, 187. Also Miss Cusack's "Life of St. Patrick, Apostle of Ireland," pp. 466 to 472, with corresponding notes.

CHAPTER XX.—<sup>1</sup> Harris has committed a serious blunder, where he says, that Desmond or Desmond is West Munster, and now Kerry. See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. vii., sect. i., pp. 49, 51. Kerry, or, at least, the greatest part of it, was not included in the ancient Desmond. It belonged to Iar-Muin, or West Munster. Some parts

bable, he made a *détour*, through the western part of the present county of Limerick, and now known as the baronies of Lower and Upper Connello.<sup>2</sup> A mountain, anciently called Luachra,<sup>3</sup> arose near St. Ita's<sup>4</sup> nunnery, and the name may probably afford a clue to the direction of his journey. However, it must be observed, that in a very disconnected and general manner, the transactions of St. Patrick, in South Munster, are related. Hence, it is no easy matter to arrange them, in any intelligible sequence.

While St. Patrick was in the southern part of the Desii, he had laid out the lines for building a church, and on a hill, called Ard-Patrick.<sup>5</sup> The foundations long afterwards were to be seen, as also a rock, called, in Latin, *Lapis Patricii*. The chief or dynast of the place is named Derbhallus, the son of Aidus, in the Tripartite. This chief was a scoffer and sceptic, who wished to put the holy missionary's powers at fault. According to Jocelyn, this noble man of Munster—and by him named Cearbballus—would not permit St. Patrick to build a church, within his territories. Not far from the nobleman's house, there was a fair and spacious lake, called Loch Longa,<sup>6</sup> very pleasant to behold; but, owing to the interposition of a great mountain, called Kennsebhrad,<sup>7</sup> his house was deprived of that grateful prospect. The saint urged this noble man, very much, to give him leave to build a church. The chief answered, "If you remove this great mountain, that deprives my house of the pleasant prospect over that broad and spacious lake, lying in Fera-Maighe-Feine,<sup>8</sup> on the further side, I will then yield to your request for building a church." The saint offered up to God his prayers, and the earth, it is related, swallowed down the mountain. Notwithstanding, the perfidious man would not stand to his former promise. Wherefore, the saint prayed to God, a second time, when the mountain forthwith swelled up, to its former height and greatness. St. Patrick predicted, moreover, that no magnate or bishop should issue from his family, and that himself even must soon loose his hold, upon the land, by being called away from life.<sup>9</sup> Belach Legtha, or "the melted pass," is the name for a very remarkable depression on the

to the east of modern Kerry might have been comprised in Desmond, such as these adjoining the county of Cork, which was the real Desmond. It could not be said, that St. Patrick had turned back from Luachra, adjoining Kerry, when going into Desmond, if Kerry, generally speaking, were that same territory. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. viii., n. 86, pp. 292, 293.

<sup>2</sup> A moat, containing seven acres, is situated near Cluincach church, in the barony of Upper Connello, diocese and county of Limerick. According to a popular legend, an enormous serpent encircled this moat, and his head reached to his tail, at a time when St. Patrick arrived there. The Apostle is said to have rested his hand on a stone—where "rounds" are still made by the people—and thence he cast a Missal, which struck and killed the serpent. The foregoing information was communicated to the writer, in a letter from Mr. D. A. O'Leary, Kilbolane Cottage, Charleville, 10th of November, 1877.

<sup>3</sup> Rev. Dr. O'Brien in his "Irish Dictionary," at the word *Muscrith*, has Muscrith Luachra, the land, he says, lying between Kilmallock, Kilfinane, and Ard-

patrick. From what follows in the Tripartite Life, it is plain, that the Luachra to which it alludes, lay more to the west. It was not far from the borders of the county of Kerry; and, it may have been the district alluded to, by Dr. O'Brien, which was distinguished by the epithet, Muscrith, because it was a pleasant country.

<sup>4</sup> The feast of this holy woman is kept, on the 15th of January, at Killeely.

<sup>5</sup> Now a parish and church, in the barony of Coshlea, where there is a round tower, in Limerick County. See Ferrar's "History of Limerick," chap. v., pp. 433, 434.

<sup>6</sup> It has not been identified.

<sup>7</sup> Called Cenn-Abhrat, in William M. Hennessy's translation of the Irish Tripartite Life. It is said to be one of the Ballybowra mountains, in Cork County.

<sup>8</sup> The ancient name for the present barony of Fermoy, in the county of Cork. It was formerly the territory of the O'Dugans. After the English invasion, it was granted to the Flemings, from whom it passed by marriage to the Roches. Wherefore, it was called Criocho Roisteach, or Roche's country. See John O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (g), p. 78, and n. (s), p. 82.

mountain's side, and this stood as a traditional memorial of the miracle, in olden times. The territory of Deis-Beag is said by Dr. O'Donovan<sup>10</sup> to have been around the hill of Knockany, and it contained Brugh-na-Deise, now the town of Bruff,<sup>11</sup> in the barony of Coshma, and county of Limerick.<sup>12</sup>

St. Patrick is said to have visited the Decies country, after a laborious mission, which greatly taxed his strength. Here, he was protected, by the chieftain of the territory, called Fergar,<sup>13</sup> the son of Ross, and by all his nobles. A great convention was there summoned; but, while St. Patrick attended, at the hour appointed, the dynast and his following delayed for many hours.<sup>14</sup> While there, our saint also regulated and organized the local ecclesiastical concerns.<sup>15</sup> We are informed, that Patrick's Well was there, and also the church of Mac Clairidh, one of the Apostle's people.<sup>16</sup> The holy man always desired, that the inhabitants of the country should be kind and hospitable towards strangers; yet, the fishermen, who lived there, gave his people a refusal, although those were successful, in taking many fish. The case, which contained our saint's books, fell into a river, through the in-cautiousness of one who carried it. According to tradition, St. Patrick then left a bann, upon the streams of that place; and, he said, that they should not be fruitful, and that there should never be any mills upon them, excepting the mills of strangers, notwithstanding a great number, which had existed there, to that very time. Afterwards, while he was near the Suir's banks,<sup>17</sup> he was very kindly received, by the inhabitants, who were living there. In consequence of such courteous demeanour, and liberality, he blessed the River Suir, and the country around it. Thenceforward, it was fruitful in fish, except at places, where those streams<sup>18</sup> of the Desii flowed into it.

The holy man went northwards, into the country, at that time called Muscraige-Thire.<sup>19</sup> There, he desired to extirpate the briers of idolatry, and to sow, instead, the pure wheat of evangelical doctrine. While in this part of the country, God was pleased to crown his mission with great success; and, instructing many of the people, in the saving doctrines of Grace, he afterwards regenerated them, through the laver of Baptism. Here, he converted two brothers, called Munech,<sup>20</sup> or Muinnech,<sup>21</sup> and Meachair.<sup>22</sup> These be-

<sup>9</sup> See *Sexta Vita S. Patricii*, cap. cxxix., pp. 93, 94. *Septima Vita S. Patricii*, pars. iii., cap. xlviii., p. 158.

<sup>10</sup> See "Annals of the Four Masters," vol. v., n. (d), pp. 1580, 1581.

<sup>11</sup> The parish of this name is described, on the "Ordnance Survey Townland Maps for the County of Limerick," Sheets 31, 32, 39, 40. The town itself is noted, on Sheet 32. The townland is marked, on Sheets 31, 32, 40.

<sup>12</sup> See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," pp. 472, 473, and nn. *ibid.*

<sup>13</sup> He is thus called, in the Latin *Tripartite Life*; in the Irish version, his name is rendered Fergair.

<sup>14</sup> According to the Irish *Tripartite Life*, when Fergair came, Patrick said to him, after his arrival, "How slowly you have come!" "The country is rough," he answered. "True, indeed," replied Patrick, "but, there shall be no king from you. What delayed you to-day?" "The rain delayed us," responded the king. "Your meetings shall be showery for ever," then said Patrick.

<sup>15</sup> See *Vita Tripartita S. Patricii*, lib. iii., cap. xlviii., xlix., p. 158. Not a word is mentioned about Declan, by the writer, while bringing St. Patrick through the Decies territory, as Dr. Lanigan remarks; but, he mistook the exact location of those Desii.

<sup>16</sup> This account is only to be found, in the Irish *Tripartite Life*. It further states, that assemblies were not held, by the Desii except at night; because Patrick left a stern sentence upon them, it being towards night, when they went to meet him.

<sup>17</sup> Probably, in the present county of Tipperary.

<sup>18</sup> The Irish *Tripartite Life* has "glaise," in the original Manuscript.

<sup>19</sup> The ancient name of that district, now comprised within the baronies of Upper and of Lower Ormond, in the northern part of the county of Tipperary. It contained the ancient churches of Cill-Cheire, now Kilkeary, near the town of Nenagh, and of Leathracha, now Latteragh, about eight miles southwards from the same town.

<sup>20</sup> According to the Latin *Tripartite*.

<sup>21</sup> According to the Latin *Tripartite*.



longed to a very influential family. They were sons to Forad,<sup>23</sup> the son of Conla. Especially was Munech remarkable, for his ready obedience to the call of God, when he was baptized by St. Patrick, together with his son. The Apostle gave his blessing, to the latter, and he predicted, that not alone should renowned chiefs and holy bishops descend from him, but even the principal rulers of the land. Meachair did not so readily come to the fold, and Patrick declared, that rivals and disobedient nobles should arise in his line. The eldest brother of their family, called Furech,<sup>24</sup> or Furic,<sup>25</sup> however, remained obstinate in his infidelity; for, he was a man of hard heart, and of irascible temper.<sup>26</sup> So he continued, to the end of his life.<sup>27</sup> To this period of his career, and, most probably, while St. Patrick was on his journey,

<sup>22</sup> He is called Meacharius, in the Latin Tripartite Life, and Mechar in the Irish version. This name greatly resembles Meaghar, or Maher, yet a very prevailing one, in this part of Tipperary.

<sup>23</sup> Also called Forat, in the Irish Tripartite Life. In Miss Cusack's Irish Tripartite Life of St. Patrick, the translator introduces the following version, from an original Irish poem:—

“Muinnech the Great believes  
In Patrick, before all;  
That there might be over his country  
Chieftains of his race for ever.

“Mechair believed  
For he was a true, just man.  
Patrick gave him a lasting blessing—  
The companionship of a king.

“Fuirec, the furious man,  
Opposed, though he was hoary and  
old;  
His ultimate fate, after this world,  
Is not to be deplored.

“When Cothraige imposed  
A tribute (*cain*) upon noble Eri,  
On the host of this island  
He conferred a lasting blessing.

“Choice was this blessing,  
Which he conferred seven-fold  
On each one who would observe  
His plain rule, his law.

“Whoever would disobey  
The noble, just rule,  
Should not see him, he said,  
In the region of the saints.

“Patrick's *cain* in great Munster,  
Was imposed on each family,  
Until Dungalach violated it,  
[Who was] of the race of Failbhe  
Flann.

“Dungalach, son of Faelghus,  
Grandson of just Nadfraech,  
Was the first who transgressed,  
Patrick's *cain* from the beginning.

“It is related in histories,  
All ages know it,  
That his successorship is not found  
In Cashel of the Kings.

“There is not of his progeny  
(Though he won battles)  
A noble bishop, or herenagh,  
A prince, or a sage.

“Saergus the Young, also—  
\* \* \* \* \*  
Violated the *cain* he had adopted  
For the vehement Dungalach.

“It is seen that illustrious men  
Are not of his wondrous family;  
If there are now, they will not  
Be found till Judgment comes.”

<sup>24</sup> According to the Latin Tripartite.

<sup>25</sup> According to the Irish Tripartite.

<sup>26</sup> The Latin Tripartite Life states, afterwards, that Munech was destined for the kingdom, by St. Patrick, who also called to himself the twelve sons of Munech, as they are thus named, viz.: Muscan, Keallachan, Imchadh, Dubthach, Gartne, Lamnith, Trian, Carthach, Niell, Nandith, Macnesse and Conenn. With the exception of Muscan, these sons came slowly to the Apostle; wherefore Muscan was destined by him for the kingdom, before all his brothers, and when the Latin Tripartite Life was written, the principality seems to have belonged to his race. Conenn excused himself, because he was obliged to set out a hedge. Then Patrick said, that his posterity should always want houses and fields to be completely surrounded with walls or hedges, and should they dig the earth, and then set out a hedge, it must soon fail, while if they placed islands in prominent sites, those erections should not be firm. Keallachan said, that on account of dues owing—whether by another to him, or by him to another, the Tripartite writer knew not—he had been obliged to arrive late. Patrick said to him, that wherever in Munster his amnesty should be violated, and that Keallachan should be the transgressor, even though others were free for any reason,

through the province of Munster,<sup>28</sup> the Cistercian monk, Jocelyn, ascribes the subjoined incident. At that time, when this Angel of Peace, as we are told, passed through the country of Ciarraghe,<sup>29</sup> he saw two brothers, respectively named Bibradius, and Locradius, engaged in an angry debate, about the partition of their dead father's inheritance. So much did they wrangle, that from high words, they came to blows, and dealt out strokes, with their iron weapons. Fearing lest so heinous a sin as fratricide should be committed, in his presence, with his holy prayers, the Apostolic man so paralyzed their hands and arms, that these remained stiff and inflexible, while raised in the air. Upon seeing this stupendous miracle, the two brothers referred their cause to the saint's arbitration. Blessed Patrick then, not only renewed between them a league of brotherly love; but, he also restored to them, the perfect use of their arms and hands. The place, where this miracle happened to those two brothers, was bestowed upon the saint, to accomplish the building of a church.<sup>30</sup>

Seven years St. Patrick is said to have spent in Munster.<sup>31</sup> There, he founded cells and churches, while he ordained bishops, rectors, and ecclesiastics, in every grade. He also healed all sick persons, and he resuscitated the dead. Now, he was about to leave, with increased ardour for the fair plains of Leinster. When going away from Munster, the princes and nobles of the province assembled, it is thought at Cashel; and, in testimony of the services he had rendered, those chiefs charged themselves with an annual tribute for the great Irish Apostle, and for his successors, in the See of Armagh. This tax, called by the Irish, *Cain Phadruigh*, was regularly paid, for some ages.<sup>32</sup> The veneration, in which they held him, caused a great stone, on which he used to celebrate the Divine Mysteries, and other religious ceremonies, to be preserved, with respect. It was

never should he or his tribe escape the condemnation of death, or as an alternative, seven female servants should be given in atonement for the offence. Carthach said, that he would have believed, if only they should await his foster-father, as it was desirable to know, whether or not his approbation might be obtained. Patrick declared that those of his race, prudent and ingenious in their worldly-wise conceits, should be aliens in this principality. The Irish Apostle's pronouncements, in each case, were literally fulfilled. In the foregoing account, some words of the original Latin are obsolete, or obscure, and for want of more accurate information, regarding customs long since disused, the application of terms may be misplaced; we think, however, the rendering is substantially exact, and the meaning attached, closely in accordance with the terminology.

<sup>27</sup> See the Latin Tripartite Life of St. Patrick, lib. iii., cap. li., lii. Colgan's "*Trias Thaumaturga*," p. 159.

<sup>28</sup> We also find, among the Hodges and Smith collection of Manuscripts, classed 23. L. 22, at p. 432, a legendary account, relating to the journey of St. Patrick and of Oisín, into the Southern Eily. This, we do not consider to be very ancient.

<sup>29</sup> Whether this means Ciarraighe Chuirche, now Kerrycurrihy, a small barony, southwards in the county of Cork, or the present county of Kerry, may be questioned. Ciar,

the son of Fergus, King over Ulster, and <sup>o</sup> Meadhbh, Queen over Connaught, is said to have been ancestor to all the Ciarraighe. See O'Flaherty's "*Ogygia*," pars. iii., cap. xliii., xlv. Also Dr. O'Donovan's "*Topographical Poems of John O'Dubhagáin and Giolla na Noamh O'Huidhrin*," p. lxiv., n. 554, pp. lxxi., lxxii., nn. 627, 628.

<sup>30</sup> See *Sexta Vita S. Patricii*, cap. lxxvi., p. 82.

<sup>31</sup> The learned calculate, as we are told, in the Irish Tripartite Life, he made an offering, on every seventh ridge, that he traversed, while in Munster.

<sup>32</sup> In the time of Dungalac, the son of Foelgass, of the race of Failbe Flann, this tribute fell into disuse, or it was refused, through the fault of Soergass Hua Maol-Cobthaigh. For such neglect, Dungalac himself, through his posterity, was supposed to incur Divine judgments, as none of his race held the principality of Cashel, or was extant, when the Latin Tripartite Life had been written. It adds, "*vel futurus creditor ex iis Episcopus, Dominus, vel Doctor oriundus*." Colgan endeavours in nn. 80, 81, to show that, if very gross ignorance of Irish history be not in question, a part of the Latin Tripartite Life here must have been written, before A.D. 840, or 850; since, Maelgualai, the son of Donnag, King of Munster, murdered by the Norsemen, in 857, was a descendent of Failbhe Flann. Colgan there shows, that others of the royal

called *Leach Phadrinc*, or "Patrick's stone."<sup>33</sup> Afterwards, the kings of Cashel<sup>34</sup> did themselves the honour to be crowned upon it.<sup>35</sup> Most probably, this is the large square stone, still remaining on the Rock of Cashel, as forming the pedestal of an ancient Irish cross. When leaving Munster, St. Patrick went to its northern bounds,<sup>36</sup> at Brosnar,<sup>37</sup> also called Brosnacha,<sup>38</sup> or the Brosnach River,<sup>39</sup> whither the men of that province followed after him, in great crowds, and as if with one accord. The members of their households,<sup>40</sup> without distinction of age or sex,<sup>41</sup> were in this vast multitude; for, as the Irish Apostle, now advanced in years, did not appear determined to revisit that part of the country, all felt desirous to receive his parting benediction. While loud acclamations arose, on all sides, that blessing he cheerfully bestowed on them.<sup>42</sup> From an eminence, also, he offered a kindly prayer, for that beautiful region, he was now about to leave for ever.<sup>43</sup>

While here, the glorious Patrick resuscitated a Munster man, called Fot,<sup>44</sup> or Fotus, the son of Derad, or Deratius. He had been twenty-seven years dead.<sup>45</sup> This miracle, occurring before the whole assembled multitude, caused the Apostle to be wonderfully extolled. It was here, too, he blessed

Munster race flourished, and were in possession of the principality, according to our country's records.

<sup>33</sup> It bears all the marks of a most remote antiquity; and, most probably, long before the advent of the Apostle of Ireland to Cashel, it was used by the Druids in their sacrificial observances. St. Patrick's visit to Cashel is noticed in the Hodges and Smith MS. classed 23. L. 22. p. 390. R.I.A.

<sup>34</sup> Cashel was so called, from the Irish *Cais*, tribute, and *all*, a stone, because the petty princes of Munster formerly paid tribute upon a large stone there, to the king of that province. This is one derivation of the word. Another may be seen, in a previous chapter.

<sup>35</sup> See L'Abbé Ma-Geoghegan's "Histoire de l'Irlande," in which he quotes the Tripartite Life of St. Patrick. *Seconde Partie*, chap. i., p. 261.

<sup>36</sup> This shows, Colgan was wrong, when placing Brosna in Munster. There are two rivers, and a small village, named Brosna, in the King's County. The larger one rises at Bunbrosna, in Westmeath, and traversing the latter county fifteen or sixteen miles, in a western direction, it joins the River Shannon, at Shannon Harbour. The little Brosna rises, near the village of that name, in the parish of Kilmurray, to the east of Shinrone. It runs a few miles northwards to Birr, forming the boundary, between the King's County and that of Tipperary, before its entrance to the River Shannon.

<sup>37</sup> The Latin Tripartite Life gives it the following derivation: "*Brosnar* enim patrio sermone, clamores, vel tumultum ex lætitia procedentem significat."

<sup>38</sup> We are told, in the Irish Tripartite Life, that this place was so called, on account of the shouts of joy the people raised, when they here gazed upon him; the native word, *brosnugad*, signifying, "an incentive,"

or "excitement." By others, again, the village of this locality is said to derive its name, from the Irish word, *brosna*, "a faggot," or "a bundle of sticks."

<sup>39</sup> So is it noticed by Jocelyn. The Tripartite Life does not, indeed, mention a river, but a place so called. There is a town, called Brosna, placed by Seward, in his "Topographical Dictionary of Ireland," in Clonlisk barony, King's County. This is far away, from the Brosna River. The Third Life states, that St. Patrick came "*ad flumina illa quæ dicuntur Bresnacha*."

<sup>40</sup> In the Irish Tripartite Life, the original word is *teclá*, which William M. Hennessy seems to think, by a note of interrogation affixed, may also mean "hillocks."

<sup>41</sup> The Irish Tripartite Life states, that men, youths, and women, were there assembled. According to Jocelyn, King Oengus, being attended, by twelve of his princes, and by 14,000 of his subjects, followed the saint, when he came as far as Cothach, a town lying upon the River Brosnach.

<sup>42</sup> A poem, in four quatrains, by St. Patrick, giving his benediction to the people of Munster, is one of the traditional memorials of this blessing; and, there is a copy of it, among the Betham Manuscripts, in the Royal Irish Academy, classed 23. C. 19. See O'Longan MSS., vol. xxii., p. 325.

<sup>43</sup> We find the following rendering, in the Irish Tripartite Life: "A blessing on the men of Muman, men, sons, women. A blessing on the land that gives them food. A blessing on all treasures produced upon the plains. A blessing upon Munster. A blessing on their woods, and on their sloping plains. A blessing on their glens. A blessing on their hills. As the sands of the sea under ships, so numerous may be their homesteads, on slopes, on plains, on mountains, and on peaks."



the private banquet, prepared for himself and for his disciples, so that it sufficed for the refecton of the vast multitudes, who were present, from all the adjacent parts of Munster, including the Ossorians, and strangers from other parts of Ireland.<sup>46</sup> He was with Bishop Trian,<sup>47</sup> or St. Trianus,<sup>48</sup> a pilgrim of the Romans, who is said to have then lived, at a place, called Craibhech,<sup>49</sup> or Creevagh.<sup>50</sup> More succinctly are the foregoing particulars related, in the Irish, than in the Latin Tripartite, Life of our saint; while Jocelyn has added legendary matter, in reference to them,<sup>51</sup> and which we do not find drawn from any other known source.<sup>52</sup>

## CHAPTER XXI.

THE PROVIDENTIAL ESCAPE OF ST. PATRICK, WHILE PASSING THROUGH HY-FAILGE, AND MARTYRDOM OF HIS CHARIOTEER, ODHRAN—THE APOSTLE RETURNS TO LECALÉ—JUDGMENT VISITED ON TRIAN—CONVERSION OF MACHALDUS, AND HIS SUBSEQUENT MISSION IN THE ISLE OF MAN—DRUMBO—EUCHODIUS, KING IN ULSTER—HIS SON, ST. DOMANGART—ST. PATRICK LAYS THE FOUNDATION OF A CHURCH, AT LOUTH; BUT, HE IS WARNED BY AN ANGEL, TO FOUND HIS GREAT CATHEDRAL, AT ARMAGH.

AFTER the illustrious bishop had thus confirmed the people of Munster, in knowledge, and in a love for the true God, blessing them, he took a journey,

<sup>44</sup> The Third Life calls him, "*Fota filius Forath.*"

<sup>45</sup> The Third Life states, he was only ten years in the tomb, and that fourteen other men were raised to life with him.

<sup>46</sup> Jocelyn thus records these incidents: By Divine Providence, in happened, that no victuals could be had for that great company. However, the blessed Bishop, desirous of giving the multitude a spiritual and corporal refecton, commanded a cow, by whose milk St. Trianus lived, to be made ready for supper. But, what was this among so great a company? remarks Jocelyn. Patrick therefore directed his prayers to the heavenly sanctuary, and, lo! there ran out of the adjoining wood two large stags, and two large hogs. These presented themselves before the saint. He ordered, that they should be killed, and that likewise they should be made ready for feeding the multitude. All the company sat down to supper, and that little provision was laid before them. This resembled the multiplication of the five barley loaves and two fishes. (St. Matt. xv.) By virtue of the saint's benediction, the five animals served to satisfy all the people present so plentifully, that a great deal was gathered up, after the feast, and carried thence. This miraculous multiplication of food, adds Jocelyn, need not seem incredible, to any, who will reflect with due consideration, upon our Saviour's promise: "He that believeth in me, the works that I do, he shall also perform, and greater than these he shall do." (St. John, xiv. 12.) Then follow circumstances, too ridiculous for publication. Jocelyn adds, to the foregoing account: "*Nos vero nihil impossibile Deo dicimus, sed factum hoc fuisse nec*

*negamus nec astruimus.*"

<sup>47</sup> No very definite account of him is given, by Colgan, who refers to a holy man of the name, whose feast occurs, at the 22nd or 23rd of March; but, no correct identification is there to be found.

<sup>48</sup> The Third Life calls him *Tria*.

<sup>49</sup> Such is the denomination given, in the Latin Tripartite Life; in the Irish version, it is *Craibhecha*; in Jocelyn, it is called *Chothach*; while, in the Third Life, it is *Croibech*.

<sup>50</sup> There is a place, so called, in the parish of Clonmacnois, King's County, and a Creeve, in the parish of Ardnurcher, or Horseleap, in the south of Westmeath County. Both of these places lie near to the northern Brosna River.

<sup>51</sup> Thus Jocelyn says, that *Fota* was included among nineteen others, who were raised from the grave. He then adds: All those, who were so miraculously restored to the number of the living, related in the hearing of all the assembly, what they had seen, touching the torments of hell. They likewise proclaimed Patrick's God, to be the true and living God. King Oengus, and his subjects magnified the Lord, and honoured the saint, as their high priest, and their proper Apostle. Those men, who were revived, St. Patrick christened. Afterwards, they became monks, under the obedience of St. Trianus, with whom they lived, until overtaken by a second death. King Ængus, and the hosts assembled, bidding St. Patrick farewell, returned to their respective homes. See, also, the Third Life.

<sup>52</sup> See Colgan's "*Trias Thaumaturga.*" *Tertia Vita S. Patricii*, cap. lxiii., p. 26,

towards the North. He first went through the territory of Hy-Failge,<sup>1</sup> which before the English invasion, comprised the present Baronies of Ophaley, in the county of Kildare, with parts of the King's and Queen's Counties. Here, two powerful chieftains ruled, at this time; one, evil-inclined, being named Failge Berraide,<sup>2</sup> or Foilge Berrad,<sup>3</sup> while the other, called Failge Ros,<sup>4</sup> had a singular affection for St. Patrick, whom he treated with every mark of respect. Now, Foilge Berrad had boasted, that if he met Patrick, he would kill him, in revenge for the destruction of his god, the idol Crom Cruach. This boast of Foilge was concealed from Patrick, by his people. As they travelled through Hy-Failge, Odran,<sup>5</sup> his charioteer, said, "Since, I have been a long time driving for you, O Patrick, let me take the chief seat for this day. Be you the charioteer, O father!" St. Patrick did so, at a place, called after his disciple, Desert Odran,<sup>6</sup> whither Foilge had come. Mistaking the master for his servant, that wicked chieftain dealt a thrust of his spear, through Odran,<sup>7</sup> who was in the guise of Patrick.<sup>8</sup> This tragic event happened, near a mountain,<sup>9</sup> called Brig-damh;<sup>10</sup> and, it is stated to have been over a stream, called the Suainin, which is said to have been in the parish and barony of Geashill,<sup>11</sup> in the King's County.<sup>12</sup> By Colgan, this martyrdom of Odhran has been ascribed to about, or after, the middle of the fifth century;<sup>13</sup> or, as Ussher calculates,<sup>14</sup> at A.D. 456.<sup>15</sup> As to Foilge Ros, St. Patrick

and nn. 60, 61, p. 32. *Sexta Vita S. Patricii*, cap. lxxvi., lxxvii., lxxviii., pp. 82, 83, and nn. 77, 78, p. 112, cap. xcvi., p. 87, cap. cxxviii., cxxix., pp. 93, 94. *Septima Vita S. Patricii*, lib. iii., cap. xlviii., xlix., l., li., lii., liv., lv., lvi., pp. 158, 159, and nn. 80, 81, 82, 83, p. 185. Miss Cusack's "Life of St. Patrick, Apostle of Ireland," pp. 472 to 476, with the accompanying notes.

CHAPTER XXI.—<sup>1</sup> It obtained this name, from Ros Failge, or "Ross of the Kings." He was the eldest son, it has been said, of Cathaoir Mor, King of Leinster, and Monarch of Ireland, slain A.D. 122. Yet, this statement seems inconsistent with the Tripartite narrative, where Failge Ros is made to be a contemporary of St. Patrick. Perhaps, however, a distinction is to be drawn regarding the former and the latter.

<sup>2</sup> In the other Acts of St. Patrick, excepting the Tripartite Life, only one Failge, or Foilge, is mentioned. Jocelyn calls him "Foylge Rufus."

<sup>3</sup> In the Third Life, he is called Foilge, and there, a miraculous circumstance, in reference to him, is introduced. Foilge Berrad's name occurs not, in the right line of the O'Conor Faly pedigree; but, he is mentioned, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 162, 163, at A.D. 501, as having slain Fiacha, son of Niall, at the battle of Freamhain, thought to be the hill of Frewin, in the townland of Wattstown, parish of Portlennon, and County Westmeath. See *ibid.*, p. 89, n. (w.)

<sup>4</sup> From him were descended, it is said, the great families of O'Conor Faly, O'Dempsey of Clanmalier, and O'Dunne of Hi Regan, or Iregan. See John O'Donovan's "Leabhar na g-Ceart, or Book of

Rights," p. 193, n. (b), and pp. 216, 217, n. (r.)

<sup>5</sup> His festival was held, according to some Martyrologies, on the 19th of February.

<sup>6</sup> As if all Hy-Failge were in the particular district he selects for its position, Archdall conjectured, that Disert-Odhrain was identical with Tir-Oenaichs, in the Queen's County. See "Monasticon Hibernicum," p. 594.

<sup>7</sup> There is an account of this matter, and a spirited woodcut illustration of Odhran's martyrdom, in Miss M. F. Cusack's "Patriot's History of Ireland," chap. iv., pp. 66, 67, 120.

<sup>8</sup> Then we are told, in the Irish Tripartite, of the result. "My anathema," cried Patrick. "Upon the tree of Bridam," said Odran. "Be it so," replied Patrick. Foilge died at once, and went to hell, it is stated.

<sup>9</sup> Although it was the site of several battles, recorded in Dr. O'Donovan's "Annals of the Four Masters," as at A.M. 3501, and at A.D. 596, vol. i., pp. 28, 29, and n. (a), and pp. 222, 223, n. (o), yet the place has not been clearly identified.

<sup>10</sup> This denomination signifies "the hill of the oxen."

<sup>11</sup> The extent of both is the same, and shown, on the "Ordnance Survey Townland Maps for the King's County," Sheets 17, 18, 19, 24, 25, 26, 27, 32, 33.

<sup>12</sup> The writer of a note, in Miss Cusack's "Life of St. Patrick," &c., incorrectly has the barony of Geashill, in the Queen's County.

<sup>13</sup> See "Acta Sanctorum Hiberniæ," xix. Februarii. De S. Odrano Martyre, cap. v., p. 371.

<sup>14</sup> See his "Index Chronologicus," at that year.

blessed him, and his children were in the district, at that time, when the Irish Tripartite Life was written.

Again, St. Patrick seems to have returned towards Lecale, in Ulster, although the exact course he took, through Leinster, cannot well be ascertained, from any of his biographers. However, we are informed, that he passed along the public highway, known as Midh-Luachra.<sup>15</sup> In Mudornia,<sup>17</sup> he found a company of carpenters, cutting down great oak or yew trees.<sup>18</sup> But, their axes were edgeless, and those poor men were quite wearied and out of breath, while the skin and flesh were torn from their hands, even to the very sinews and bones. Those wretched persons were slaves, belonging to Trian,<sup>19</sup> son of Fiac, son to Amalgad.<sup>20</sup> Those men are related, to have borne, in subjection and affliction, the rule of their cruel task-master ; so much so, that they were not allowed whetstones, to sharpen their axes or irons, in order that their work might become the heavier and more difficult. The saint, compassionating their distress, gave them his blessing ; whereupon they recovered strength, their hands were healed, and their hatchets became so sharply edged, that they cut the solid trees, with as little difficulty, as if these had been tender twigs. This prodigious effect of the saint's blessing continued with them, until such time as he procured their release. To effect this object, he went to their cruel lord ; but, Trian would not admit the saint's intercession, on behalf of those serfs. Before the doors of that chief's castle, and at a place known afterwards as Rath-Trena, Patrick sought by watching, prayer, and fasting, to soften his obdurate heart. According to a curious custom<sup>21</sup> of our ancestors, our holy Apostle is said to have fasted, at or before Trian's fort ; but, without having his petition granted, ere he departed. The saint, after three days' fast and prayer, came again, with great submission, to procure their exemption from bondage. But, he found this cruel chief to be like another Pharaoh. Presently Trian got up into his chariot, and with a design to aggravate still more the yoke of affliction. St.

<sup>15</sup> With this computation, the Rev. Dr. Lanigan seems to agree. See "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. xi., n. 114, p. 305.

<sup>16</sup> According to the Tripartite Lives of our saint. This is said to be the Moyry Pass—also called Slighe-Midluachair—and it lies between Dundalk and Newry. See the "Ulster Journal of Archaeology," in an article, on the Kilnasagart stone, which is near that pass. It was one of the principal roads, leading from Tara, into the north of Ireland. Its exact position has not been ascertained ; but, it is thought, to have extended into the county of Down. See O'Flaherty's "Ogygia," pars. iii., cap. lx., p. 314. Also, Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 102 to 105, and nn. (l, n). Also, vol. ii., pp. 968, 969, and n. (x.) See, likewise, John O'Donovan's "Leabhar na g-Ceart, or Book of Rights," Introduction, p. lix.

<sup>17</sup> So is the district denominated, by Jocelyn. Most likely, it was Crich-Mughdorn, or Cremorne, in the county of Monaghan.

<sup>18</sup> While the Irish Tripartite Life states, these trees to have been of yew, the Latin Tripartite calls them oak trees.

<sup>19</sup> He is said to have been brother to St. Patrick's first Ulster convert, Trichem.

<sup>20</sup> This seems to be a mistranscript for Imchadh, as found in the pedigrees.

<sup>21</sup> Some illustrations of this practice are explained, in the Irish Laws of Plaintiff or Creditor, and of those relating to Defendant or Debtor, in the case of distraint. If the Defendant or Debtor were a person of chieftain grade, it was necessary, not only to give notice, but also to "fast upon him." This fasting upon him consisted, in going to his residence, and in waiting there for a certain time without food. If the Plaintiff did not, within a certain time, receive satisfaction for his claim, or a pledge for it ; forthwith, accompanied by a law-agent, witnesses, and others, he seized his distress. This equivalent, when seized, in certain cases was liable to a "stay," (*anadh*), which was a period, varying according to fixed rules, and during which the Debtor received back the distress, and retained it in his own keeping, the Creditor still having a lien upon it. The further proceedings up to and in case of forfeiture are also fully explained in an "Introduction to the Brehon Laws of Ireland," vol. i., p. xiv.

<sup>22</sup> The Latin Tripartite Life thus records this event : "Quod videns vir Beatus pramonendo, quam possit tyranno inferre vindictam, sputum ejecit, cujus pars cecidit in



Patrick even wrought a miracle, to effect his purpose.<sup>22</sup> God, however, avenged the contempt, offered to his new Moses; for lo! Trian's horses precipitated themselves, and with great violence, into a stagnant pool of water, where the man of Belial was drowned. Then his captives, or slaves, were restored to their long-expected liberty. In memory of this remarkable judgment, the pool or lake thenceforth received the denomination, Loch-Trena.<sup>23</sup> He will not arise out of that lake, adds the Irish Tripartite, until the vespers of judgment, and, even then, it will not be to happiness.

Moved by this example, the wife of that king followed Patrick, in sighs and tears. She performed penance, and knelt before the holy man, so that she and her offspring might not suffer. Patrick blessed her and the beings she then carried in her womb. One of these was Setna,<sup>24</sup> or Sedna, otherwise called Sedonius,<sup>25</sup> and Iarlaid,<sup>26</sup> or Hiarlath,<sup>27</sup> was the other; and both were sons of Trian, being distinguished for their future sanctity. Sechnall<sup>28</sup> baptized Setna, and it was Patrick that baptized Iarlaid. The holy Apostle said, that the latter should be his successor afterwards, in the See of Armagh.

There was a man, who lived, about this period, in the country of Uladh,<sup>29</sup> and at a place called Magh-Inis,<sup>30</sup> or "the Insular plain." He is said to have been impious, and a son of death.<sup>31</sup> His name was Mac Cuill,<sup>32</sup> Latinized, Machaldus, or Maccaldus,<sup>33</sup> and he was leader of a robber band,<sup>34</sup> who were plundering and killing the people, belonging to this region. On a certain occasion, the Blessed Patrick and his companions passed by; and, Maccaldus, from an eminence, perceived their approach. Full of malice, this tyrant<sup>35</sup> desired to kill the holy missionary.<sup>36</sup> Mac-Cuill said to his followers: "Behold the *tailcenn*<sup>37</sup> and celebrated preacher of false doctrine, that prophet, who is deceiving everyone, wishing to destroy the tenets and idols of our fathers; teaching about a new and an unknown God; let us arise, and make an attack on him, and then we shall see if his God can assist him." Then it was resolved, to lay a snare for the saint. The robbers brought one of their people, called Garbanus, or Garban, on a bier, as if he were

jacentem coram eis petram: qua tacta illico in tres partes coram oculis præsentium divisa concepuit; una vero pars impetu subitaneo perlata est in locum valde remotum." Then, Patrick said, according to the Irish Tripartite Life, "Two-thirds of the fast on the rock, another third on the fort and king, and on the district. There shall not be a king nor roydamhna of the children of Trian. He shall die prematurely, and he shall go down to a bitter hell."

<sup>23</sup> Anglicised "the lake of Trian.

<sup>24</sup> According to the Irish Tripartite Life.

<sup>25</sup> So is the name written, in the Latin Tripartite Life. He is said to have been venerated, on the 16th of June.

<sup>26</sup> According to the Irish Tripartite Life.

<sup>27</sup> According to the Latin Tripartite Life.

<sup>28</sup> The patron saint of Dunshaughlin, in the county of Meath.

<sup>29</sup> "In Uladh, near Magh Inis, lived a chief,

Fierce man and fell."

Thus commences one of Aubrey de Vere's poems, headed, "St. Patrick and the Impostor; or Mac Kyle of Man." See "Legends of St. Patrick," pp. 86 to 93.

<sup>30</sup> Now Lecale, in the county of Down.

It was also called Leth-cathuail. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (w), p. 36.

<sup>31</sup> In the Third Life, he is called Maguil. See Tertia Vita S. Patricii, cap. lxxiii., p. 27. Probus calls him Mac-fail. See Quinta Vita S. Patricii, lib. ii., cap. ix., x., pp. 52, 53.

<sup>32</sup> Colgan refers his Acts and festival, to the 25th of April. Jocelyn calls him Maguil. He is noted, in the Irish Tripartite Life, as in the text.

<sup>33</sup> Thus is he noticed, in the Latin Tripartite Life.

<sup>34</sup> Jocelyn has his name "Maguil, qui et Machaldus." See cap. cli., p. 98.

<sup>35</sup> The Fourth Life of our saint calls him a Cyclops. See cap. lxxxi., p. 45.

<sup>36</sup> We are told, by Jocelyn, this man placed, on his own head and on the heads of his companions, certain diabolical signs, which are called *Diberc*, so that all might behold, how devoted was their brotherhood to the service of Satan.

<sup>37</sup> This term, as addressed to our saint, is only in the Irish Tripartite Life.

<sup>38</sup> The author of the Fifth Life, thus incorrectly interprets its meaning in Latin,

dead, and to be pretentiously resuscitated by St. Patrick. Thus, they thought to deceive our Apostle. The robbers threw a cover over the face and body of their comrade. "Cure for us," said they to Patrick, "our companion, and beseech your God to awake him from death." "My *debroth*,"<sup>38</sup> replied the saint, "I should not wonder, if he were really dead." He also added: "the covering of Garban shall be the covering of a dead body; but, I tell you even more, for it is Garban who shall lie under it." His friends removed the covering from Garban's face, and they found it to be so.<sup>39</sup> They afterwards became mute, with fear and astonishment; and, then they cried out, "Truly this is a man of God." They were all moved to repentance, for their impious act, and they believed at once, receiving baptism, and promising a change of life. Mac Cuill professed the Faith, also, and he resolved on doing heroic acts of penance. He went to the sea, and embarked in a cot, formed out of one hide, obeying the command of Blessed Patrick. Garban was awakened from death, however, through the prayers of our Apostle. To satisfy more fully for his crimes, Mac Cuill made his confession, and he was told, to leave his native country and friends, to give all he possessed to the poor, and afterwards to live an austere life. That very day, he resolved to make a perpetual sacrifice of the world and of its goods. His right hand was kept, during the sea-course, towards Magh-Inis, and God's holy providence, guiding his bark over the waves, at last he reached Manann,<sup>40</sup> or Eubonia,<sup>41</sup> now called the Isle of Man, in the Irish sea.<sup>42</sup> He found there two venerable persons, who had landed before him, on that island,<sup>43</sup> and who are called, Coninnri,<sup>44</sup> or Conderius,<sup>45</sup> and Romael<sup>46</sup> or Romailus.<sup>47</sup> These preached the word of God, and established the faith, in Manann; and, through their teaching, the people of that island were baptized, and they believed in Christ.<sup>48</sup> Those missionaries were very exemplary, in their conduct and conversation. When they saw

"quod laboratis, non proderit vobis." Colgan renders it correctly, as "Deus meus iudicii," or, "judicem."

<sup>39</sup> Thus were verified the words of St. Peter Chrysologus: "Qui jocari voluerit cum diabolo, non poterit gaudere cum Christo."—"Breviarium Romanum," iv. Dec. Noct. ii., Lect. v.

<sup>40</sup> Camden has it Menania, in "Britannica," col. 1439. But, Orosius added the letter M, as a prefix to the original Evania, and thus made the name, Mevania. See Colgan's "Acta Sanctorum Hiberniæ," xiii. Januarii. De S. Connano Episcop. Manniæ, n. 4, p. 60. From the latter designation came Mannia, now Man.

<sup>41</sup> Ard-Ebnanensis is also a name given to the Isle of Man. This denomination, Ard-ebnanensis, is considered to have been derived, from Ard-Ebnana, the "hill of Evania," or Man. The Irish called the island, Eumhonia, *i.e.* Eubonia, as Gildas and others have it. They termed it, also, Eumhania, or Euvania, whence came Evania.

<sup>42</sup> The Manx have a legend, that St. Maughold, a leader of banditti in Ireland—either as a punishment, or according to other accounts, by a voluntary act of penance—was bound hand and foot. Afterwards he was driven ashore, in a small boat, and on the north part of the island,

that now bears his name. Released from his perilous situation, he retired to the mountains. He there consecrated his life to religion. Becoming exemplary for piety, at length he was elected bishop over Man, by the wishes of the clergy and people. It is said, St. Brigid from Ireland visited him, owing to his reputation for sanctity. She is even said to have received the veil from his hands. See "The Illustrated Guide and Visitor's Companion through the Isle of Man," By a Resident, pp. 22, 23. However, in the latter particular, Maughold has been confounded with St. Maccalle.

<sup>43</sup> The conversion of the Robber Chief, Machaldus, is told in Patrick Kennedy's "Legendary Fictions of the Irish Celts," pp. 327, 328.

<sup>44</sup> He is thus designated, in the Irish Tripartite Life. In the Fourth Life, he is called Conindrius, and his feast is referred, by Colgan, to the 17th of November.

<sup>45</sup> He is thus named, in the Latin Tripartite.

<sup>46</sup> So is he called, in the Irish Tripartite Life. He is named Romulus, in the Fourth, Fifth and Sixth Lives, while Colgan refers his festival, to the 18th of November.

<sup>47</sup> He is thus named, in the Latin Tripartite Life.

<sup>48</sup> See Rev. J. R. Cumming's "Isle of Man, its History, Physical, Ecclesiastical,

Mac Cuill, in his hide-bound cot, they took him off the stormy sea, and they received him kindly. Afterwards, he learned letters and Divine knowledge from them.<sup>49</sup> He spent, also, his whole time with them, until he became a bishop, in the place, after their death.<sup>50</sup>

One Sunday, St. Patrick slept on a rising ground, over the sea, at Drombo, which means "the ox-ridge." According to some authorities, the place is to



Drumbo Round Tower, County of Down.

be regarded as Drumboe, a parish near Lisburn, in the county of Down, where a Round Tower<sup>51</sup> may now be seen, and near the site of an ancient church.<sup>52</sup> The River Lagan traces the western boundary;<sup>53</sup> and, it is thought, in ancient times, there had been a small fortified town, on the hill of Drumboe. Others state, however, that a hill, between Saul and Quoile, or Coyle Castle, where fragments of masonry and human remains were found, must more correctly indicate the position of *Collum bovis*, the Latin designation for Drumbo. The latter hill overhangs Coyle River, and it is conjectured to be near the strait, called *Collum bovis*.<sup>54</sup> There, our saint heard a noise, made by Gentiles, who were engaged digging a rath, on the Sabbath. He called them, and told them to cease. But, they heeded him not, and began to mock him. Whereupon, Patrick said, "My *debroth*, your labour

Civil and Legendary." Van Voorst, 1843, 8vo.

<sup>49</sup> This is Mac Cuill, or Machaldus, of Mann, or of Ard-ebanensis, as St. Patrick's Tripartite Lives remark, a famous bishop and abbot. May his holy favour assist us, is the devout concluding prayer.

<sup>50</sup> According to the "Annales Ultonienses," Maccaldus departed this life, A.D. 488.

<sup>51</sup> This is about 35 feet high, and 47 in circumference. The accompanying illustration presents it, from a drawing of William F. Wakeman, on the wood, engraved by Mrs. Millard.

<sup>52</sup> The church ruins were 45 feet in length,

by 20 broad, according to the "Ancient and Present State of the County Down," by Walter Harris, published in Dublin, A.D. 1744.

<sup>53</sup> See "The Parliamentary Gazetteer of Ireland," vol. ii., p. 81.

<sup>54</sup> See Miss Cusack's "Life of St. Patrick, Apostle of Ireland," p. 345, and n. 6, *ibid.* The Rev. David B. Mulcahy is of opinion, that this place should be at Ardbo, in the county of Tyrone, and west of Lough Neagh. Letter, dated Ballinafof, Belfast, 21st Oct., 1878.

<sup>55</sup> Three Catalogues of the Ultonian kings, and written by different persons, were in



shall not profit you." On the following night, a great tempest arose, and destroyed their work. This happened, according to the word of the holy man, and as a punishment for their impiety.

About this time, Euchadius, or Eochaidh, son of Muredac, happened to be king in Ultonia.<sup>55</sup> He was descended, from an illustrious family, on whom, however, he conferred little honour. He was not only an unbeliever himself, but he prosecuted, in a tyrannical manner, those who became Christians. Two maidens, who had offered their virginity to the Lord, he bound and sent on the waves, to be drowned, as they refused to adore idols and to marry. When the Apostle heard this, he besought the king regarding them, but in vain. Then, Patrick said to Eochaidh, that there should never be a king from him, nor enough of his race to constitute an assembly or army, in Ultonia, but that his tribe should be scattered, that his own life must be short, and that he should meet a tragic fate. "Your brother, Cairell,<sup>56</sup> shall have an advantage over thee, since he favourably granted me a request," said Patrick, "and you have lost it, through your disobedience. Hence, Cairell shall reign as a king, and there shall be kings and chiefs of his race, over your children, and over all Ulster." Wherefore, from him proceeded the race of kings, and his son Deman<sup>57</sup> succeeded, according to the words of Patrick. The wife of Eochaidh cast herself, at the feet of the holy Apostle. According to some accounts, we should infer, that her name was Derinilla.<sup>58</sup> He baptized her, and blessed the child in her womb, afterwards the excellent and illustrious son, Domangart,<sup>59</sup> or Donard, son of Eochaidh, and from whom Slieve Donard, in the county of Down, is named.<sup>60</sup> Regarding this holy man, a strange tradition prevailed. He it was, whom Patrick left in his body,<sup>61</sup> according to the popular legend, and that he should be there for ever is not the least remarkable phase of the popular belief.

Then, our saint turned back to the territory, which bore the denomination of Cricoch-Rois, or Feara-Rois.<sup>62</sup> Within its bounds was Druim-Mor,<sup>63</sup> over Cluain-Cain.<sup>64</sup> Here, he had desired to remain permanently, and to build a church. Having selected a most beautiful and convenient site, St. Patrick intended to erect an episcopal See, in a place, called Ludha,<sup>65</sup> or Lughmagh,

Colgan's possession. Those records agreed with the statements, contained in the text.

<sup>55</sup> He reigned over Uladh, and died A.D. 526. He was succeeded, by another Eochaidh, of the Clanna Rury, from whom descended St. Fergus, Bishop of Down, who died on the 30th March, 583.

<sup>57</sup> He reigned fourteen years, having been slain, A.D. 565, by the shepherds or herdsmen of Boirinn. After death, his brother Baodan succeeded. He reigned twenty years, and he died, A.D. 585. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix I., p. 202, and n. (y). Also, II., p. 353, and nn. (f, g).

<sup>58</sup> Thus, our records state, that St. Donard's mother was Derinilla. According to St. Ængus the Culdee, she was also mother to St. Mura of Fahan, in Inishowen; to St. Mochumma of Druimbo; and, besides others, to St. Cillen of Achadhacail, in Lecale, beside the estuary of Dundrum.

<sup>59</sup> His feast occurs, at the 24th of March.

<sup>60</sup> He had a church there, as also at Rath-Murbhuil, now Maghera, between New-castle and Castlewellsan, county of Down,

and over which he was bishop.

<sup>61</sup> Colgan characterizes this as a fable, unworthy of attention.

<sup>62</sup> It is said to have embraced a portion of the barony of Farney, in the county of Monaghan, with some adjoining districts, in the counties of Meath and Louth. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (o), p. 59, and n. (l), p. 122.

<sup>63</sup> It was also called probably Druim-Charadh, being situated in the diocese of Armagh and county of Louth, according to Colgan. See "Trias Thaumaturga," nn. 96, 97, p. 187. The Four Masters, at A.D. 868, call this Druim-Caradh of Ard-Cianachta, which O'Donovan, in his notes, writes, is now Drumcar, a townland, in a parish of the same name, in the barony of Ferrard, and county of Louth.

<sup>64</sup> Anglicised, "the beautiful meadow." Colgan thinks the place to have been identical with Louth, although in his day there was a chapel, at a spot, known as Cluain, in the county of Louth.

<sup>65</sup> It would appear, from the Tripartite Life, that Druim Mor was another name, for this place.

now Louth.<sup>66</sup> Here, too, the people had a tradition, that the great Apostle of Ireland lived, for some time.<sup>67</sup> But, an angel desired him to desist from that work ; because a St. Mochtheus, who came out of England, on a pilgrimage, into Ireland, should build in that place. "It is not here you have been destined to stay," said the Angel. "Where shall I go?" asked Patrick. "Pass on to Macha, northwards," replied the Angel. "The *cluain* below is



Louth Abbey, County of Louth.

fairer," answered Patrick. "Be its name, therefore, Cluain-Cain," the Angel said. "A pilgrim of the Britons shall come, and he shall occupy it, and, afterwards, it shall be yours." At the word, "Deo gratias ago,"<sup>68</sup> replied Patrick.

Then, obeying such a Divine admonition, the holy man went to a place, eastwards, and there he proposed to erect a temple, which long afterwards was destined to bear his name. Here he lived, for a time, pending the arrival of a distinguished Briton. That place is now known as Ardpatrik,<sup>69</sup> or "the hill of Patrick." Many—if not most—of St. Patrick's foundations occupied elevated sites, as may be seen by those, who desire to visit his churches. In fine, the illustrious pilgrim, Mochtius<sup>70</sup>—locally designated Moutee—came to that place, where he built an oratory, with other suitable offices. The fertile fields

<sup>66</sup> Archdall gives an interesting account of this place, in his "Monasticon Hibernicum," pp. 469 to 479. The accompanying view of the ruined abbey, at this place, was drawn on the spot, by the writer, in June, 1879. It was transferred to the wood, by William F. Wakeman, and it was engraved, by Mrs. Millard.

<sup>67</sup> Such account, Archbishop Ussher received, from the inhabitants, in his day. See "Primordia," cap. xvii., p. 854. Jocelyn and the Tripartite Lives also favour this tradition.

<sup>68</sup> "I give thanks to God."

<sup>69</sup> It is situated, about a mile eastwards from Louth. It afterwards belonged to St. Columba, and it was a ruin in Ussher's time. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," pp. 6, 7, nn. (p. r.) Also, Corrections and Additions, pp. 461, 462.

<sup>70</sup> This saint's feast occurs, at the 24th of March, as also on the 19th of August.

<sup>71</sup> "At Cluain Cain, in Rosa, unbent yet old,

Dwelt Patrick long. Its sweet and flowery sward.

surrounding it are even yet most attractive.<sup>71</sup> This was known as Cluain-Chaoin, now Clonkeen.<sup>72</sup> The people around here seem to have been called Dalruaintir,<sup>73</sup> or Dal-Runter.<sup>74</sup> These went after him, to keep him, there, as one presented him to another. He blessed them, afterwards, and he prophesied, that distinguished chiefs and clerics should issue from them, and that they should have possessions outside their territory, because they followed him, out of their own country, when he left them.

A saint Mochteus,<sup>75</sup> or Mautaneus,<sup>76</sup> is ranked among the disciples of our great Apostle.<sup>77</sup> According to the legend, one day, as Blessed Patrick and he were in spiritual conference, an angel tendered a letter,<sup>78</sup> wherein the former was commanded to bestow that place, with all its appurtenances, upon St. Mochteus. It is also stated, that himself was to erect his Archiepiscopal See at Armagh. Obeying most willingly this Divine command, the Irish Apostle committed to St. Mochteus the care of twelve lepers. These, St. Patrick himself was accustomed to tend;<sup>79</sup> but, afterwards, as we are told, at Ard-Phadraig, their food used to be given to them, each night, by Mochta. Our saint

He to the rock had delved with fixed  
resolve  
To build thereon to God ere yet he  
died.  
Then by him stood God's angel,  
speaking thus,  
'Not here, but northward.' He re-  
plied, 'Oh, would  
This spot might favour find with  
God! Behold!  
Fair is it, and as meet a church to  
clasp  
As is a true heart in a virgin breast  
To hold the Faith of Christ. The  
hinds around  
Name it "The beauteous meadow."'  
'Fair it is,'  
The angel answered, 'nor shall lack  
its crown.  
Another's is its beauty. Here, one  
day  
A pilgrim from the Britons sent shall  
build,  
And, later, what he builds to thine  
shall pass:  
But thou to Macha get thee.' "

—Aubrey De Vere's "Legends of St. Patrick," p. 171.

<sup>72</sup> This parish, in the barony of Ardee, is marked, on the "Ordnance Survey Townland Maps for the County of Louth," Sheets 13, 14.

<sup>73</sup> According to the Tripartite Life. This family is called Mocruntir, *recte*, Mac Uiruntir, by Adamnan, in lib. i., ch. xviii.

<sup>74</sup> The Book of Armagh states, that the three Magi, who opposed St. Patrick, were members of this race; and, it appears, that the locale of the family was at Clonkeen, in Fer-Ross. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. xviii., p. 47, n. (c.)

<sup>75</sup> In his Second Preface to the Life of St. Columba, Adamnan says of him: "*Prose-lytus Brito, homo sanctus, sancti Patricii episcopi discipulus.*" See "Trias Thaum-

turga," p. 336.

<sup>76</sup> In some editions of Adamnan, for *Mochteus*, we find *Mavcteus*. Colgan's edition has *Mautaneus*; but Ussher's *M.S.* had *Mochteus*. More regarding this saint will be found in Ussher's "Primordia," cap. xvii., p. 855.

<sup>77</sup> See "Annales Ultonienses." Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv.

<sup>78</sup> The Irish Tripartite remarks, that it ran to this effect: "Mochta, the devoted, the believing, let him be in the place he has taken."

<sup>79</sup> We are told, by Jocelyn, that St. Patrick, through profound humility and charity, kept a leper always in his company. He tended most carefully this afflicted man, washing with his own hands the ulcers of that person, and providing him with all necessaries of life. This leper, living with the saint, being deprived of his bodily health, laboured by frequent prayers, and by other exercises of piety, to procure and to preserve the health of his soul. Fearing to be offensive to others, he withdrew from the company of men, and lived a solitary life, in a great hollow tree. One day, he requested a Christian, that passed by, to bring him out from a neighbouring place a bundle of reeds. The man went to that place, and as he plucked up the reeds, a fountain gushed out, whereof he gave notice to the leper, when he brought him the reeds. The leper replied: "Know then, my dear brother, that God sent thee hither, to wash me in that fountain, and lastly to bury me in that place." Which words being spoken, he gave up the ghost. As the Christian washed that leper, in the miraculous water, there remained not one spot of leprosy upon him. So burying him, the Christian departed. This is said to have occurred, at the place, afterwards known as Clonmacnoise, between Meath and Connaught. Afterwards, when St. Munis returned from Rome, with sacred relics, he saw there a



departed from that locality, for a place he was destined to render so celebrated, as the seat of Ireland's primatial See; notwithstanding, that the good people of Louth appear to have had a most earnest desire, to retain their great missionary among them. Long after St. Patrick's departure, they used to point out Leach-Mochta, or "Mochta's stone," which was a remarkable rock, where the two saints were accustomed to meet,<sup>80</sup> for their mutual edification.<sup>81</sup> Here, likewise, the glorious Apostle of Ireland often visited Mochta,<sup>82</sup> and they engaged, in various holy conversations and counsels.<sup>83</sup> There, too, St. Mochta lived, afterwards, until the time of his death.

## CHAPTER XXII.

ST. PATRICK IS SAID TO HAVE PRESIDED OVER THE SEE OF CLOGHER—HE IS REPORTED TO HAVE VISITED BRITAIN, AND THE ISLE OF MAN—BAPTISM OF THE PRINCESS MUNESSA—ST. PATRICK RETURNS TO IRELAND—HE JOURNEYS TOWARDS ARMAGH, AND RECEIVES FROM DAIRE THE SITE FOR HIS GREAT CATHEDRAL—ST. PATRICK MEASURES OUT ITS BOUNDARIES—VARIOUS WONDERFUL EVENTS ARE RECORDED, AFTER ITS ESTABLISHMENT.

It has been thought, that St. Patrick spent about two years in Louth, and in some of the adjoining districts of Ulster. Following his system, in placing the foundation of Armagh, at A.D. 445, Ussher brings St. Patrick to Louth, in the year 443.<sup>1</sup> Upon a similar principle, Dr. Lanigan thinks 453 preferable, for his own theory. Our saint departed from Munster, as it has been supposed, in the year 452. For his progress towards Ulster, as also for his delay in Maghinis, his stay at Louth, and in other places, it has been computed,<sup>2</sup> that we may allow, at least, another year to have elapsed, if not a longer time.

According to some accounts, the Irish Apostle governed the See of Clogher, about the middle of the fifth century.<sup>3</sup> Afterwards, the holy man, named

great light, surrounding the spot, during the silence of night, and where that leper had been buried, while Angels, keeping watch, were singing canticles. At a subsequent time, St. Kieran founded a great religious establishment there, and he paid marked honour to the relics of the buried leper. See Sixth Life, chap. cxiii., pp. 90, 91. See, also, the Seventh Life, lib. i., chap. xxiv., xxv., p. 132.

<sup>80</sup> The Irish Tripartite has it, that Patrick used to come every day, from the east, or from Ard-Phadraig, while Mochta used to come from the west, or from Lughmadh.

<sup>81</sup> See Septima Vita S. Patricii, lib. iii., cap. lxxv., lxxvi., lxxvii., and nn. 96, 97, 98, p. 185.

<sup>82</sup> In direct opposition, not only to the Tripartite, but to Jocelyn, Archdall makes St. Patrick himself the founder of the monastery of Louth. See "Monasticon Hibernicum," p. 469. He mistook what they stated, about the saint, on quitting that part of the country, when he gave up the church and ecclesiastical property of Ardpatrick, to Mocteus. In the opinion of Dr. Lanigan, that account, regarding the addition of such possessions to the house, at Louth, seems referable to those times, when monasteries were richly endowed. See "Eccle-

siastical History of Ireland," vol. i., chap. vi., sect. xii., n. 121, p. 309.

<sup>83</sup> See Colgan's "Trias Thaumaturga." Tertia Vita S. Patricii, cap. lix., pp. 25, 26, cap. lxxii., p. 27, cap. lxxix., pp. 27, 28. Quarta Vita S. Patricii, cap. lxxvii., p. 44, and nn. 49, 50, 51, pp. 49, 50, cap. lxxx., lxxxi., lxxxii., pp. 45, 46, and nn. 59, 60, 61, 62, 63, 64, 65, p. 50. Quinta Vita S. Patricii, lib. ii., cap. ix., x., xi., xii., pp. 52, 53, and nn. 6, 7, 8, 9, 10, p. 63. Sexta Vita S. Patricii, cap. lxxiii., p. 81, cap. cxlii., pp. 90, 91, cap. cxxxii., cxxxiii., p. 94, and n. 134, p. 114, cap. cli., clii., pp. 98, 99, and nn. 156, 157, 158, 159, pp. 115, 116. Septima Vita S. Patricii, lib. iii., cap. lvi., pp. 159, 160, cap. lvii., lviii., lix., lx., lxi., lxii., lxiii., lxiv., lxx., lxxvi., lxxvii., pp. 160 to 162, and nn. 84 to 98, p. 187. Also Miss Cusack's "Life of St. Patrick, Apostle of Ireland," pp. 477 to 483, with accompanying notes.

CHAPTER XXII.—<sup>1</sup> See his "Index Chronologicus," ad A.D. cccclxiii. and cccclv.

<sup>2</sup> By Rev. Dr. Lanigan. See his "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. xiii., and n. 134, pp. 312, 313.

<sup>3</sup> See Harris' Ware, vol. i., "Bishops of Clogher," pp. 176, 177.

Carthan or Maccarthen—classed among St. Patrick's disciples<sup>4</sup>—succeeded, when he is said to have been old.<sup>5</sup> The Tripartite Life, in that passage referring to him, does not treat about the foundation of Armagh, during an intervention of many chapters.<sup>6</sup> But, there seems to be some anachronism in the narrative order, nor are we reliably informed, that any saint specially presided over the See of Clogher, in those early days.

Seeing that the harvest was great in Ireland, while the workmen were few, our saint took shipping, in order to reach Britain, as we are told, there to gather many co-assistants and fellow-workmen, to aid him in cultivating our Lord's vineyard.<sup>7</sup> In those days, the Arian heresy, and Pelagianism, took great root in Britain. These pestilent dogmas the blessed bishop endeavoured to extirpate. With signs and sermons, he laboured, in bringing the people to the former integrity of Faith. It is said, that he repaired various monasteries, destroyed by the pagans, that he built others, and furnished them with monks. These lived, according to the rule of life he assigned them. It was his custom, we are told, not only in cities, but even in the principal towns, to install bishops, selected from among his disciples. This he did, to the end, that the faithful should not be deprived of the Sacrament of Confirmation. He desired, they always should have present for their services, one who could minister in the episcopal office; while the dioceses being not too extended, the presence and the care of their pastors should be better supplied.<sup>8</sup> He foretold many adverse and prosperous things, that should happen; and, especially did he predict the future sanctity of Blessed David,<sup>9</sup> then in his mother's womb. Many places were rendered illustrious, there, through his miracles, and redolent of memories, connected with his holy life and conversation. Among his miracles, while in Britain, a very conspicuous one was this. A certain evil-doer, named Melinus, like Simon the Magician, asserting himself to be a God, attempted to fly by magic arts in the air. At the prayers of the saint, however, he fell headlong, was dashed in pieces, and so he miserably perished.<sup>10</sup> The Rev. Dr. Lanigan is of opinion, notwithstanding, that A.D. 427 to 432 included the only period, to which we could assign any preaching of St. Patrick, in Britain. A young lady of great beauty, and named Memessa,<sup>11</sup> or Munessa<sup>12</sup>—called also Muneria<sup>13</sup>—was

<sup>4</sup> His name is found in Tirechan's list, where he is called Carthen. See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268. He is even said to have been with St. Patrick, in Italy. See Ussher's "Primordia," cap. xvii., p. 856.

<sup>5</sup> See Jocelyn or Sexta Vita S. Patricii, cap. cxliii., p. 96. The Tripartite makes mention of this appointment. See Septima Vita S. Patricii, lib. iii., cap. iii., p. 149.

<sup>6</sup> It seems to convey the impression, however, that the See of Armagh then existed.

<sup>7</sup> The Latin Tripartite Life states, that St. Patrick—not only thrice, but more frequently—visited Britain. We are even told, that he went into other European nations and regions, beyond the sea, for the purpose of bringing holy men and virgins, to assist in the works of his mission, especially as those were attracted, by the fame of his labours and miracles, they having a desire to see him, and to embrace his holy doctrine or rules for their manner of living.

<sup>8</sup> The state of Britain, however, being

then disturbed by the Saxons, is thought to refute such statements as the foregoing. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., num. xi., n. 118, pp. 305 to 307.

<sup>9</sup> His feast occurs, at the 1st of March.

<sup>10</sup> See Sexta Vita S. Patricii, cap. xcii., p. 86. Jocelyn states, that St. Germanus, a wise and holy disciple of St. Patrick, was consecrated a bishop, and placed over the church of Man, and that his See was established, at a certain promontory, afterwards known as Patrick's Island, because our Apostle had dwelt there for some time. The Rt. Rev. Dr. Moran is of opinion, that the bishop in question was no other than the St. Germain of Auxerre, who visited Britain a second time in 448, who laboured in Ireland, under the guidance of St. Patrick, as also in Wales, and probably in the Isle of Man. See "Irish Saints in Great Britain," chap. i., p. 10.

<sup>11</sup> According to Jocelyn.

<sup>12</sup> See Vita Tertia S. Patricii, cap. lxxviii., p. 27, and nn. 74, 75, p. 34. Colgan deems

daughter to a great prince, in Britain.<sup>14</sup> By contemplating the works of creation, she had attained to such a perfect knowledge, and love of the Creator, that for his sake, she despised all worldly things. Her parents laboured very much, but neither by fair nor by foul means could they enforce her, ever to contract with any of the great lords, that were suitors for the honour of her companionship, so constant was she in the purpose of dedicating her virginity to the great Maker of all things. We are told, that her familiars even resorted to magic arts, that their purposes might be effected. Seeing no persuasions could prevail with their daughter, her parents sent her into Ireland, where St. Patrick, then so celebrated, accepted her profession of Faith, and was destined to take her under his charge.<sup>15</sup> The saint received her with great joy, instructed her in the Christian Religion, and after she had abjured paganism, he baptized her. After receiving the Blessed Sacrament, by way of Holy Viaticum, and being engaged in devout prayer, she yielded up her pure soul. This holy virgin was carried by Angels to her heavenly Spouse.<sup>16</sup> The Irish Apostle had her buried in that place—now unknown<sup>17</sup>—where she departed to Christ, and there a cell was soon afterwards built, where holy virgins consecrated to the service of God lived, according to his prediction.<sup>18</sup> On Patrick's return from Britannia,<sup>19</sup> it is traditionally believed, that he converted Eubonia, or the Isle of Man,<sup>20</sup> which then was subject to Britain, as Jocelyn states, while others have it inhabited by Irish people.<sup>21</sup> According to some authorities, Romulus<sup>22</sup> and Coindrus<sup>23</sup> were the first preachers of the Divine Word, in this place;<sup>24</sup> while others relate,<sup>25</sup> that St. Patrick was the proto-missionary among the Manx.<sup>26</sup> The like labours he

this, or Monessa, to be the right form for her name. A saint thus named, is found in our Calendars, at the 4th of September. Ness, or Nessa, is another rendering of her name.

<sup>13</sup> She is thus named by Probus, in the Fifth Life, lib. ii., cap. xxv., p. 59.

<sup>14</sup> Dr. Lanigan thinks, it may be doubted, whether the *Britain*, here alluded to by Probus, or by his earlier authorities, was not rather Belgic than insular Britain.

<sup>15</sup> Dr. Lanigan remarks, that no clue, as to the time when this happened, can be obtained.

<sup>16</sup> See *Sexta Vita S. Patricii*, cap. clix., p. 100.

<sup>17</sup> It is difficult to ascertain, from the statement in the Latin Tripartite Life, whether or not, this place is to be distinguished from Coll-na-ningean, near Armagh.

<sup>18</sup> The Fifth Life adds, that the memory of that holy woman was venerated there, at the actual time of writing. See lib. ii., cap. xxv., p. 59.

<sup>19</sup> This is called "*propria patria*," by Jocelyn.

<sup>20</sup> About the year 440 or 444, it is said St. Patrick founded a church in the Isle of Man, when the Britons inhabiting it were converted to the true faith, and had abandoned the superstitious rites of the Druids. He appointed St. Germanus bishop over the islanders in 448. Under this prelate and his successors, the inhabitants continued for many years, free from foreign invaders, until it fell at last under the sway of the Scots or Northmen. From Germanus, the Cathedral

in Peel Castle and the parish of Kirk German are named. At Peel are the ruins of a church, once consecrated to St. Patrick. See "*The Illustrated Guide and Visitor's Companion through the Isle of Man*." By a Resident, pp. 5, 6, 22.

<sup>21</sup> See Nennius "*Historia Britonum*," cap. viii.

<sup>22</sup> This missionary seems to be the Roman Ruadan, copied into the "*Martyrology of Donegal*," from Marianus, at the 18th of November.

<sup>23</sup> Also called Conindrius, Connidrius, Coindrius, Coninnri, or Conderius, whose feast is set down at the 17th of November. Both of these holy men are alluded to, as having been ordained to succeed St. Germanus, the first bishop of Man. See Ussher's "*Index Chronologicus*," at A.D. CCCCLXXIV., p. 522.

<sup>24</sup> Thus Probus states, "*primi docuerunt verbum Dei et baptismum in Euonia, et per eos conversi sunt homines insulæ ad Catholicam fidem*."—"Quinta Vita S. Patricii," lib. ii., cap. xi., p. 53. In the Fourth Life, they are not expressly said to have been the first Apostles in the island. See cap. lxxxi.

<sup>25</sup> The "*Chronicon Manniæ*" states, regarding our saint, "*primus fidem Catholicam predicasse fertur Mannensibus*." See Johnstone's "*Antiquitates Celtæ Normanniæ*," p. 43.

<sup>26</sup> See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xv., pp. 335, 336.

<sup>27</sup> Ussher has copied this statement, in his



accomplished, as we are told, in several other isles. Through the prayers of Patrick, all venomous animals were driven from those islands, that preserved their faith. But, the dwellers in some other lands, being aliened from the faith, afterwards renounced the law of God, which Patrick preached unto them. Coming back into Ireland, he brought with him many learned and religious men, as we are told by Jocelyn. Thirty of these missionaries were installed by him, as bishops over several Episcopal Sees.<sup>27</sup> Those laboured assiduously in the Lord's vineyard. In obedience to the direction he had received from an Angel, Patrick left Louth,<sup>28</sup> moving onward, and towards Magh-Macha,<sup>29</sup> or as more usually called, Machaire-Arda-Macha,<sup>30</sup> for that place and district, known as the Height of Macha;<sup>31</sup> for, it was so called, from a celebrated woman, Macha Mongruadh,<sup>32</sup> foundress of the royal fort Emania,<sup>33</sup>

"Primordia," cap. xvii., pp. 870, 872. See, likewise, Harris' Ware, vol. i., "Archbishops of Armagh," p. 22.

<sup>28</sup> The journey of St. Patrick from Louth, towards the north, is thus poetically described:—

"Patrick then,  
Obedient as that Patriarch Sire who faced  
At God's command the desert, northward  
went

In holy silence. Soon to him was lost  
That green and purple meadow-sea, em-  
bayed

'Twixt two descending woody promonto-  
ries,

Its outlet girt with isles of rock, its shores  
All white with meadow-sweet. Not once  
he turned,

Climbing the uplands rough, or crossing  
streams

Swoll'n by the melted snows. The brethren  
paced

Behind, Benignus first, his psalmist, next  
Secknall, his bishop, next his brehon Erc,  
Mochta, his priest, and Sinell of the Bells,  
Rodan, his shepherd, Essa, Bite and Tas-  
sach,

Workers of might in iron and in stone,  
God-taught to build the churches of the  
Faith

With wisdom, and with heart-delighting  
craft;

Mac Cairthen last, the giant meek that oft  
On shoulders broad had borne him through  
the floods.

His rest was nigh. That hour a stream they  
crossed,

Deep stream, and, 'neath his load, the  
giant sighed:

Saint Patrick said, 'Thou wert not wont to  
sigh;'

He answered, 'Old I grow. Of them my  
mates

How many hast thou left in churches  
housed

Wherein they rule and rest?' The saint  
replied,

'Thee also will I leave within a church  
For rule and rest; not to mine own too  
near,

For rarely then should we be seen apart,  
Nor yet remote, lest we should meet no  
more.'

At Clochar soon he placed him. There  
long years  
Mac Cairthen sat its bishop.

"As they went,  
Oft through the woodlands rang the battle  
shout;

And twice there rose above the distant hill  
The smoke of town new-fired. Yet, none  
the less,

Spring-touched, the blackbird sang; green,  
grassy lawns

The cowslips changed to golden; and grey  
rock,

And river's marge with primroses were  
starred;

Here shook the windflower, there the blue-  
bells gleamed

As though a patch of sky had fallen on  
earth."

—"The Legends of St. Patrick," by Aubrey  
De Vere. "St. Patrick and the Founding  
of Armagh Cathedral," pp. 172, 173.

<sup>29</sup> This is thought, by Dr. Lanigan, to  
have been a small territory.

<sup>30</sup> Or "the plain of Armagh."

<sup>31</sup> It is called *Altitudo Macha*, and *Altima-  
macha*, in the "Book of Armagh."

<sup>32</sup> Some say she was Macha, the wife of  
Nemhidh.

<sup>33</sup> It is supposed to have been a royal  
residence of the Ulster kings. The old Irish  
writers called it *Emhain-Macha*. It is  
mentioned, in Fiech's hymn, but not as a  
royal residence; however, it is said, that in  
Armagh, the seat of royalty was maintained.  
According to Lynch's translation, there has  
been added, regarding this place: "Long  
has been the prerogative of Emania." Thus,  
Colgan writes some description of its noble  
ruins. "*Emania prope Ardmacham, nunc  
fossis latis, vestigiis murorum eminentibus,  
et ruderibus pristinum redolens splendorem.*"  
—"Trias Thaumaturga," *Prima Vita S.  
Patricii*, n. 15, p. 6. Emania is near to  
where Armagh now stands; and, according  
to O'Donnell, it still existed, in St. Columba's

near the present city of Armagh.<sup>34</sup> A certain prosperous and venerable person was there, named Daire,<sup>35</sup> or Darius.<sup>36</sup> He lived at a place, called Rath-Daire, which has not been identified. From him, Patrick humbly asked a site,<sup>37</sup> for his *Regles*,<sup>38</sup> or church. The chief wished to know that spot he desired for selection, and the holy man requested, what seemed to him a most eligible and beautiful site. Daire at first refused that hill, which St. Patrick had requested; but, instead of it, he granted a stony rath, or place,<sup>39</sup> in the low ground, called, in some of his Acts, *Fearta*,<sup>40</sup> or *Da Ferta*.<sup>41</sup> Holy Patrick founded a church there, and he remained a long time, in that place.

One day, two steeds belonging to Daire were brought to graze at St. Patrick's *regles*. The pasture here was fertile and grassy. Those horses died, at once, after they had tasted the grass. His servant told this to Daire, and he added the following, to excite the chief's indignation: "That Christian hath killed your steeds, because they ate the grass which was at his *Regles*."<sup>42</sup> Daire felt very angry on receiving this information, and he ordered servants to plunder the cleric, and to expel him from the *Ferta*. Then a colic<sup>43</sup> seized Daire, immediately, so that he was near dying. His wife thereupon recalled to mind the plundering of St. Patrick, and she told Daire, the cause for his approaching death was owing to that attack, directed against the holy missionary. She sent messengers, instantly, to beg water, sanctified by his prayers from Patrick, in order that her husband might be restored to health. Patrick then said, "Only for what that woman has done, there should never be any resurrection from death, for Daire." Wherefore, Patrick blessed water, and gave it to the servants, with orders to have it sprinkled over the horses and over their former owner.<sup>44</sup> They did, as had been directed, and immediately Darius recovered, so that all were released from death.<sup>45</sup> A brazen cauldron<sup>46</sup> was next brought to Patrick, as an offering from the chief. "Deo gratias," said the saint. Daire asked his servants, what Patrick said on receiving it. They answered, "Gratzicum."<sup>47</sup> "This is little reward, for a good offering, and for a good

time. See O'Donnell's or *Quinta Vita S. Columbæ*, lib. i., cap. lxxxiv., p. 402. The growth of Armagh, however, contributed to its downfall.

<sup>34</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol i., p. 10, n. (w), and p. 143, n. (b.)

<sup>35</sup> He was the son of Finched, son to Eoghan, the son of Niallan, from whom the Hi-Niellain race derived name and origin.

<sup>36</sup> So is he called, in the Latin Tripartite Life.

<sup>37</sup> According to the Latin Tripartite Life, "in quo Deo domum in terra, sacramque excitaret ædem."

<sup>38</sup> This is the term found, in the Irish Tripartite Life.

<sup>39</sup> The Irish Tripartite Life thus relates this occurrence: Daire asked, "What place do you desire?" "This great hillock below," said Patrick. That was where Armagh afterwards stood. "I will not give it," said Daire; "but I will give you a site for your *regles*, in the strong rath below." There the *Ferta* or *De-Fearta* might be seen, when the Irish Tripartite Lives were written.

<sup>40</sup> See Ussher's "Primordia," cap. xvii., p. 851.

<sup>41</sup> Meaning "the two graves."

<sup>42</sup> The Latin Tripartite has it, "in ejus agello," or in his "paddock." Probus only mentions one horse.

<sup>43</sup> According to the Irish Tripartite Life.

<sup>44</sup> *Sexta Vita S. Patricii*, cap. clxi., p. 100.

<sup>45</sup> These events form the subject, for an illustration, in Miss Cusack's "Life of St. Patrick," &c., at p. 393. The upper part represents Daire's donation of land for the church of Armagh. In the next compartment is shown that site marked out, and where the fawn was found; while below, Daire is shown, lying on his death-bed, and about to be sprinkled with the holy water sent by the saint. The dead horses are on the ground outside.

<sup>46</sup> Many of these ancient cauldrons, and of large size, have been found, in bogs and other places, throughout Ireland. The material and workmanship were excellent and durable, in many of those vessels, which are usually of great size. According to the account, in the Book of Armagh, the present one held three firkins. It is also called, "anenum mirabilem transmarinum." Probus calls this, "anenum cyphum," in lib. ii., cap. vi., p. 52, but Colgan remarks,

cauldron," replied Daire. He then ordered this vessel to be brought to him, again, and when it was demanded, "Deo gratias," was still St. Patrick's expression. Daire afterwards asked, what Patrick said, when they were taking the cauldron away from him. The servants answered, "He said the same thing, as when we were bringing it to him, which was "Gratzicum." <sup>48</sup> "This, then, is a good word with them," replied Daire; "Gratzicum, Patrick said, when giving the cauldron to him, and, again, Gratzicum, when taking it away from him." Then Daire and his wife went with submission to St. Patrick, and the chief gave the cauldron most willingly to the holy man, as also that hill, which he had before asked. <sup>49</sup> This gift Patrick gratefully accepted, and he blessed them. Afterwards, he founded a church in that place, called Ard-Macha, and it was destined to be renowned, in after time.

In the various Lives of St. Patrick, it is stated, that at a spot, which was known as Drumsaileth, or Druymaileach, <sup>50</sup> otherwise, "the ridge of willows," Salicetum <sup>51</sup> or Sailech; <sup>52</sup> and, on a high ground, <sup>53</sup> Daire gave him the site, for a church. <sup>54</sup> This account runs, that both St. Patrick and Daire went forth, to view the admirable and well-pleasing gift, and they ascended that height. There, they found a roe, and a little fawn with her, lying on that spot, where an altar of the Northern Church in Ardmacha stood, at a time, when the Acts of St. Patrick, contained in the Book of Armagh, had been written. <sup>55</sup> The eminence to which St. Patrick first went, at the north side of Armagh, can hardly be any other than that, on which the new Catholic Cathedral, dedicated to him, is now built. <sup>56</sup> On the 17th of March, 1840, its foundation-stone was laid, by the Most Rev. Dr. Crolly. <sup>57</sup> The style is that known, as perpendicular Gothic. <sup>58</sup> The plan of this Cathedral, <sup>59</sup> described in technical fashion, is as follows:—A cruciform area includes a nave and chancel, or

this is incorrect, because a "cyphus" could not contain "metretas ternas." See *ibid.*, n. 4, p. 63.

<sup>47</sup> Such is the form of expression, in the Irish Tripartite Life.

<sup>48</sup> In the Third Life, this expression is found "Crazacam" and "Grazagam." In the Fourth Life, it is "Graticum." In the Fifth Life, we find it "Grazagam." In the Sixth Life, it is better expressed, as "Gratias agam," as also in the Latin Tripartite, where it is "Deo Gratias."

<sup>49</sup> Probus writes: "Accepit ergo ab eo S. Patricius prædium optatum et placitum sibi."

<sup>50</sup> See Tertia Vita S. Patricii, cap. lxxxii., p. 28, and Sexta Vita S. Patricii, cap. cxliii., p. 101.

<sup>51</sup> See Ussher's "Primordia," p. 857, and in his "Index Chronologicus," ad A.D. ccccxlvi., as also in Colgan's "Trias Thaumaturga," Septima Appendix ad Acta S. Patricii, pars. i., p. 289, it is so termed.

<sup>52</sup> According to Probus, book ii., chap. iii. In Harris' Ware, it is said to have been called Druim-Sailech, "from the Plenty of Salleys there growing." See vol. i., "Archbishops of Armagh," p. 19, note.

<sup>53</sup> See Quinta Vita S. Patricii, lib. ii., cap. iii., p. 52, and n. 3, p. 63.

<sup>54</sup> Seward states, that the Cathedral of Armagh was called Druim-Sailec. See "Topographical Dictionary of Ireland," at the word *Armagh*. This, however, was the

name of the hill, before the Cathedral had been built.

<sup>55</sup> See the Rev. Dr. Reeves' "Ancient Churches of Armagh," p. 7.

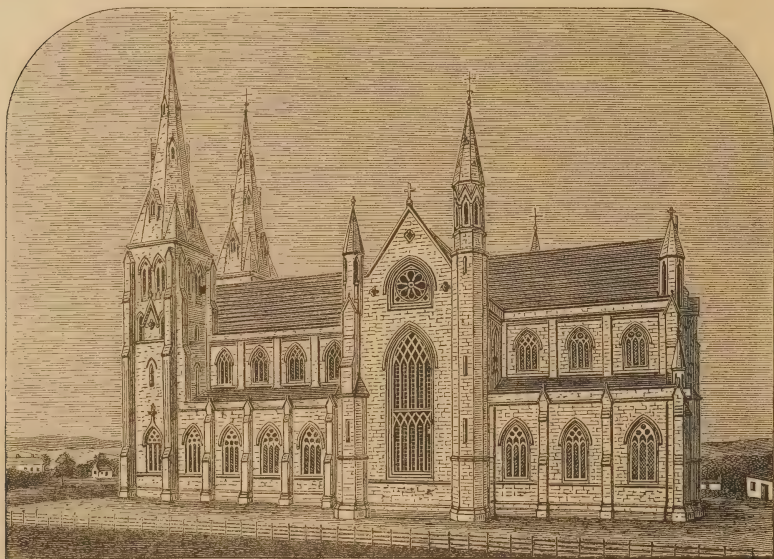
<sup>56</sup> The height is now called Banbrook Hill. It lies between the Protestant Cathedral and the railway station, and from it may be obtained a view, almost unexcelled for great loveliness. The city, with its narrow streets and that air of antiquity which pervades it, lies to the south and west. The Ridge of Sallows, the *Ferta Martyrum*, and other historic eminences, revered even under their modern titles, confront the spectator; religious edifices and public buildings, every one of them hallowed by their association with the past, or occupying ground made sacred by the memories of sacred things, present themselves on all sides.

<sup>57</sup> On Sunday, the 24th of August, 1873, enormous crowds gathered to the ancient city of Armagh, from every point in the North of Ireland, from Leinster, Connaught and Munster, from all parts of the British Empire, and from the United States of America, to assist at the ceremony of dedication of the new Cathedral.

<sup>58</sup> The architect, Mr. Duff, of Newry, furnished the original design, but he died when the structure had been raised to the summit of the aisle walls, and the arches had been raised between nave and aisles. Afterwards, Mr. J. J. Mc'Carthy, R.H.A., Professor of Architecture to the Catholic



choir, with two western towers,<sup>60</sup> north and south transepts, and aisles to both the nave and chancel. The measurements of the walls are—total length in the clear, 210 feet; width across nave and aisles, 72; across transepts, 112; height from floor to ridge, 91 feet.<sup>61</sup> The nave is separated from the aisles on each side, by six bays of clustered shafts, with moulded capitals and



St. Patrick's Catholic Cathedral of Armagh.

bases, and deeply-moulded arches; the chancel bay is separated from the aisles, by three bays of similar shafts and arches.<sup>62</sup> The principal entrance to the Cathedral is by a finely-wrought and richly-moulded doorway, in the west end of the nave; and by smaller doors of a similar character in the towers<sup>63</sup> are approaches. The interior of this noble Cathedral presents an imposing

University, was charged by Archbishop Dixon, in 1854, with the execution of the task. He began, by altering materially the design, on which his predecessor had been working.

<sup>59</sup> The accompanying side view of this fine structure has been drawn, from a photograph, on the wood, and it has been engraved by William Oldham.

<sup>60</sup> The towers rise in successive stages, until they terminate in the bell stages, containing two double light-mullioned and traceried openings, on each face. From these stages rise the graceful broach spires, with tiers of lucarns on alternate faces, each lucarn terminated with gilt cross, until the entire is terminated with beautifully-wrought iron gilt crosses.

<sup>61</sup> The windows of the aisles are three-light, and are filled with moulded mullions and elaborate tracery. The east window is seven-light, and formed of moulded mullions, with rich and varied tracery. The north and

south windows of transepts are five-light and traceried.

<sup>62</sup> Over these arches are the triforia, consisting of marble shafts, with moulded bases and carved capitals, deeply-moulded tracery filling the arches. Above the triforia rises the clerestory, containing in each bay three-light traceried windows.

<sup>63</sup> Over the west door of the nave is a series of moulded and canopied niches, to be hereafter filled with figures of saints. Under these niches is a string-course, on which the following inscription is carved:—*“Soli Deo omnipotenti, trino in personis, sub invocatione Sti. Patritii, Hibernorum Apostoli. A.D. MDCCCLVI.”* Rising above the niches is an elaborate seven-light traceried window, and the west gable terminates in a floriated cross.

<sup>64</sup> The high altar is placed in an advanced position within the choir, and behind it are situated the chapel and altar of the Blessed Virgin. At the end of each choir aisle are

appearance.<sup>64</sup> Its site, perhaps, is one of the finest to be found, in the world.<sup>65</sup> It commands a view of the surrounding country, for many miles. This prospect is unrivalled, for picturesque beauty, and for charming variety of scenery; while, the noble towers, and their surmounting spires, are objects of imposing height, from all points of approach.

Following the legend,<sup>66</sup> St. Patrick's companions wanted to catch the fawn, which fled to the northern hill;<sup>67</sup> but, the saint objected, and he would not permit them to kill it.<sup>68</sup> He even took up the fawn with care, and carried it on his own shoulders. The roe followed him, like a pet sheep, until he laid down that fawn on another eminence, at the north side of Armagh.<sup>69</sup> There, according to the statement of those who are familiar with the ground, miraculous attestations were to be witnessed, in after time. The particular spot was called Telac-na-liece,<sup>70</sup> or Tualach na Leke,<sup>71</sup> afterwards Tullyleckeny.<sup>72</sup> Were we to credit Jocelyn, the glorious bishop, with God's help and favour, began the building of a city,<sup>73</sup> remarkable for its situation, greatness and compass.<sup>74</sup> He brought, likewise, many principal citizens to inhabit there. The city itself, in due course, was adorned with fair and decent churches, wherein were ordained, by the saint, clergymen for singing the Divine Office, for the government of souls, and for instructing the people. There were, besides, monasteries furnished with monks, and with sacred virgins. Furthermore, we are told, that the next night, after this dotation, the saint saw Angels tracing out the form and compass of a fair city, that was to be built, in that pleasant and beautiful region. One of the Angels commanded him the succeeding day, to seek a place, called *Tobar-Patraic*, or "Patrick's well,"<sup>75</sup> where he should cure certain lepers, sixteen in number, and who were covered over with ugly sores.<sup>76</sup> The saint did so, accordingly, and he baptized those

a chapel and an altar. The Primatial throne and stalls are placed in rubrical position, in advance of the high altar. The stone pulpit stands against the easternmost pier of nave, on the epistle side, and the baptismal font is placed within a massively-screened enclosure, towards the west, in the north aisle. The foregoing description and details are furnished, from the Dublin *Freeman's Journal*, of August 23rd, 1873.

<sup>65</sup> In Harris' Ware, it is stated, that Armagh took its name, from its situation on an eminence, as *the high field*. See vol. i., "Archbishops of Armagh," p. 19, note.

<sup>66</sup> Contained in the Book of Armagh, as quoted by Dr. Reeves, in his "Ancient Churches of Armagh," p. 7.

<sup>67</sup> Where the Sabhall is to-day, is noted in the Irish Tripartite Life of the saint.

<sup>68</sup> The Irish Tripartite Life then adds: "Prohibuit Patricius, et dixit, Serviat sibi postea."

<sup>69</sup> Regarding this roe or fawn, the following legend is given, as a continuation in the Latin Tripartite: "Statim enim horis ibat ad pascua, et redibat ad ædiculam, quam pro ea fieri curavit vir sanctus, ad instar mansuetissimæ ovis, et præbebat se mulgendam ancillis Christi juxta dicenda."

<sup>70</sup> According to the Irish Tripartite Life. Likely, it was that hill, a little further north of the new Catholic Cathedral, and over which an old road passed to the Callen or Geary's bridge, between Tullyelmer and

Drumcairn, leading to Charlemont. There is a townland named Longstone, adjoining the right of the lunatic asylum, and a little to the north of Armagh. This may be the place, here called Telac-na-liece, meaning "the hill of the stones."

<sup>71</sup> This is the form of name, as contained in the Latin Tripartite Life.

<sup>72</sup> In an Inquisition, taken at Armagh, 9th September, 1633. It is now absorbed in the corporation, and being placed in the same group with the Desert, as parcel of Knockadreeine, the ancient name for that hill, on which now stands the new Catholic Cathedral.

<sup>73</sup> Alluding to this foundation, Probus writes, "in quo loco jam civitas est Ard-mach nominata, ubi Sedes Episcopatus et regiminis est Hiberniæ." See *Quinta Vita S. Patricii*, lib. ii., cap. vii., p. 52.

<sup>74</sup> The 22nd stanza of St. Fiech's Hymn, thus alludes to this metropolitan city:—

IN ARD MACHA FÍL IUGÉ, IR CIAN DO PE-  
pacht EMAIN,  
IR CÉIL MÓR DÁN LETHGLAIRE, NIMHOL  
CÉO WICHIB TEMAIR.

Thus translated into English:—

"In Ard-magh there is sovereignty: it is long since Emain passed away;

A great church is Dun-Lethglasse; I wish not that Tara should be a desert."

—"Irish Ecclesiastical Record," vol. iv., March, 1868, p. 291.

lepers in that well. This miracle, coming to the people's knowledge, furnished a main help towards the building of Armagh. At the saint's request, an Angel moved out of its place a great rock, that was likely to make an entrance into the city very incommodious and difficult.<sup>75</sup> The dimensions St. Patrick measured out for the *Ferta*<sup>78</sup> were one hundred and forty feet in the *Lis*, or "fort;"<sup>79</sup> twenty feet for the *Tigh-mor*, or "great house;" and seventeen feet for the *cuille*, or "kitchen;" seven feet were allotted for the *aregal*, or "oratory." We are informed, that it was thus the houses of the *Congbail*, or the churches,<sup>80</sup> were always built. Patrick and his divines, Daire and his wife, with the nobles of Airther, or Oirthir,<sup>81</sup> also known as Orior,<sup>82</sup> came to the hill, in order to inspect this site for the church, to mark out its boundaries, and to have it blessed and consecrated.<sup>83</sup> The Irish Tripartite Life tells us, regarding the way Patrick measured that rath, which seems to have surrounded the early church and cemetery at Armagh. An Angel went before him, and Patrick followed with his people, and with other holy men of Erin. The Bachall Isa, or "Staff of Jesus," was held in Patrick's hand, while he was engaged, in that solemn rite of consecration.<sup>84</sup> He said, great should be the crime of anyone, who dared to transgress within that sanctuary; as, on the other hand, their reward should be great, for such as fulfilled the will of God, in that holy place. Besides the church here erected, its holy founder established habitations<sup>85</sup> and out-offices, for the clergy and religious,<sup>86</sup> destined to serve in or near it.<sup>87</sup> This foundation of Armagh is placed, so early as A.D. 444,<sup>88</sup> or 445.<sup>89</sup> A Catalogue of bishops,

<sup>75</sup> The Third Life calls it, "*fons Patricii*, in latere *Ardmacha*."

<sup>76</sup> The Third Life states the number as twelve men, who were healed there, on each Sabbath. See cap. lxxxiii., p. 28.

<sup>77</sup> See *Sexta Vita S. Patricii*, cap. clxiii., clxiv., p. 101.

<sup>78</sup> No remains of the buildings, at the *Fertæ Martyrum*, are now to be found; but, the Rev. Dr. Reeves, has determined its situation, as having been in Scotch-street, Armagh. It was a nunnery, called Temple-fertagh, and it was suppressed, at the time of the Reformation. See "Ancient Churches of Armagh," p. 5 *et seq.*

<sup>79</sup> This seems to have surrounded all the buildings.

<sup>80</sup> Thus is it explained, *eclais*, or "ecclesia," in an ancient Glossary, in the Library of Trinity College, Dublin, classed as H. 3. 18, at p. 524.

<sup>81</sup> Thus Oirthear, Airthery, Airthera, Artheria, or Airtheair, means "eastern," Latinè, "*Oriente*, comparatione ceterioris partis Ultoniæ."

<sup>82</sup> The district of Orior, "*regio Artheriorum sive Orientalium*," lying about Armagh, was in the eastern part of Oirghialla, an extensive northern territory.

<sup>83</sup> The Rev. Dr. Todd remarks, that this applies to the first ecclesiastical establishment created by St. Patrick, at Armagh, and not to the Cathedral or religious houses afterwards built there. See "St. Patrick, Apostle of Ireland," chap. iii., pp. 476, 477.

<sup>84</sup> This ceremonial forcibly reminds us of

the rite, contained in the present "Pontificale Romanum," on similar occasions.

<sup>85</sup> This is mentioned, by Probus: "*aedificavit in eo monasteria et habitationes religiosorum virorum*." — "*Quinta Vita S. Patricii*," lib. ii., cap. vii., p. 52.

<sup>86</sup> See also the Latin Tripartite Life.

<sup>87</sup> Jocelyn, and, after him, strangely enough, Archbishop Ussher, state, that St. Patrick built here a noble city. See *Sexta Vita S. Patricii*, cap. clxv., p. 101. Also, "*Primordia*," cap. xi., p. 358.

<sup>88</sup> So state the "*Annales Ultonienses*." "A.D. 444. *Ardmacha fundata est*." — Dr. O'Conor's "*Rerum Hibernicarum Scriptores*," tomus iv.

<sup>89</sup> See James Stuart's "Historical Memoirs of the City of Armagh," chap. i., p. 82. Colgan says, in his "*Trias Thaumaturga*," Septima Appendix ad Acta S. Patricii, pars. i., p. 291, that this is the most probable date for its erection. Colgan, too, adduces, in favour of this date, a most extraordinary argument, viz., that it is the only one, which will leave room for the incumbencies at Armagh of Secundinus and of Sen-Patrick. He proposes this argument, just after having quoted Ussher. This latter writer rejects Secundinus and Sen-Patrick from the list of Armagh prelates; because, in the hypothesis of 445 having been the true date, there was no place for them. Notwithstanding, Colgan thought, that, in order to provide room for them, it ought to be received. Now, he might have easily discovered, that, were we to admit, with the above Catalogue, those persons to



belonging to that See,<sup>90</sup> and said to have been taken from the Calendar of Cashel, was published by Ussher,<sup>91</sup> to determine local chronology,<sup>92</sup> by a relative comparison of succession dates.<sup>93</sup> At the year 445, likewise, it is supposed, by Harris,<sup>94</sup> that Armagh had been founded, by the Irish Apostle; but, owing to the fact, that the greatest part of Leinster and of Munster had not then been reclaimed from paganism, he had not the power to make it what he desired, viz., the Metropolitan and Primatial See of all Ireland.<sup>95</sup> However, he went to Macha, for the express purpose of establishing his See there,<sup>96</sup> and, as soon as this church had been erected, Armagh became

have been bishops of Armagh, this See should have been founded several years before A.D. 445.

<sup>90</sup> Should we stand by this Catalogue, according to the Rev. Dr. Lanigan, it must follow, that the See of Armagh existed, more than fifteen or sixteen years, before A.D. 445. Therefore, Dr. Lanigan argues, it should have existed, prior to St. Patrick's mission, or, at least, more than six years before the time calculated by Ussher.

<sup>91</sup> See his "Primordia," cap. xvii., p. 875.

<sup>92</sup> In that Catalogue, eighteen years are reckoned for the administration of Iarlath. This computation Ussher ingeniously stretches to the year 483. Wherefore he places Iarlath's accession at A.D. 465. Ten years are assigned to Benignus, the immediate predecessor of Iarlath; and thus Ussher goes back to A.D. 455. Benignus is placed after Sen-Patrick. According to the said Catalogue, this latter prelate governed for ten years, and thus we are brought to A.D. 445. This is then the alleged year for the foundation of Armagh. All this might do very well, did not the catalogue mention Secundinus, as a predecessor of Sen-Patrick, and holding the See for fifteen years, or, as one of Ussher's copies had it, for six years. In Colgan's edition, Secundinus ruled xvi. years. Again, prior to Secundinus, St. Patrick himself presided over that metropolitan See. To get rid of difficulties, pointed out, Dr. Lanigan maintains, that neither Secundinus, nor Sen-Patrick—a personage whose existence he otherwise admitted—were ever bishops of Armagh. The immediate predecessor of Benignus, he considers to have been the great St. Patrick himself. Dr. Lanigan agrees with him, as to Secundinus, and also as to Sen-Patrick; not, however, for the purpose of propping any hypothesis, but because he thinks, there was no such person, distinct from our great Apostle. Notwithstanding, some writers have imagined, that there was a distinct personage so called. What then becomes of the authority of that catalogue? Ussher is forced to acknowledge, it is wrong from its very beginning. How then can we depend on its computation for the episcopal years of St. Benignus? It must be recollected, likewise, that in the said catalogue there is no reference whatever to the years

of the Christian era. The compilers of the Ulster Annals are supposed, to have been Charles Maguire and Roderick Cassidy. See Colgan's "Acta Sanctorum Hiberniæ," p. 5. Also, Nicholson's "Irish Historical Library," chap. ii., p. 14, and Harris' Ware, vol. ii., "Writers of Ireland," book i., chap. xii., p. 90.

<sup>93</sup> Colgan has also published it, in his "Trias Thaumaturga," Septima Appendix ad Acta S. Patricii, pars. ii., p. 292. The following is a transcript of this Catalogue: "Patricius (annis.) Secundinus XVI., Patric, Senior, X., Benignus X., Hierlatius XVIII., Corbmacus XV., Dubthacus XVI., Alildus XIII., Alildus X., Duachus, Fiachrius, *al.* Hifrachrius, Fedlimius XX., Caerlanus X., Eochodius. Senachus. Maclasiurus. Tomenius XXXV., Seginus XXVII., Flanniussebhla XXVII., Subneus XV., Congasacius XX., Kele-petrius VII., Ferdachricius X., Foennelachus III., Dubhdaetha XV., Arectactus I., Cudiniseus IV., Connmacus XIV., Torpachus I., Nuadus III., Mac-longsechus XIII., Artrigius II., Eugenius Monaster VIII., F. Tarannanus XIV., Diermitius IV., Fethgna XXII., Anmirius I., Cathasacius IV., Moelcova V., Maelbrigidus XXIX., Joseph IX., Moel-Patricius I., Cathasacius XX., Muredacius IX., Dub-daletha XXXIII., Murecanus III., Moel-murius XIX., Amalgadius XXX., Dub-daletha XII., Cumascacius III., Moelisa XXVII., Domnaldus." As the Catalogue ends, with the latter Archbishop, who ruled the See from A.D. 1092 to 1106, Colgan thinks it must have been compiled within these dates, since the term of his incumbency is not completed. Nor is the number of St. Patrick's years of rule determined, and this seems to show, that four of his vicar or assistant bishops were under him, until his death, assigned to A.D. 493. He does not know, if the omission of dates, for the incumbency of other prelates, were the choice of the writer, or an error of transcribers. The numerals affixed designate the years of the preceding Archbishops' government in the See.

<sup>94</sup> See Harris' Ware, vol. i., "Bishops of Armagh," p. 19.

<sup>95</sup> This is in direct opposition, likewise, to the statements generally given, in the various Lives of St. Patrick.

the ecclesiastical seat of government for all Ireland.<sup>97</sup> That the primatial See of Armagh could not have existed,<sup>98</sup> at an earlier date than 454, or 455,<sup>99</sup> is an opinion entertained by the Bollandists<sup>100</sup> and by Rev. Dr. Lanigan.<sup>101</sup> Other calculations,<sup>102</sup> especially the placing of Trim church, as an ecclesiastical erection, twenty-five years,<sup>103</sup> before the foundation of that at Armagh,<sup>104</sup> should bring the latter event, to either A.D. 457,<sup>105</sup> or 458,<sup>106</sup> as noted in an extract,<sup>107</sup> from an unpublished work of Roderick O'Flaherty,<sup>108</sup> and intitled, "*Ogygia Christiana*." <sup>109</sup> We may safely believe, that Tirechan knew something as to the time, when Armagh had been founded, and that his reason, for specifying the twenty-second year prior to it, was chiefly, because such a date corresponded with A.D. 433.<sup>110</sup> It is computed, by Sir James Ware, that Armagh was founded A.D. 455,<sup>111</sup>—although he had previously noted A.D. 445<sup>112</sup>—and governed for ten years by St. Patrick, until Benignus became its bishop. Then, in 465, or in the very year of his appointment—as his English translator, Harris, states—Benignus resigned the See to Iarlath.<sup>113</sup> These accounts lead to some confusion, in seeking to ascertain the exact date, for that important ecclesiastical foundation.

Among the favourite disciples of St. Patrick, Benignus,<sup>114</sup> or Benen, is most particularly noticed. He seems to have been attached to the Apostle, as a constant companion. Daire's daughter, who is named Ercnait,<sup>115</sup> or

<sup>96</sup> See Ussher's "*Primordia*," cap. xvii., p. 859.

<sup>97</sup> Giraldus Cambrensis has expressed it very perspicuously, in a few words: "*Baptizatus catervatim populus, et tota jam insula ad fidem Christi conversa, apud Ardmacham sibi sedem eligit; quam etiam quasi metropolim constituit et proprium totius Hiberniæ primatiæ locum.*"

<sup>98</sup> In blank verse does Aubrey De Vere record "*St. Patrick and the Founding of Armagh Cathedral.*" See "*Legends of St. Patrick*," pp. 171 to 188.

<sup>99</sup> This computation is also that in Harris' Ware, vol. i., "*Bishops of Armagh*," at St. Patrick, p. 21.

<sup>100</sup> See "*Acta Sanctorum*," tomus ii., Februarii xvii. *Commentarius Prævius ad Acta S. Patricii*, sect. v., p. 523.

<sup>101</sup> See "*Ecclesiastical History of Ireland*," vol. i., chap. vi., sect. xiii., p. 313.

<sup>102</sup> See the Sixth Life, cap. lii., and the Tripartite Life, lib. ii., cap. ii.

<sup>103</sup> As quoted by Ussher, Tirechan states, that the church at Trim was built the twenty-second year—or about A.D. 433—before the foundation of that at Armagh. See "*Primordia*," cap. xvii., p. 854.

<sup>104</sup> It may be worth observing, that even in Jocelyn's Life of St. Patrick, and in the Third and Fourth Lives, the preaching of our Apostle in Munster is treated of many chapters, before mention is made of his foundations at Armagh, which is not spoken of until towards the close of his southern mission.

<sup>105</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 142, 143. Also, Colgan's "*Acta Sanctorum Hiberniæ*," vi. Martii. Vita S. Cadroe, n. 49, p. 503. The Annals of Clonmacnoise and of Senat-

Mac-Magnus accord.

<sup>106</sup> See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. vi., sect. xiii., n. 146, p. 318.

<sup>107</sup> This is found, as a manuscript addition to Colgan's "*Trias Thaumaturga*," at p. 318, in a copy, once belonging to him, and now in the Dublin Society's Library.

<sup>108</sup> Thus, he writes, "*Ardmacha metropolis A. 458, a S. Patricio fundata est; et S. Benignus ab eo sibi substitutus immediatus successor.*"

<sup>109</sup> The Rev. Robert King notes, in his "*Memoir Introductory to the early History of the Primacy of Armagh*," the foundation of this city, by St. Patrick, at A.C. 457. See p. 68.

<sup>110</sup> Hence, Colgan has, in his "*Index Chronologicus ad Acta Sanctorum Hiberniæ*," at A.D. 455: "*Ardmacha extracta, et in sedem totius regni metropolitani erecta per S. Patricium secundum S. Tirechanum.*"

<sup>111</sup> See his work, on the Bishops of Ireland, which did not appear, until the year 1665.

<sup>112</sup> Following the Ulster Annals and Ussher, in the Antiquities of Ireland, published A.D. 1654, cap. 29, and in his *Annotationes ad S. Patricii Opuscula*, published A.D. 1656, at p. 141.

<sup>113</sup> See Harris' Ware, vol. i., "*Archbishops of Armagh*," p. 35. Although Dr. Lanigan does not agree with Ware, as to the latter assertion; yet, there is no necessity for Harris recurring to any presumed typographical error of Ware, in setting down, A.D. 455. Such supposed mistake is not marked, even in the *Errata* to his work.

<sup>114</sup> His feast is referred, to the 9th of November.

<sup>115</sup> She is thus named, in the Irish Tripart-

Ergnata,<sup>116</sup> greatly admired the personal appearance of St. Benen, and sweet to her were the charming tones of his voice, when engaged chaunting the sacred Psalms, and other Church Offices. Indeed, through their ears, did he devotionally move the souls of all hearers. A wasting disease seized upon Ergnait, so that she is said to have died of it.<sup>117</sup> Benen carried *cretra*<sup>118</sup> to her from Patrick, when she suddenly arose alive, and thenceforward she loved him spiritually.<sup>119</sup> After a long life of religious devotion, she died, and she was buried, it is said, at Tamlaght-bo, now Tamlaght, in the parish of English, and lying north-westwards from Armagh. This was the church, which she had founded. But, the O'Clerys' Calendar gives this Eargnat,<sup>120</sup> Virgin, as belonging to Dun-da-en,<sup>121</sup> in Dal-Araidhe, and now the parish of Duneane, in the county of Antrim.

One time, and apparently, when a British king's daughter<sup>122</sup> arrived in Ireland, it is stated, that nine daughters, belonging to the king of the Longobards,<sup>123</sup> or Lombards, likewise came, on a pilgrimage, to St. Patrick. According to the opinion of some writers,<sup>124</sup> these adventurers issued forth from their primitive Scandinavian settlements,<sup>125</sup> towards the close of the fourth century.<sup>126</sup> They migrated to Southern Europe. Although usually applied to Italy, yet Leatha, with ancient Irish authors, signified Letavia, or Armorica,<sup>127</sup> on the eastern coast of France. It has been thought, that Brittany or Armorica may have been known, in ancient times, as a seat of the Lombards,<sup>128</sup> even before the time,<sup>129</sup> usually assigned for their occupation of Italy.<sup>130</sup> It is said, that messengers came from those virgins to St. Patrick, when they were at a place, called Ferta Minor,<sup>131</sup> and to know, if they should proceed to him. Then, Patrick declared to their messengers, that three of the maidens<sup>132</sup> should go to Heaven, and in that place, called Coll-naningean,<sup>133</sup> or "The hazel tree of the virgins." This was near to and on the

tite Life. Her festival is said to have fallen, on the 8th of January.

<sup>116</sup> Her name is thus given, in the Latin Tripartite Life.

<sup>117</sup> This is the account, contained in the Irish Tripartite Life.

<sup>118</sup> Such is the Irish Tripartite statement; but, in the Latin Tripartite, it is said, Benignus carried water, blessed by St. Patrick, and that he sprinkled it over her.

<sup>119</sup> The Latin Tripartite here states, this narrative was taken from that of an old author.

<sup>120</sup> See their notice of St. Benen, at the 9th of November.

<sup>121</sup> Signifying, according to Joyce, in his "Origin and History of Irish Names of Places," "the fortress of the two birds." See part ii., chap. ix., p. 247.

<sup>122</sup> About Munessa we have already treated. However, Crumtheris may here be meant. Jocelyn calls her simply the King of Britain's daughter, and he remarks, that nine holy maidens came with her.

<sup>123</sup> These are said by their historian, Paulus Diaconus, to have been so called, from the length of their beards.

<sup>124</sup> Such as Kranztius.

<sup>125</sup> Paul Warnefrid, surnamed the Deacon, "De Gestibus Longobardorum," lib. i., and Grotius, in his Prolegomina to "Historia Gothorum," p. 28, assigns them such

origin. Cluverius, in his "Germania Antiqua," lib. iii., cap. xxvi., pp. 102 *et seq.*, denies it. About the time of Augustus and Trajan, they are discovered, for the first time, between the Elbe and the Oder. See Gibbon's "History of the Decline and Fall of the Roman Empire," vol. vii., chap. xlii., pp. 270, 277.

<sup>126</sup> The Lombards, who settled in Italy, are first mentioned by Prosper Aquitanus, Bishop of Regium, in the year 379.

<sup>127</sup> See on this subject, the Scholiæ of the old commentator, on St. Fiach's Hymn, as, also, Colgan's notes 14, 15, on the same. "Trias Thaumaturga," pp. 4, 8. Likewise, his note 9, to Probus, lib. i., cap. xii., pp. 48, 62.

<sup>128</sup> Colgan says, that the connection of the Longobard virgins, with the daughter of the British king, gives some countenance to this conjecture.

<sup>129</sup> It has been asserted, that the Lombards were in Leatha, or Italy, during the time of St. Patrick.

<sup>130</sup> According to Baronius, they did not settle there, until A.D. 568. See Baronius' "Annales Ecclesiastici," tomus vii., at A.D. 568, num. i., p. 486.

<sup>131</sup> According to the Fourth Life, chap. lxxxviii., p. 46.

<sup>132</sup> Colgan says, perhaps, these were the daughters of Enoch, venerated at the 9th of



east side of Armagh. The place, called Ferta Minor, has eluded enquiry. About five miles from the city, there is an ancient burial-ground,<sup>134</sup> called Clonfeacle, which adjoins Blackwater Town,<sup>135</sup> on the banks of that celebrated river so denominated, in the county of Armagh. That place is traditionally held, to have been an ancient foundation of St. Patrick. It is said to have borne the denomination of Fertamore,<sup>136</sup> but it hardly had been identical with Ferta Minor. The Irish Tripartite Life informs us, that the Apostle said: "Let the other maidens go to Druim-fenneda,<sup>137</sup> and let one of them proceed, so far as that hill in the east." This mandate was duly obeyed. One of these virgins, who is called Cruimthir, or Crumtheris,<sup>138</sup> went, afterwards, and she occupied Kenngobha,<sup>139</sup> or Cengoba,<sup>140</sup> which the Rev. Dr. Reeves explains to be "the hill of grief."<sup>141</sup> We are told, that it was a stone oratory,<sup>142</sup> and that some of its ruins remained.<sup>143</sup> St. Patrick saw, with his own eyes, three of this holy number of virgins ascend into Heaven.<sup>144</sup> It is stated, that Benen used to carry fragments of food to Crumtheris every night, by orders from St. Patrick.<sup>145</sup> There, too, the holy bishop planted an apple-tree in Achadh-na-elti,<sup>146</sup> and which he took from a fort, in the north of that place, where she dwelt. Hence, it was called Abhall-Phadruic, "the apple," or "the orchard of Patrick,"<sup>147</sup> in Cengoba.

Whether an identical transaction, or otherwise, Jocelyn relates a miracle, similar to that one already recorded, as having taken place at Cill-fiacla, or Kilfeacle, in the county of Tipperary. He tells us, how St. Patrick and his companions once went to a river, called Dabhall,<sup>148</sup> and that, towards the close of day, they set up a tent, on a beautiful meadow, near the brink. Thither, it is said he went, to wash his hands and face in the river; but, whether owing to declining years, or through some other cause, a tooth being loose fell into the water. His disciples long sought for it, yet in vain. However, on the night succeeding, a very bright light shone over the water, and attracted them thither, when they found such brightness proceeded from his tooth, which was thus miraculously recovered from the river. Giving praise to God, it

September. He adds: "Cum nomen illud earum patris sit Hibernis familiare."—*Ibid.*, n. 69, p. 50.

<sup>133</sup> From the context, in the Tripartite Lives, this place does not seem to have been distinct from Ferta Minor.

<sup>134</sup> It was within the territory of Donnagh-Munter-Cullen.

<sup>135</sup> It lies within the parish of Clonfeacle, in the barony of Armagh. The townland, likewise, is called Lisbofin. Both are shown, on the "Ordnance Survey Townland Maps for the County of Armagh," Sheet 8.

<sup>136</sup> It formed a portion of the primatial lands of Armagh.

<sup>137</sup> The English of this is, "the ridge of the declivity." The name seems now to be obsolete, but it would be thoroughly realized, in the situation of Clonfeacle.

<sup>138</sup> Her name does not appear discoverable, in any of our Calendars.

<sup>139</sup> So is it written, in the Latin Tripartite Life.

<sup>140</sup> Thus it is written, in the Irish Tripartite Life. There she built a religious establishment. In Colgan, it is called a mount, and in the eastern vicinity of Armagh.

<sup>141</sup> The country tradition connects the

memory of the nine pilgrim virgins with Armagh-Breague, in Upper Fews. The latter place, however, is eight or nine miles south from Armagh. Nor can it be the great fort of Kinnigo, which lies four miles north, adds the writer of a note, in Miss Cusack's "Life of St. Patrick," &c.

<sup>142</sup> See Dr. Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., sub-sect. 2, p. 350.

<sup>143</sup> However, Dr. Reeves was unable to discover the accuracy of this statement.

<sup>144</sup> According to Jocelyn.

<sup>145</sup> According to the legend, it was the milk of the tame doe, already mentioned, and for which a house had been built by St. Patrick, that used to be given to Cruimther's lap-dog.

<sup>146</sup> This place has not been identified.

<sup>147</sup> This place has not been discovered; but, from the narrative, we may learn how early the cultivation of apple-trees had been in Ireland. Even to the present time, Armagh County is celebrated for its orchards and fruit.

<sup>148</sup> This evidently incorrect spelling is, no doubt, intended for the River Blackwater.

<sup>149</sup> In June, 1879, the writer took a sketch

was brought to St. Patrick, who built there a church,<sup>149</sup> in which the tooth was afterwards preserved, as an altar relic.<sup>150</sup> Hence, the finely-situated spot—about five miles from the Metropolitan city of Armagh—got the name Clucyn-fiacal,<sup>151</sup> or “the meadow of the tooth,” and it was a place afterwards renowned for miracles.



Clonfeacle Cemetery, County of Armagh.

One night, after prayer and vigil, when Patrick was resting his wearied limbs, and sleeping at the fountain, called Tiprad-Cernai,<sup>152</sup> or Tibrad-Cherna,<sup>153</sup> in a field of Tir-Tipraid,<sup>154</sup> the Angel of God came and awoke him, a little before daylight. Patrick said to this heavenly messenger: “Is there anything wherein I have offended God, or does his anger rest upon me?” “No,” said the Angel, “and, moreover, you are informed from him, that if it be your desire, that there shall be no other share for anyone else in Erin. And, the extent of the *termon*, belonging to your See, shall reach from Droma-Bregh,<sup>155</sup> to

of the old graveyard, which now occupies its site, and which is overcrowded with graves. Beside it is the modern Catholic Church of Clonfeacle. The sketch in question was transferred to the wood, by William F. Wakeman, and being engraved by Mrs. Millard, it furnishes the illustration, given in the text.

<sup>150</sup> The shrine of St. Patrick’s tooth is a beautiful object of ancient art, and it was exhibited in the Royal Irish Academy, by the late Dr. Stokes, who described it to the members. It is now preserved in the Museum, attached to that Institution. It probably belonged to this place.

<sup>151</sup> So is the name written by Jocelyn, who incorrectly translates it, “Ecclesia dentis.”

<sup>152</sup> So the place is called, in the Irish Tripartite Life.

<sup>153</sup> It is thus written, in the Latin Tripartite Life.

<sup>154</sup> These places do not appear to have been identified.

<sup>155</sup> This was a part of Breagh territory, apparently the hilly part of Bregia, in the northern part of Meath County, and adjoining Cavan. See “Annals of the Four Masters,” Dr. O’Donovan’s edition, vol. i., at A.D. 513, p. 168, n. (o.) Also, “Leabhar na g-Ceart, or Book of Rights,” n. (x), pp. 11, 12. Sliabh-Breagh, now Slieve Brey, in the south of Louth County, was mentioned by the Synod of Rath-Braesail, as having been the southern boundary for the diocese of Armagh; Cuaille Ciannacta, which is

Sliabh-Mis,<sup>156</sup> and to Bri-Airghi.”<sup>157</sup> Whereupon, Patrick replied: “My *debroth*, truly sons of life shall come after me, and I wish they may have honour from God, and ecclesiastical rights in the country, after I shall have departed.” This self-abnegation and charity pleased the Almighty, and his Angel said, “That is manifest, and God shall give all Erin to you, while every noble, that shall be in it, must belong to you.” Full of gratitude for this promise, “Deo gratias,” said Patrick, according to his accustomed pious exclamation. A very legendary and unauthentic story is related,<sup>158</sup> in which the names of Colman, son to Aidus, and grandson to Ailill, of the Ui-Bre-sail family,<sup>159</sup> and, also, of a sister,<sup>160</sup> or female relation,<sup>161</sup> to St. Patrick, are associated. But, in the narrative of a scandal,<sup>162</sup> which is said to have originated from their familiar intimacy, there are contradictions, obscurities, or irreconcilable accounts, too evident for any serious refutation. It is stated, that the holy bishop was highly incensed, on account of their transgression, and especially was he indignant, because his own relative had fallen into disgrace. The legend relates, that Patrick came into the church, from the eastern side, and that Lupait, or Lupita,<sup>163</sup> went to meet him, until she prostrated herself before the chariot, at that place, where a cross afterwards stood, in Both-Archall.<sup>164</sup> “The chariot over her,” cried Patrick, and it passed over her thrice, for she used still to come in front of it.<sup>165</sup> However, Lupait implored of Patrick, that he would not take away Heaven from Colman, with his progeny. The saint did not take it away, but he declared, they should be sickly. From the children of Colman, moreover, proceeded the Ui-Faelain,<sup>166</sup> and the Ui-Dubhdara,<sup>167</sup> as our genealogists relate.

now the mountain top of Coolkenagh, in the parish of Errigal-Keerogue, in the county of Tyrone, having been then, as it is now, the northern boundary.

<sup>156</sup> This was the well-known mountain of Slemish, in the county of Antrim.

<sup>157</sup> Bri-n-aivige, which is called by Colgan, Brigraidhe, lay to the west. Bri, which signifies “a hill,” or “a rising ground,” is pronounced Bree. This is the name of a townland, in the parish of Muckno, in the county of Monaghan, and being on the west of the county and diocese of Armagh. “Presuming the identifications to be correct,” adds the writer of a note in Miss Cusack’s “Life of St. Patrick,” “it would appear that at this period the church of Armagh had a territorial jurisdiction over what now constitutes the diocese of Armagh, part of Meath and Connor, and the entire of Down and Dromore. This is an additional evidence of diocesan episcopacy to that afforded by the Synod of Uisnech, held in 1107, at which the “*Chronicum Sclorum*” records the division of the old diocese of Meath between the Bishops of Cluain-mac-Nois and Clonard. According to the theory of King, Reeves, and Todd, diocesan episcopacy, in its present acceptation, was not introduced into Ireland until 1118.”

<sup>158</sup> Reasoning from dates, names and circumstances set down, Colgan very justly arrives at this conclusion.

<sup>159</sup> Their territory, afterwards called Clan-brassil, lay to the south of Lough Neagh, in the counties of Armagh and Down, being in the latter called Clanbrassil Mac Coolechan.

The former obtained its name, from Bressal, great-grandson to Colla da Crioch, the latter from Breasal, son of Aedh Roin.

<sup>160</sup> In the Irish Tripartite Life, she is called Lupait. In his notes, Colgan maintains, that the word in Irish, *suir*, means either a “sister,” or a “relative.” In another part of the Tripartite, Lupait is stated to have been placed over the nunnery of Druimcheo, near Ardagh, in the county of Longford, of which her nephew, St. Mel, was bishop. From a note of Colgan, it appears, she was buried in the Ferta, beside Armagh.

<sup>161</sup> In the Latin Tripartite Life, no particular name is given, nor more than as we have recorded it, in the text.

<sup>162</sup> The Irish Tripartite Life states, that Colman fixed his attention on Lupait, at Imduail, and that Aedan, the saint of Inis-Lothair, was the son of Lupait and of Colman. His feast is said to have been held, on the 27th of September.

<sup>163</sup> Her feast has been assigned, to the 27th of September.

<sup>164</sup> This place has not been identified.

<sup>165</sup> Where she went to heaven was at the Ferta, as we are told, and she was buried by Patrick. It is said, also, that her *ecnaire*, or *requiem*, was sung.

<sup>166</sup> This was the name of a tribe and of a territory, containing about one-half the northern part of the present county of Kildare. See John O’Donovan’s “*Leabhar na g-Ceart*, or Book of Rights,” n. (a), pp. 205 to 207.

<sup>167</sup> These were ancient chiefs of Ferma-



Soon after the foundation of his religious establishment at Armagh, several of the monks were engaged in agricultural operations required by the rule, which St. Patrick imposed. Those labourers were cutting corn, in harvest time, at Trian-Conchobhair, or "Conor's district," then near the present city. They were obliged, not only to abstain from food, but even from using water for drink. They were seized with great thirst, as the day seems to have been extremely warm. We are told, in the Irish Tripartite Life, that a vessel of whey was taken to them from Patrick, although he had persuaded them, like the devout Christians in the primitive Church,<sup>168</sup> to observe abstinence even from drinking water, and which was to last from tierce until vesper time. One of those disciples, named Colman,<sup>169</sup> with a heroic spirit of self-sacrifice, fell a victim to this rigorous fast, and rather than break through the established discipline, he died, owing to the burning thirst experienced. When St. Patrick heard of this, he is said to have exclaimed: "My *debroth*, there will be abundance of food and ale and prosperity in this city after us." As a distinction, and for his devotion to rule, Colman was the first man buried by St. Patrick, at Armagh, and in a newly-laid-out cemetery.<sup>170</sup> At the cross, by the door of St. Patrick's house, his remains were deposited; and, in after time, he was venerated, as Colman Itadach, or "Colman the Thirsty." When the Irish Apostle was at a place, called Druim-Chaile,<sup>171</sup> or Druim-chaula,<sup>172</sup> as we are told, angels went, and took from off the road a stone, which lay before the chariot. Its name was afterwards Leac-na-Naingel, or "the stone of the Angel." Raising both his hands, St. Patrick blessed Ard-macha, from that spot. While he was near the church of Armagh,<sup>173</sup> he had also a miraculous vision, and being absorbed in heavenly contemplation, our Divine Lord appeared to him, and manifested the manner and form, in which the good and bad should approach him, on the Day of General Judgment.<sup>174</sup>

## CHAPTER XXIII.

ENQUIRY REGARDING ST. PATRICK'S JOURNEY TO ROME, AFTER THE FOUNDATION OF ARMAGH—COROTICUS—MIRACULOUS OCCURRENCES—REPUTED RESIGNATION OF THE SEE, AT ARMAGH, TO ST. BENIGNUS.

It has been generally thought, that St. Patrick fixed his residence, chiefly at Armagh, after he had built the first church there, and had constituted that

nagh, and sometime of Farney. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., at A.D. 1076, pp. 908, 909, at A.D. 1097, pp. 956, 957, and at A.D. 1118, pp. 1006, 1007.

<sup>168</sup> Thus we read in the Life of the Abbot, Silvanus, of Mount Sinai, how he and his disciple Zachary, travelling one day, the latter wished to drink some water, which he found on the way. The abbot stopped him by saying, "My child, this is a fast day." See Tillemont's "Memoirs pour servir a l'Histoire Ecclesiastique," tome x., p. 451.

<sup>169</sup> By some of our Calendarists and ecclesiastical writers, his feast has been assigned to the 5th of March.

<sup>170</sup> Ussher assigns the death of this Colman, to A.D. 445; the "Annals of the Four

Masters," however, place the foundation of Armagh Cathedral, at A.D. 457.

<sup>171</sup> It is thus noticed, in the Irish Tripartite Life.

<sup>172</sup> It is so written, in the Latin Tripartite Life. No identification has been given.

<sup>173</sup> The Latin Tripartite Life states, it was in a place, where a cross was set up, and towards the north. It may have been on that hill, where the Catholic Cathedral is now built.

<sup>174</sup> See Colgan's "Trias Thaumaturga." Tertia Vita S. Patricii," cap. lxxviii., p. 27, cap. lxxx., lxxxi., lxxxii., lxxxiii., p. 28, and nn. 74, 75, 76, 77, p. 34, and n. 88, p. 35. Quarta Vita S. Patricii, cap. lxxxii., lxxxiii., lxxxiv., lxxxv., lxxxvi., lxxxvii., lxxxviii., pp. 45, 46, and nn. 60 to

city his Primatial See.<sup>1</sup> When he had brought the whole Island to the Faith<sup>2</sup> in this place did the saint erect his Archiepiscopal seat, intending to make it the principal and the metropolitan church of all Ireland. That this his intention might be understood, for all succeeding ages, he purposed to make a journey to Rome,<sup>3</sup> there to have it confirmed and ratified by Apostolic authority.<sup>4</sup> He also desired, to procure some relics of the Apostles and other saints,<sup>5</sup> according to the Tripartite Lives, which relate, that he was transported to Rome, and, in a miraculous manner,<sup>6</sup> towards the end of his life, and when he was already advanced in years. An Angel, appearing to the saint, expressed approval of this project.<sup>7</sup> Again, the holy man wanting means to be provided for his journey, by Heaven's decree miraculously were coaches<sup>8</sup> sent, to carry him and his retinue, so far as the water side. It is recorded, that he went in one day to Comur-tri-nuisce, said to have been that place in Leinster, where the three rivers, Suir, Nore and Barrow meet, in the present county of Waterford.<sup>9</sup> Before St. Patrick set out for Rome, in search of those relics, it is related, that he entrusted Sechnall, or Secundinus,<sup>10</sup> with a care and charge over the archbishopric of Armagh, and the primacy of Ire-

71, p. 50. Quinta Vita S. Patricii, lib. ii., cap. iii., iv., v., vi., vii., viii., p. 52, and nn. 2, 3, 4, 5, p. 63, cap. xxiv., xxv., xxvi., p. 59, and n. 28, p. 63. Sexta Vita S. Patricii, cap. lxxxvii., p. 85, cap. xcii., p. 86, cap. xcvi., pp. 87, 88, cap. cxliii., p. 96, cap. cxli., p. 98, cap. cxix., cxli., cxlii., cxliii., cxliv., cxlv., pp. 100, 101, and nn. 95, 103, 107, 151, 157, 158, 160, pp. 112, 113, 115, 116. Septima Vita S. Patricii, lib. iii., cap. lxviii., lxix., lxx., lxxi., lxxii., lxxiii., lxxiv., lxxv., lxxvi., lxxvii., lxxviii., lxxix., lxxx., pp. 162 to 164, and nn. 99, 100, 101, 102, 103, 104, 105, 106, p. 187. See also Miss Cusack's "Life of St. Patrick," &c., pp. 483 to 491, and the accompanying notes.

CHAPTER XXIII.—<sup>1</sup> If we are to believe Jocelyn, St. Patrick brought to dwell therein twelve citizens, whom he had from all parts diligently and discreetly chosen; and these he instructed in the Catholic institutes of the Christian faith. He beautified the city with churches, built after a becoming and an ecclesiastical fashion; for the observance of divine worship, for the government of souls, and for the instruction of the Catholic flock. He appointed therein clerical persons; and he instituted certain monasteries, filled with monks, and others, filled with nuns, and placed them under the discipline of all possible perfection.

<sup>2</sup> From these words, it is plain, that Jocelyn supposed, St. Patrick had preached through all Ireland, before he founded Armagh.

<sup>3</sup> There is not a word about this journey, in the other Lives of St. Patrick, excepting the Tripartite Acts.

<sup>4</sup> The Tripartite Lives of St. Patrick do not mention the Apostle, as applying for a confirmation of his metropolis, or his obtaining the pallium. Nor, in the other Lives is the least allusion to any application made by him, for the confirmation of Armagh.

<sup>5</sup> The matter is thus related, in the Irish Tripartite Life of our saint. "The Angel went to Patrick in Ard-Macha. 'This day,' said he, 'the relics of the Apostles are distributed in Rome, throughout the four parts of the globe; and, it should be becoming that you would go there.'"

<sup>6</sup> The Irish Tripartite Life states: And the angel bore Patrick in the air. At the southern cross, in Aenach-Macha, it was that four chariots were brought to him. The Latin Tripartite states, that this happened near the church.

<sup>7</sup> This story was patched up, Dr. Lanigan has asserted, to give a degree of lustre and dignity to the relics, which in later times used to be shown publicly at Armagh. Having got hold of it, Jocelyn took care to add a good deal of his own invention. But, owing to his ignorance of ancient ecclesiastical discipline, his additions are very clumsily introduced.

<sup>8</sup> Four was the number, according to Jocelyn and the Tripartite Lives.

<sup>9</sup> According to the Latin Tripartite Life, from this place, he set out for the Eternal City, and he reached it, in a similar miraculous manner.

<sup>10</sup> This is the holy bishop, to whom we have already alluded, as having died at Dunshaughlin, November 27th, A.D. 447, and as having been buried there, after he had composed a celebrated Panegyric, in metre, and referring to the virtues and merits of St. Patrick. A legendary story is told, in the Tripartite Lives, regarding some transactions occurring to him at Armagh, during the absence of St. Patrick. This devout Hymn, by Seachnall, is preserved in Manuscripts of the eighth century. About the year 1760, Michael, son of Peter O'Longan, transcribed a 4to paper Manuscript, of 226 written pages, and it includes, Hymnus Sancti Secundini seu Seachlan, in Laudem Sancti Patricii, at p. 79, vol. xviii.

land.<sup>11</sup> This statement supposes the foundation of the church and See there, to have been already fully established, and that the Apostle's supremacy over the Irish Church had been recognised.<sup>12</sup> Therefore, as generally supposed, St. Patrick, blessing and taking his leave of those whom he left at Armagh, went with some of his company to Rome. According to one account, after eight years' labour,<sup>13</sup> he resolved on taking this journey. The Bollandists have assigned his departure, for that city, to A.D. 455, or 456.<sup>14</sup> The local historian of Armagh states, that his visit to Rome, and his honourable reception there, by Pope Hilarius,<sup>15</sup> should be referred to the year 461.<sup>16</sup> The learned Archbishop Ussher<sup>17</sup> affixes that Roman voyage of our Apostle to A.D. 462.<sup>18</sup> It surpasseth our abilities, writes Jocelyn, to set down the innumerable signs, which St. Patrick wrought, during his journey going and coming from Rome; for, in all places, did he manifest signs of his sanctity. Whosoever he remained during the night, or abode on the way, he left behind the proofs of his sanctity, in the healing of some diseased person, inasmuch, that churches and oratories were built in those places, and called after his name. Those were redolent of his holiness, and imparted the benefit of his miracles, to many who sought the same. And, after his return, he remained for a time in Britain, and founded there many monasteries, and he rebuilt many others, which had been destroyed by the heathens. He filled them with convents of holy monks, who assented to that form of rule which he had appointed. However, in many country places and towns, the inhabitants rudely drove away our saint while journeying, lest he should abide during the night among them. These and their posterity could never prosper, or become rich, therein; but, strangers and aliens possessed the wealth and the dominion, in such localities. According to various writers, when St. Patrick went to Rome, he acquainted the Pope, about the affairs of Ireland, as also the cause for his journey having been undertaken. His Holiness, embracing the saint as the Apostle of Ireland, honoured him with a pall<sup>19</sup>

of the Betham Manuscripts, in the Royal Irish Academy. It seems to have been copied from Colgan.

<sup>11</sup> This is a mistake, and for a double reason, observes Dr. Lanigan; first, because there was no such absence of St. Patrick, in Rome; and, secondly, because Secundinus had been dead since A.D. 448. Therefore, the latter had departed some years—ten according to the Tripartite itself—before that See had been founded. Upon this mistake, was built the introduction of Secundinus to the catalogue of the prelates of Armagh. Again, there is a false calculation of the Bollandists, who assign the death of Secundinus to A.D. 459. He had acted as a vicar and suffragan of St. Patrick elsewhere, and during a real absence of the latter from certain parts of Ireland.

<sup>12</sup> In St. Patrick's Epistle against Coroticus, he says, "Hibernione constitutum episcopum me esse fateor."

<sup>13</sup> During A.D. 439, according to Father Peter Ribadeneira's "Lives of Saints," &c., translated by W. P., Esq., part i., p. 159.

<sup>14</sup> This was consistently, with their placing the foundation of Armagh in 454, which should bring it within the pontificate of Leo the Great. Rev. Dr. Lanigan thinks,

it is scarcely credible, that the appearance at Rome of such a great saint as Patrick, announcing the conversion of a whole nation, could have been overlooked during the enlightened times of that Pope. His transactions and those of various distinguished persons, with whom he had intercourse, have been very generally and minutely recorded.

<sup>15</sup> He governed the church, from A.D. 461 to 468.

<sup>16</sup> See James Stuart's "Historical Memoirs of the City of Armagh," chap. i., p. 84.

<sup>17</sup> A story, told by Jocelyn, who has done so much injury to our Church history, led Ussher astray on this point. Jocelyn says, that St. David was in his mother's womb, when St. Patrick had been in Great Britain, on his return from Rome. Now, Ussher imagined, that St. David was born in 462, and therefore to it he assigned St. Patrick's Roman tour. See his "Primordia," cap. xvii., p. 870.

<sup>18</sup> But, in this date, he widely departs from his former computations; for, having assigned the foundation of Armagh to A.D. 445, he should, consonantly with Jocelyn, his chief authority, have placed St. Patrick's journey to Rome, very soon after that epoch.



and constituted him as his own Legate<sup>20</sup> over all Ireland.<sup>21</sup> The Pope confirmed with his Apostolical authority, all that the saint had ordered, disposed, or done in Ireland. His Holiness, likewise, gave him rich presents and precious gifts.<sup>22</sup> Among other benefactions given, were relics of the Apostles, St. Peter and St. Paul, with some of St. Stephen, the Protomartyr, and that which excelled all, his Holiness bestowed upon him, namely, a certain linen, dyed with our Saviour's blood.<sup>23</sup> The Blessed Bishop, after his return to Ireland,<sup>24</sup> placed all these rich relics in a shrine, behind the high Altar, in the Metropolitan church of Ardmagh. These relics of Letha are said to have been miraculously abstracted from St. Patrick,<sup>25</sup> who then sent messengers, to the Abbot of Rome.<sup>26</sup> The relics were afterwards restored.<sup>27</sup> Notwithstanding the foregoing very circumstantial narrative, St. Patrick's Confession—generally allowed to have been composed towards the close of his life, in the opinion of Dr. Lanigan—seems to disprove the idea,<sup>28</sup> that he left Ireland, after the foundation of Armagh. In the scene of his labours, and among the Irish people, the Lord had commanded him to remain, for the remainder of his

Accordingly, the visit of our saint, to the Eternal City, should not have been later than 446, or 447.

<sup>19</sup> As to what Jocelyn says, regarding the Pallium, it is quite sufficient to observe, that no such ornament, as granted to archbishops or bishops, was used in the Western Church, until the sixth century.

<sup>20</sup> Respecting the legatine authority, such as understood by Jocelyn, Dr. Lanigan argues, that St. Patrick had no occasion for its being conferred on him.

<sup>21</sup> The Latin Tripartite Life calls him Legate of the West.

<sup>22</sup> The Irish Tripartite Life very foolishly relates, that sleep came over the inhabitants of Rome, so that Patrick brought away a sufficiency of the relics. The Latin Tripartite Life states, "*Nec diu Romæ substitit dum pio astu, furtive sacrarum locorum custodibus nescientibus et dormientibus, sed summo, ut creditur, connivente Pontifice, accepit ingentem sanctarum reliquiarum multitudinem: quas secum in Hiberniam asportavit, et in Ecclesia Ardmachana pretiosis thecis, gemmis et auro cælatis, inclusas constituit.*"

<sup>23</sup> The Tripartite Lives mention the relics of three hundred and sixty-five various saints, with the relics of the Apostles Peter and Paul, and of the Martyrs Laurence, and Stephen, with similar precious remains; as also a cloth on which was the blood of Christ, and, besides, he procured the hair of the Blessed Virgin Mary. Patrick, instructed by the Angel, with the holy Synod of Ireland approving, left this precious collection in Armagh, according to the will of God. Lately has appeared, in Calcutta, a work, edited by Whitley Stokes, and privately printed, "Three Middle-Irish Homilies on the Lives of Saints Patrick, Brigid and Columba," 1877, 8vo. These are given from the "Leabhar Breac," the Irish on one side, and an English translation on the other. The Homily on St.

Patrick makes him of the Briton race of Dumbarton, born at Nemthur, and it states, that he went to Rome for the third time. See pp. 4, 5, 36, 37. It inverts very much, the received accounts of the Apostle's Acts. It tells us, that Brigit was with Patrick, at Essruaid, or Assaroe.

<sup>24</sup> This happened A.D. 463, according to Stuart's "Historical Memoirs of the City of Armagh," chap. i., p. 84.

<sup>25</sup> The Latin Tripartite Life states, that through the carelessness of the keepers, these miraculously disappeared, and could not be found, in the shrine. St. Patrick had an admonition, that they were taken back to Rome.

<sup>26</sup> The messengers, on stating the circumstances—for the relics had gone to Rome—brought an Epistle from him, as we are told, directing that the clerics and people of Armagh should watch the relics with lamps and torches by night for ever—for the relics were returned by the Sovereign Pontiff. With Mass and Psalmody by day, and with prayers by night, those relics were to be honoured, and it was prescribed, that the clerics should elevate them every year—for multitudes desired to see and venerate them. These instructions were faithfully carried out, by the Irish Apostle. It was the custom in the church at Armagh every year, to expose those relics at Easter, and at Whitsuntide, to be seen, and to be honoured, by all the people.

<sup>27</sup> See *Tertia Vita S. Patricii*, cap. lxxxiv., p. 28. Also, *Sexta Vita S. Patricii*, cap. clxvi., clxvii., pp. 101, 102, and *Septima Vita S. Patricii*, lib. iii., cap. lxxxi., lxxii., lxxxiv., p. 164, and nn. 107, 108, p. 187.

<sup>28</sup> Had it taken place, it must have been mentioned, in some of the Roman or other documents of the day. But most records of that date are unfortunately now lost or missing. The Rev. Dr. Todd adopts the same opinion as Dr. Lanigan, in his "St. Patrick, Apostle of Ireland," &c., chap. iii., pp. 481, 482.

life.<sup>29</sup> Moreover, having been already invested with full powers,<sup>30</sup> such as those Palladius had enjoyed, for propagating the Gospel, and for establishing those means, necessary to preserve the Christian Faith in Ireland, our Apostle was not under any necessity of applying to Rome, for a confirmation of those privileges annexed to his Metropolitan See.<sup>31</sup> Besides, it must be stated, that Ireland was then, from Rome, the remotest corner of Christian Europe. Intercourse between Ireland and Rome was particularly difficult and most perilous, at that time.<sup>32</sup> Some writers have not only impugned this visit of St. Patrick to Rome,<sup>33</sup> but they have even denied his communion with the Roman See.<sup>34</sup> These assumptions, however, have been most satisfactorily dealt with, by learned Catholic divines<sup>35</sup> and historians.<sup>36</sup> A few divergencies of discipline and rites form no sufficient grounds for supposing, that the Irish National Church differed, in doctrinal and moral teaching, from the Universal Catholic Church, elsewhere, from the times of St. Patrick, through all succeeding ages, and down to the present age.<sup>37</sup> Historical evidence is so very clear, and even from well-known Protestant sources,<sup>38</sup> that it must only require a little investigation of records, which are now readily accessible, to enlighten most students regarding modern contro-

<sup>29</sup> See "Confessio S. Patricii," p. 17.

<sup>30</sup> St. Patrick's right of selecting a metropolis flowed, it is supposed, from the extensive nature of his mission. For, he had been sent, not to a part, but to the whole island. Dr. Lanigan maintains, that there being no other bishop in the country, when St. Patrick arrived, there was, in point of fact, originally no bishop over all Ireland.

<sup>31</sup> The bishops, whom in process of time he appointed to various Sees, having derived their authority from him, became, *ipso facto*, his suffragans. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. i., and nn. 1, 2, 3, 4, pp. 318 to 322. But, there can be no doubt, such appointments had been sanctioned or approved of, either directly or indirectly, by the Sovereign Pontiff.

<sup>32</sup> "How natural, therefore, that Celestine, when sending Patrick to so distant a land, should give him plenary powers as to the appointment of bishops, the confirming of abbots, the making of disciplinary laws and decrees in national and provincial Synods, with authority to continue the same ecclesiastical system, until the Sovereign Pontiff should find it wise and practicable to alter that arrangement. What other settlement, in fact, could we conceive Celestine, in the circumstances, to have made with St. Patrick, when sending him to convert this island?"—Most Rev. Dr. Donnelly's "Lecture on the alleged Protestantism of the Irish Primitive Church, and the Anglo-Norman Theory." Delivered on Tuesday evening, April 15th, 1879, for the Catholic Young Men's Society, Monaghan. Reported in the *People's Advocate*, of April 19th, 1879.

<sup>33</sup> Thus, the Rev. Hubert M'Loughlin states: "From the time of his arrival as a missionary in Ireland, he never left the country of his adoption."—"Biographical

Sketches of Ancient Irish Saints," sect. i., p. 12.

<sup>34</sup> See, among others, Henry J. Monck Mason's "Testimony of St. Patrick against the false pretensions of Rome to Primitive Antiquity in Ireland." Dublin, 1846. "A Compendious Ecclesiastical History from the earliest period to the present Time." By the Rev. William Palmer, M.A., of Worcester College, Oxford. London: 1840. The Rev. Dr. Todd, more particularly, has endeavoured to sustain by theory and argument, that the Irish Apostle did not receive his mission and authority from Rome. See "St. Patrick, Apostle of Ireland," &c., chap. i., pp. 265 to 338.

<sup>35</sup> On this subject, the reader is especially referred to Rt. Rev. Bishop Moran's work, "Essays on the Origin, Doctrines, and Discipline of the Early Irish Church," part i., chap. i. to iv., and part ii., chap. i. to vii., pp. 1 to 79.

<sup>36</sup> See "Dissertations chiefly on Irish Church History." By the Rev. Dr. Matthew Kelly, Edited by Rev. Daniel MacCarthy, D.D., pp. 220 to 335. Rev. James Gaffney's "Ancient Irish Church: was it Catholic or Protestant?" *passim*.

<sup>37</sup> See Rev. A. O'Connor—a Protestant clergyman—thus writes, in reference to St. Patrick: "Fully instructed, formally authorized, and attended by numerous Irish Christians, he returned to Ireland, and planted the religion of the Cross from sea to sea."—"History of the Irish People," Book i.

<sup>38</sup> Thus, the learned Archbishop Ussher, quoting ancient authorities, makes St. Patrick derive his mission, from Pope Celestine I., at Rome. See "Britannicarum Ecclesiarum Antiquitates," at the close of cap. xvi., and at the beginning of cap. xvii. Also, Bishop Lloyd's "Historical Account of Church Government, as it was in Great Britain and Ireland, when they first received

versies on this question.<sup>39</sup> We shall proceed, therefore, with the biographical series of our saint's Acts.

A wicked king among the Britons, who is called Corthech,<sup>40</sup> Coritic, Caroticus,<sup>41</sup> Chairtic,<sup>42</sup> or Cereticus,<sup>43</sup> lived in the time of St. Patrick; and, while some accounts seem to make him a pagan,<sup>44</sup> yet from circumstances detailed, regarding him, we may probably infer, that he was a nominal Christian,<sup>45</sup> but a remorseless tyrant.<sup>46</sup> St. Patrick himself alludes to those raiders he led, as infamous and apostate Picts.<sup>47</sup> The Bollandists—although not drawing any certain conclusion—have a conjecture,<sup>48</sup> that his name signified, he had been king of Ceretica, the part of Wales,<sup>49</sup> now known as Cardiganshire. Some have thought he was a Cornish ruler. That he reigned in Cornwall would seem probable enough,<sup>50</sup> if the martyrdom of St. Fingar and of his companions<sup>51</sup> there could be traced to his wicked agency. We are told, that the impious chief mocked the teaching and salutary admonitions<sup>52</sup>

the Christian Religion." Also Harris' Ware, vol. i., "Archbishops of Armagh," pp. 10, 11.

<sup>39</sup> In quoting Mr. Phelan's book, the "Case of the Church of Ireland stated by Declan," the Rev. Robert King asserts, that regarding St. Patrick's Roman commission, the opinion of Archbishop Ussher, on this point, is not to be allowed. See "A Primer of the History of the Holy Catholic Church in Ireland," vol. i., book i., chap. iv., p. 30. Similar incorrect ideas pervade his "Memoir introductory to the early History of the Primacy of Armagh," Preface, and p. 68.

<sup>40</sup> According to the Tripartite Life.

<sup>41</sup> Under different forms, this was a very common name, among the ancient Britons. It was originally the same as that of the great Caractacus, or Caratacus, whose exploits are to be found recorded, in John Speed's "History of Great Britaine." The Fifth Booke, chap. vi., pp. 175, 176. A wicked British king, Careticus, is mentioned, as living in the sixth century. See Ranulphus in his "Polychronicon," in Gale's "Scriptores XV.," at p. 225. Cereticus, another British king, who lived about A.D. 620, is spoken of by Camden, in his "Britannia," col. 862. We find in Bede a Cerdic—likewise a British prince—who flourished towards the latter end of the seventh century. See "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. xxiii., p. 324.

<sup>42</sup> He is so designated, by Probus.

<sup>43</sup> So he is called, by Jocelyn, in the Sixth Life, cap. cl., p. 98.

<sup>44</sup> Thus do we read, in the Third Life: "Nunciata sunt S. Patricio mala opera ejusdam regis Britonum, Coritic crudelis, et immitis tyranni, ut converteret eum ad viam veritatis. Hic Coritic namque erat persecutor, et interfector Christianorum, misitque Patricius ad eum epistolam; sed rex ille deridebat doctrinam Patricii." See Tertia Vita S. Patricii, cap. lxxii., p. 27.

<sup>45</sup> See Tillemont's "Mémoires pour servir à l'Histoire Ecclesiastique des six premiers

siècles, avec une Chronologie et Notes," tome xvi., p. 462.

<sup>46</sup> In terms of loathing—yet not calling him an infidel—does Jocelyn mention this king. See Sixth Life, cap. cl., p. 98.

<sup>47</sup> See Rev. Dr. Todd's "St. Patrick, Apostle of Ireland," chap. ii., pp. 359, 360.

<sup>48</sup> See "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Episcopo, Apostolo et Primate Hiberniæ. Prelude to his Epistle to Coroticus, p. 538.

<sup>49</sup> Jocelyn states, that Cereticus was a native of that part of Brittany, called Wales. It seems probable, that the name Coroticus or Cereticus is the same, being no other than Caraduc. So it appears, as written in the Welsh, or, Caradeuc, as spelled by the Bretons. The name Corotic, Caretic, Ceretic, Cerdic, was one usual, among the Britons, not alone in Ceretica, but wherever there were people of that race.

<sup>50</sup> There is a statement in the Life of St. Crantock—venerated at the 16th of May—that the territory of Ceredig, a king of Cornwall, was in his old age devastated by hordes of Irish. What else could have been expected, but that fierce retribution would be sought by the people, whom he had so grievously wronged? And seeing that the great Irish Apostle had terrified the soldiers of Ceredig, by denouncing God's judgments upon them and upon their chief, stigmatizing them as "fellow-citizens of devils, and murderers of the brethren of the Lord," what more likely to have happened, according to the Rev. John Adams, than that Crantock, being fully aware of the enormity of the crimes committed by his father's troops, and of the terror which the saint's scathing denunciation had struck into their hearts, should have fled for mercy to St. Patrick, rather than lead those guilty soldiers against the avenging host? See "Journal of the Royal Institution of Cornwall," 1874. Num. xv. S. Crantock.

<sup>51</sup> Their feast has been assigned, to the 23rd of February.



of St. Patrick. However this may be, he was a noted marauder, and he is thought to have conducted an expedition against the Irish,<sup>53</sup> landing apparently on some part of the southern<sup>54</sup> or eastern coast. Here, his bands plundered the inhabitants, while they committed still greater excesses and even murders. He brought away numbers of captives, whom he sold to the Picts and Scots;<sup>55</sup> and, among the rest were many of St. Patrick's neophytes. From an epistle<sup>56</sup> written to him, by the holy Apostle, we learn, that several of these were foully murdered soon after their baptism,<sup>57</sup> and on the very day following their confirmation, while the chrism was yet shining on their foreheads.<sup>58</sup> A few words of it give an exact description of that ancient ritualistic practice or discipline, according to which, the sacrament of confirmation or chrism used to be administered immediately after baptism, by the bishop, in case he were the baptizer, or that he happened to be present on the occasion.<sup>59</sup> We learn, also, that the white garment of newly baptized persons was then in use.<sup>60</sup> Such practices continued, for some hundreds of years, even with regard to infants. Alcuin writes, in illustration of the custom, when treating about infant baptism.<sup>61</sup> St. Patrick gives the epithet of apostates to those Picts,<sup>62</sup> who had purchased the captives; and, it seems probable enough, that those lawless bands, with some roving Scots, had then penetrated into the southern parts of Britain, for the purpose of gaining booty, towards the middle of the fifth century.<sup>63</sup> Probably, Coroticus and his followers carried on a trade in making slaves, and in bringing them as captives to Great Britain. The Saxons engaged those troublesome invaders

<sup>52</sup> See Probus, or *Quinta Vita S. Patricii*, lib. ii., cap. xxvii., p. 59.

<sup>53</sup> We find it written: "a latrunculis jubente Corotico," &c. It has been supposed, Corotic in person formed one of the armed party, that landed in Ireland. See Tillemont, as already cited. It is, however, difficult to determine, from the Epistle, whether he was so, or had only ordered his soldiers on that wicked expedition. Whether this were the case or not, for the results he was no doubt responsible. The text is so obscure, and many parts of it are so corrupt, that minor questions of this kind cannot be easily decided. At any rate, whatever occurred was perpetrated, in consequence of his directions.

<sup>54</sup> The Rev. Dr. Lanigan is of opinion, he landed in Munster, which St. Patrick left, A.D. 452.

<sup>55</sup> By Scots are here meant those of that nation, who still remained pagans, and of whom, generally speaking, a smaller number in proportion had been converted, than of the other inhabitants.

<sup>56</sup> This is the best—and indeed the only good—authority, with regard to what concerns Coroticus.

<sup>57</sup> In the Epistle against Coroticus, St. Patrick alludes to rules and ceremonies relative to the administration of baptism. He speaks of the white garment, of chrism, &c. The 19th canon of what is called St. Patrick's Synod runs thus: "Octavo die Catechumeni sunt; postea solemnitate Domini baptizantur, id est, Pascha, Pentecoste, et Epiphania." From the mention

of Epiphania, it seems, that this canon must be very ancient; and, Dr. Lanigan finds no reason for denying, that St. Patrick himself was the author of it.

<sup>58</sup> We find nothing, that may lead us to ascertain, on which of the solemn times for administering baptism, it happened; or, whether it occurred at Easter, Whitsuntide, or the Epiphany. On this last festival, also, baptism used to be administered solemnly in Ireland.

<sup>59</sup> "De sanguine innocentium. Christianorum, quos ego numeros Deo genui, atque in Christo confirmari, postera die qua chrisma neophyti in veste candida flagrabat in fronte ipsorum."

<sup>60</sup> A similar passage occurs, where we read: "Baptizavit Maximinus episcopus Basilium et Eubulum, et vestivit albis, atque ungens eos sancto chrismate," &c.—*Amphilochius, Vita S. Basilii*, cap. v.

<sup>61</sup> In his Treatise, "De Officiis," cap. de Sabbato Paschae," we read: "Postea vestiatur infans." \* \* \* "Si vero episcopus adest, statim confirmari eum oportet chrismate."

<sup>62</sup> Many of the Southern Picts had embraced the Christian faith, on the preaching of Ninian. It seems, afterwards, that some of them had apostatized. The Northern Picts could not have been called apostates in St. Patrick's time. These people were first converted by Columkille, in the sixth century. To the epithet, apostates, the saint adds, that the Picts were most unworthy and abandoned.

<sup>63</sup> To oppose such rovers, Vortigern,

near Stamford, defeated,<sup>64</sup> and obliged them to fly from Southern Britain.<sup>65</sup> Nor do we find the Scots and Picts again united against the Britons, whereas not long after, the Picts became allied to the Saxons. Such historic coincidences are supposed to establish the genuineness, accuracy, and antiquity of St. Patrick's Epistle; for, none other than a contemporary could have written with such exactness, and so very conformable to the state of that country and of those times. St. Patrick sent a comminatory epistle, by a holy priest, who had been a disciple from his younger days.<sup>66</sup> It required the marauders to restore the baptized captives, with a part of their booty. It must not be understood, from a word, used by him in this letter, that *infantia*<sup>67</sup> really meant, what we usually call *infancy*,<sup>68</sup> as it has been supposed to be, by the learned author Tillemont.<sup>69</sup> Some clerics or younger ecclesiastics also accompanied the priest, and these must have been natives of Ireland. It has been conjectured, St. Benignus might have been that holy priest,<sup>70</sup> entrusted with St. Patrick's message.<sup>71</sup> The original letter of St. Patrick seems to have been lost, in the wreck of time; but, we may infer, that the priest and his attendant ecclesiastics were received contumeliously, for their object could not be attained. This urged the Apostle to address a minatory letter, against Coroticus and his wicked companions. He pronounced solemnly a sentence of excommunication against them, thus hoping to reclaim these wicked persons from their evil courses. This denunciation seems to include Coroticus, together with his associates. On that account, St. Patrick gave directions, that the Epistle should be read in the presence, not only of his subjects, but also of Coroticus himself. Had he not been a Christian, he could not have been excommunicated. The saint expresses his wish, that those robbers and murderers, of whom Coroticus was the chief, may return to God.<sup>72</sup> This plainly alludes to some profession of Christianity. We are told, by Jocelyn, that instead of repenting, Coroticus derided the saint, and became more obstinate in perpetrating mischief and iniquity. When the saint understood this, he prayed to God, and Jocelyn likewise relates, that Cereticus was chastised by God, in a very remarkable manner.<sup>73</sup> It may be true, that soon afterwards he disappeared from this

King of Britain, invited over to his aid the Anglo-Saxons, about A.D. 450. See Ussher's "Index Chronologicus," at A.D. CCCCL.

<sup>64</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. xv., pp. 57 to 59.

<sup>65</sup> See Warrington's "History of Wales," vol. i., book ii., pp. 67, 68.

<sup>66</sup> "Et misi epistolam cum sancto presbytero, quem ego ex infantia docui, cum clericis," &c. This holy priest, thus mentioned by our saint, might have been fourteen or fifteen years old, when the saint began to instruct him. Yet he might have been called an *infans*.

<sup>67</sup> Tillemont seems to think, in reference to this expression, that the raid of Coroticus occurred about thirty years, after the landing of the Irish Apostle, for the work of his mission.

<sup>68</sup> We find *infantes paraphristonæ*, "choir boys," or *infantes monasterii*, "novices," in monastic establishments. According to statutes of the Benedictine Order, we read, that *infantes* were bound to hear the rule expounded every day. This circumstance

shows, that these were supposed to have arrived, at a certain age of discretion. See Ducange's "Glossarium Mediæ et Infimæ Latinitatis," at the word *INFANTES*.

<sup>69</sup> He found much perplexity, in some chronological points, relative to St. Patrick, and at that age, at which boys used to be dedicated to the ecclesiastical grade. See "Memoirs pour servir à l'Histoire Ecclesiastique," tome xvi., pp. 462 and 784.

<sup>70</sup> Supposing him to have joined the Irish Apostle, as a mere youth, in 433, he could have been entitled to the name of a holy priest, about A.D. 450.

<sup>71</sup> It is not improbable, Dr. Lanigan thinks, that Benignus was the person. Were it necessary, we may recur to another explanation, by supposing, that the said priest had been one of those persons, who had accompanied our Apostle to Ireland, and that he had been under his care when on the continent.

<sup>72</sup> "Quod si Deus inspirat illos, et quandoque Deo respiciant, et vel sero penitent," &c.

<sup>73</sup> See *Sexta Vita S. Patricii*, cap. cl., p. 98.

world; but, much of what St. Patrick's Acts state is evidently tinged with fable.<sup>74</sup>

Two Ulstermen, named Dubhan,<sup>75</sup> or Dubhanus,<sup>76</sup> and Dubhaedh,<sup>77</sup> or Dubhedus,<sup>78</sup> who were brothers,<sup>79</sup> stole two of Patrick's horses from the land, east of Nemhed,<sup>80</sup> in reference to Armagh. This place was afterwards called Tir-Suidhe-Patrick, or "the seat of Patrick"—perhaps, because the Apostle resided there. They carried them off into a moor or marsh, to the south of Armagh. Dubhan said, that he would not take what belonged to the *tailceann*, lest he might incur Divine anger, and receive punishment. "I will take, what comes to me," said Dubhaedh. Full of contrition, Dubhan went immediately, and he did penance. "Your comrade's journey is not a fortunate one," said the prophetic Patrick, to whom it was revealed in a vision. Dubhaedh then got a fall, so that his head was fractured, and he died instantly. Counsellor by the Apostle, Dubhan became his disciple, and he was ordained, after having received proper instruction. Then the holy Patrick said: "Here thy resurrection shall be." After spending a life of great sanctity, Dubhan<sup>81</sup> died, and he was buried at Armagh, in fulfilment of St. Patrick's prophecy. Again, while Patrick was at Armagh, wheat fell like manna from Heaven, at one time, in a desert place, near a hill. One Setna,<sup>82</sup> son of Dallan, carried to Patrick so much of this manna, as could be placed on the back of a horse. He brought it, as a gift, from the hill, named Druim-nic-Ublae,<sup>83</sup> and said to have been in Crimthainn,<sup>84</sup> in Oirgiell territory. A grain of that wheat dropped out of the bag, while on the way, when the horse fell, and he could not rise, until moved by a vision of what occurred. Patrick himself came to that spot. "This is the reason," said the saint through his spirit of prophecy, "for a grain of that wheat dropped out of the sack, and on that spot, where the horse fell." That grain was found, afterwards, and a cross was erected on the way, southwards, in memory of such a miraculous event. The place was called, also, Slige Neimhead, which meant, the "holy" or "heavenly way." This name, Patrick declared it must bear, through future time.

One day, a religious couple, who are named Berach and Brig, or Briga, brought three pieces of cheese, and butter, as an humble offering for the support of those youths, trained by St. Patrick in learning and piety. This was graciously received by him. But, a druid came there, whose name is only given as Gall-drui, or "foreign druid." He said to the saint, "I will believe in you, if you convert those pieces of cheese into stones." This

<sup>74</sup> Such as Coroticus having been, in punishment for his crimes, changed into a fox. See *Septima Vita S. Patricii*, lib. iii., cap. c., p. 167. Also, Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. x., nn. 99 to 109, pp. 296 to 302. Also, Father Joachim Laurenza Villanueva's "Sancti Patricii Opuscula," &c. Appendix V., pp. 339 to 369.

<sup>75</sup> According to the Irish Tripartite Life.

<sup>76</sup> According to the Latin Tripartite Life.

<sup>77</sup> So named, in the Irish Tripartite Life.

<sup>78</sup> Thus called, in the Latin Tripartite.

<sup>79</sup> The Latin Tripartite Life calls them "fratres germani."

<sup>80</sup> Nemed or Neimheadh, means "a sanctuary," or "glebe land," "a holy wood," or "wood of the sanctuary" or "glebe." See Dr. Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part i., sect. iii., p. 61.

<sup>81</sup> Colgan remarks in a note 109, that a saint of this name, and a Briton, was venerated, at the 11th of February. Another so designated is commemorated, in the Irish Calendars, at the 11th of November. At this latter date, Colgan promised to treat about the present holy man. See *Septima Vita S. Patricii*, lib. iii., cap. lxxxiv., pp. 164, 165, and pp. 187, 188.

<sup>82</sup> The Calendar of the O'Clerys mentions, that St. Sedna, of Druim-Mac-Ublai, was venerated there, on the 9th of March.

<sup>83</sup> No church bearing this name is to be found, at present, in the baronies of Slane. It was plundered, by the foreigners, A.D. 830. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 444, 445, and n. (f.)

<sup>84</sup> According to Colgan. See nn. 110, 111, p. 188. This district is supposed to have been comprised, within the baronies of



wonder God performed through Patrick. "Again, convert them into cheese," said the druid, and Patrick did so. "Convert them into stones again," said the druid, and Patrick again complied with his request. "Convert them again," cried the druid, but Patrick then said, "No, but they shall remain as they now are, and in commemoration of this transaction, until a servant of God, named Dicuill<sup>85</sup> of the Ernaidhe,<sup>86</sup> or 'prayer-house,'<sup>87</sup> shall come here." The druid then believed in Christ, after witnessing so many miracles, and he was baptized.<sup>88</sup> Patrick flung his little bell<sup>89</sup> into a dense bush or grove there, as he had a forecast, that Dichuill should find it. A birch<sup>90</sup> grew through its handle. This it was that Dicuill found, when afterwards he came to Ernaidhe. Two of the stones, transformed from the cheese, were in that place;<sup>91</sup> the third one, moreover, was carried by Dicuill to Lughmagh, when he was abbot there. It was to be seen, afterwards, in Gort-Conaigh,<sup>92</sup> or Gortchonuigh,<sup>93</sup> meaning "garden," or "field of the fire-wood," whither it had been brought. This was the name of a monastery,<sup>94</sup> in the barony of Cremorne, and county of Monaghan. Many miracles were wrought, in the place where it was kept, through the merits of St. Patrick.<sup>95</sup>

St. Patrick presided over Armagh,<sup>96</sup> for some years;<sup>97</sup> but, it has been

Upper and Lower Slane, in the county of Meath.

<sup>85</sup> Colgan writes, that another Dichuill, from being an Abbot over Ernatiensis, became Abbot of Louth, A.D. 700. A St. Dichuill is said to have been venerated, in that church, on the 1st of May.

<sup>86</sup> Ernatiensis was the Latinized form of Ernaidhe or Urnaiahe. It is now Anglicised Urney, Nurney, and Farney. The present place is conjectured by Colgan, to have been the same as Cluain-Braoin, beside the church of Louth. However, an Inquisition, the 4th James I., found, that the king was seized of the priory of Louth and its possessions, *inter alia*, the rectory of Faghart, including with others the tithes of Orney, *alias* Nurney. There are still some remains of the ancient church, at Urney, in the present small parish of Faughart, a little north of Dundalk, in the county of Louth. See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 614.

<sup>87</sup> In Latin called Oratorium, and in English "an oratory." See, on this subject, the "Acts of Archbishop Cotton in his Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII." Edited by Rev. William Reeves, D.D., n. (o), p. 16, 17.

<sup>88</sup> See Edmund L. Swift's "Life and Acts of St. Patrick," &c., chap. cliv., pp. 207, 208.

<sup>89</sup> It is called the *betechan*, and it is said to have been a little iron bell, which was afterwards kept in the Ernaidhe of Dicuill.

<sup>90</sup> In the Irish language, it is called *bethe*.

<sup>91</sup> In the Fourth Life, chap. lxxiv., p. 44, in the Sixth Life, cap. cxix., p. 92, and in the Seventh Life, lib. iii., cap. xiii., p. 151, a somewhat similar miracle, but a distinct one from the present, is recorded, in which men are said to have been turned into stones. The present miracle seems, however, to have been more obscurely related,

in the Third Life, cap. lxxvi., p. 27, where "S. Patricius de uno lapide fecit massam molissimam, quæ de *paputa* (*recte* paputo) lacte copulari solet," &c. By the word *paputo*, Colgan understands *pap*, or the soft food, prepared for infants. See *ibid.*, n. 73, p. 34.

<sup>92</sup> So is the name written, in the Irish Tripartite Life. There is a townland called Gorteens, in the parish of Donaghmoyn, in Farney Barony, county of Monaghan. This is likely enough to have been the site for this ancient monastery.

<sup>93</sup> According to the Latin Tripartite Life.

<sup>94</sup> The "Annals of the Four Masters" record the death of Flann Feabhla, abbot of Gort Conaigh, in Mughdhorn-Maighen, at A.D. 735. See Dr. O'Donovan's edition, vol. i., pp. 336, 337, and n. (c.)

<sup>95</sup> See Quarta Vita S. Patricii, cap. ix., p. 46, and nn. 73, 74, p. 50. Sexta Vita S. Patricii, cap. xli., p. 96, cap. cliv., p. 99, and n. 148, p. 115. Also, Septima Vita S. Patricii, lib. iii., cap. xciv., xcv., p. 166, and n. 119, p. 188. Also, Miss Cusack's "Life of St. Patrick, Apostle of Ireland," pp. 491 to 495, with the accompanying notes.

<sup>96</sup> The words of St. Bernard, in his Vita S. Malachie, cap. vii., and relating to Armagh, are "in qua et vivus praeftuit." These cannot be understood of St. Patrick having merely founded that See.

<sup>97</sup> The various Lives of our saint relate, that he then formed a permanent residence, and that he ruled there for a considerable period. Archdeacon Cotton, in his "Fasti Ecclesiae Hibernice," states, that he resigned this See, either as coadjutor or as absolute Archbishop to Benignus, in 455. See vol. iii., p. 4.

<sup>98</sup> Thus, from some passages, in the metrical Acts of St. Senan of Iniscathy—venerated at the 8th of March—it was supposed

thought, that other bishops were there, even during his life-time.<sup>98</sup> It is said, that he resigned the government of the See,<sup>99</sup> to St. Benignus, before his own death.<sup>100</sup> This conjecture may have arisen, from what is stated, that the See having been presumably established, about A.D. 457, and that the death of Benignus took place ten years later.<sup>101</sup> However, it seems improbable, that Benignus governed that See for ten years;<sup>102</sup> his accession taking place, it has been thought, at A.D. 458. Hence, it was concluded, that St. Patrick gave up Armagh, when established, to Benignus.<sup>103</sup> Constantly is the latter called his successor, not merely in that See, but, in the primacy over Ireland. In such a manner is this recorded, as plainly to indicate, that he came next to St. Patrick, after the illustrious Primate's death.<sup>104</sup> Even, the Tripartite Life<sup>105</sup> alludes to Benignus, as rather a young man, and as still a disciple, when St. Patrick presided over Armagh.

## CHAPTER XXIV.

THE IRISH APOSTLE'S MISSIONARY LABOURS, HABITS, AND DEVOTIONAL EXERCISES—THE COUNCILS AND SYNODS OF ST. PATRICK—VARIOUS MIRACLES WROUGHT BY THE HOLY MAN—HIS CONSECRATIONS AND ORDINATIONS—ENUMERATION OF HIS OFFICIALS AND DISCIPLES.

THE venerable Patrick had a grateful recollection of the place, with which his early missionary labours had been connected, in Ulster; and, there he sought a home and rest, but only for heavenly contemplation. Between Armagh and Sabhul, or Saul, his favourite retreat, the great Apostle passed his declining years; although, some intervals of this time may have been employed, in short episcopal visitations. He had provided bishops for other Sees, and he had probably settled, at least, in many instances, their respective bounds and jurisdictions. According to Jocelyn, having laid the foundation of the church, he established a regular institute. A Life of Ciaran of Cluain<sup>1</sup> states, that the order of Patrick was one of the eight orders which are in Erin. Our Apostle lived under a sanctified rule, during the years, which remained to him, leading a life of contemplation.<sup>2</sup> It is said, he

that our holy Apostle prophesied he should become a successor at Armagh. Sir James Ware rejects the latter conclusion. See his work, "De Præsulibus Hiberniæ Commentarius," &c., pp. 2, 3.

<sup>99</sup> According to P. Pius Bonifacius Gams, this resignation of St. Patrick took place, A.D. 455. See "Series Episcoporum Ecclesiæ Catholicæ quotquot innotuerunt a Beato Petro Apostolo," p. 206.

<sup>100</sup> James Stuart places this supposed resignation of the bishopric of Armagh, in favour of St. Binen, so early as A.D. 454. See "Historical Memoirs of the City of Armagh," chap. i., p. 84.

<sup>101</sup> The "Annals of the Four Masters" place the foundation of Armagh, at the year 457. See O'Donovan's Edition, vol. i., pp. 142, 143. Then they assign the death of Benignus, to A.D. 467. See *ibid.*, pp. 146, 147.

<sup>102</sup> It is stated, that he abdicated this function, A.D. 465, and that three years, afterwards, he departed this life, at Armagh,

or as some have it, at Ferlingmere, in England, on a 9th of November. See Sir James Ware, "De Præsulibus Hiberniæ Commentarius," &c., pp. 2, 3.

<sup>103</sup> What then becomes of the ten years, which Tirechan's catalogue allows for St. Patrick, or rather for the real St. Patrick? asks Dr. Lanigan.

<sup>104</sup> Benignus is never mentioned, in our old documents, as an administrator of Armagh, but as a successor there to St. Patrick. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. ii., and nn. 8 to 11, pp. 323, 325, 326.

<sup>105</sup> See Septima Vita S. Patricii, lib. iii., cap. lxxii., pp. 162, 163.

CHAPTER XXIV.—<sup>1</sup> Chapter xlvii. is quoted in the O'Clery's Calendar.

<sup>2</sup> This manner of life is likewise attested, in a stanza of St. Fiech's Hymn:—

ba lein parráice combeba, ba rab in-  
vayba cloeni,

chiefly dwelt in Saball, or in the monastery, which he had founded at Armagh. Nor did our great Apostle willingly leave those holy places, unless some cause of inevitable urgency called him forth; nevertheless, once in every year he celebrated a council, that he might bring back to the right rule and observance those matters, which he knew to need reformation. No like work to his was ever done. The Apostles planted churches, on the wayside, over which the world's traffic passed and crushed out their existence. The labours of the Saint of Ireland were answered by a perennial harvest,<sup>3</sup> so that, in reality, our island well deserved, in future times, to be called the Island of Saints.<sup>4</sup>

The course which the saint held in his devotion, as it was most admirable, so did he continue it daily, without any intermission. Every day was he wont to recite devoutly the whole Psalter, with Canticles, Hymns and St. John's Revelation;<sup>5</sup> besides these, he offered two hundred other prayers. Three hundred times in the day, with genuflections, did he prostrate himself in prayer and adoration, before God; and, in singing the canonical hours, he was accustomed to bless himself a hundred times, with a sign of the Cross. Moreover, it was his custom every day to celebrate Mass, with great devotion and reverence; neither did he omit to preach constantly to the people, nor to teach his disciples. The night-time, which he divided into three parts, was spent in a most holy and austere manner. The first part of it he employed, in reciting twice fifty Psalms, and in making two hundred genuflections; the second part, he passed immersed in cold water, his heart, eyes and hands being directed towards Heaven, while saying the third quinquagenary of Psalms, with other prayers.<sup>6</sup> The third part, he allotted to his sleep, having for his bed a bare stone, with another stone serving for a pillow.<sup>7</sup> He scarcely allowed himself any rest, and he preferred, for the sake of mortification, such an uncomfortable posture. His loins were girt with a

ἵερο ὑμῶν αὐτῶν καὶ ἐν τῇ ψαλμῶν  
οὐκ ἐστὶν.

It is thus Englished :—

“Patrick walked in piety till his death : he was powerful in the extirpation of sin : He raised his hands in blessing upon the tribes of men.”

<sup>3</sup> The Rev. A. O'Connor's “History of the Irish People,” book i.

<sup>4</sup> On this subject, the reader is referred to a small work, intitled, “Insula Sanctorum, the Island of Saints;” a Title applied exclusively to Ireland. Proved by Historical Evidence from the Ninth Century to the present.” London, 1872, 12mo.

<sup>5</sup> The Thirteenth Strophe of St. Fiech's Hymn is :—

immun ocur abcolipp, na tñi coicet nor  
canao,  
pñochao baiteo apñigeo, de molao  
De ni anao.

It is thus Englished :—

“Hymns, and the Apocalypse, and the thrice fifty (Psalms) he was wont to sing,

He preached, baptized, and prayed; from the praise of God he ceased not.”

<sup>6</sup> The Latin Tripartite Life has a fourth division of these holy nocturnal exercises; however, the variation of statement does not materially alter the account, as given by Jocelyn.

<sup>7</sup> This is recorded, too, in the Sixteenth Strophe of St. Fiech's Hymn :—

poaro por leicc lunn iapum, ocur eulche  
fluch imbi,  
ba coirthe apñochair, ni leicc a choip  
hi tñmni.

The following is its English translation :—

“He slept on a bare stone then, and a wet sackcloth around him : A bare rock was his pillow; he allowed not his body to be in warmth.”

<sup>8</sup> In Fiech's Hymn we find this stanza :—

ni congebeo uacht rini so feirr apñoch  
hi lunnib,  
por nim conpna a pñge, pñochair  
pñoe imni.

The following is an English translation :—



rough and coarse hair-cloth, steeped in cold water, to keep his body in due subjection, lest it should rebel against the spirit.<sup>8</sup> His fasts were frequent and long continued, while he lived on the coarsest food, and offered himself, as a living holocaust, to the Almighty. Moreover, he remained, from Shrovetide until Easter without food.<sup>9</sup>

We are notified, that until the fifty-fifth year of his age, after the apostolic manner, St. Patrick was accustomed to travel on foot; afterwards, however, according to the usage of the country, and owing to the fatigues of his journeyings, he was obliged to make use of a chariot. The glorious bishop, over his other attire, wore a white robe or hood. Thus, he represented, by the form and colour of his garment, the purity of his inward thoughts.<sup>10</sup> He would accept of no gifts or presents, esteeming it happier to give than to receive. If, sometimes, rich men bestowed presents upon him, he would without delay give them to the poor, easing himself from all earthly goods, as from a heavy burthen. In his countenance, in his aspect, in his conversation, in his gait, even in the motion of his body, and in his general deportment, the beholders might learn lessons of edification, his speech being tempered with sweetness, and seasoned with the salt of discretion. He accommodated himself to all classes of people, and on all occasions. He is said to have been versed in four languages, the English, Irish, French and Latin. A writer of his Acts maintains, that he attained to good insight in the Greek.<sup>11</sup> Whatsoever he foretold came to happen, without any ambiguity. He is said to have prophesied, regarding the Saints of Ireland, and especially regarding all the Saints of Munster and Connaught, that were to be born within the compass of one hundred years, and so clearly, that he mentioned their names, acts and the places of their habitation. When giving his benediction, he extended his right hand; and, in fulminating his malediction, he stretched out his left hand. Those whom he blessed, God's blessing alighted upon them, and those whom he denounced, God's malediction came upon them. When any difficult or obscure questions were put unto him, he was wont, through profound humility, to answer, "I know not, God knows." And though in all virtues he equalled, or rather surpassed, other saints; yet, in humility did he far surpass himself. Hence, it came to pass, that in his letters he styled himself, the greatest sinner, the least and most despicable among men. Setting aside little to his own merits, in the signs he wrought, he deemed himself unworthy to be compared with any perfect man.<sup>12</sup> He called himself *homuncio*, or "the little man," because he was small of stature. He was exercised in manual works, like St. Paul. He tilled the ground, and

"The cold of the weather deterred him not  
from passing the night in ponds:  
By Heaven his kingdom was protected:  
he preached by day on the hills."

From Shrovetide till Easter [to be] without food,  
No penance was greater than his penances."

<sup>9</sup> According to the O'Clery's Calendar, this is stated in his own Life, and Cuimin of Coinderc proves it in that poem, the beginning of which thus commences:—

CAPAIR PATRAIC PUITE MACA  
MAC CALPUINN FA HÁIRIO NÍAGAIL,  
O INIO GO CAIRIS SAN BÍAD  
NÓCAP MIO PÍAN DA PÍANÁIBH.

The following translation is given:—

"Patrick of the fort of Macha loved,  
Son of Calpurn of high rule,

<sup>10</sup> Following St. Patrick's example, the Irish monks, in after time, were clothed in white woollen garments.

<sup>11</sup> See "Life of the Glorious Bishop St. Patrick, Apostle and Primate of Ireland. Together with the Lives of the Holy Virgin S. Bridgit and of the Glorious Abbot Saint Columbe, Patrons of Ireland."

<sup>12</sup> Father Stephen White accuses Giraldus Cambrensis with having landed St. Patrick alone, although many Irish Saints were also deserving of notice. See "Apologia pro Hibernia," cap. ii., pp. 14, 15.

<sup>13</sup> The O'Clery's Calendar states, that

employed himself occasionally in fishing ; but, especially in the building of churches,<sup>13</sup> in the teaching of his disciples and the people, and in the administration of Sacraments, was he busily engaged. He daily wrought so many and such great miracles, that he appeared second to no other saint. The blind, the lame, the deaf, the dumb, the palsied, the lunatic, the leprous, the epileptic—all who laboured under any disease—did he, in the name of the Most Holy Trinity, restore to the power of their limbs, and to entire health. He even raised the dead to life.<sup>14</sup> It was he, moreover, that brought the people of Erin, both men and women, from the darkness of sin, and vices, and paganism, to the light of faith, and piety, and knowledge of the Lord.<sup>15</sup> These great labours of our saint should appear to be incredible, adds one of the authors of his Acts, did we not reflect, that they received the ample rewards of Divine Grace ; yet, the weight of human testimony is so great, that human understanding must yield to the evidence available.

Having accomplished the foundation of his church at Armagh, St. Patrick is supposed to have next directed his attention, to the celebration of solemn Councils at times convenient, and in which he reformed anything he found to be prejudicial to the Christian Religion, or contrary to the Church canons.<sup>16</sup> He applied to the framing of decrees, for the good government of the whole Irish Church, for the direction of sound doctrine and good morals, according to justice and ecclesiastical institutes. The records of two Synods, he is said to have held, are still preserved. One of these is known

three hundred alphabets he wrote, and three hundred churches he erected, as these lines prove :—

ՅՐ ճՅՈ ՁԻԶԵՐԻ ՈՐ ԴՅՈՅՈՒՆ,  
ԵՃ ԵՆԼ ԼԻՔ Ե ԼԱՐՈՒ  
ՅՐ ճՅՈ ՇԵՆԼԼ ՇԱՐՈՒ ՇՈՐՈՇԱՐԻՆ,  
ՐՈՐ ՇՈՇԱՐԻՆ ՇՈ ԼԱՐՈՒ.

The following is the English translation :—

“ Three hundred alphabets he wrote,  
Beautiful was the touch of his hand ;  
Three hundred beautiful churches he  
founded,  
He raised them from the ground.”

At the word *Alphabets*, Dr. Todd says, in a note : “ This may, perhaps, allude to the ceremony of writing the Greek and Roman alphabets, on the floor of a newly consecrated church.”—“ Martyrology of Donegal,” pp. 78, 79, and n. 2.

<sup>14</sup> These miracles of St. Patrick are thus alluded to, in the Hymn of St. Fiach, at stanza 17 :—

ՔՐՈՇԱՅՈ ՔՐԵԼԱՅ ՇՈ ՇԱՅ, ՇՈ ՅՈՒՔ ՄՈՐ  
ՔԵՐՇԱ ԻԼԼԵՑԻ,  
ԻՇՇԱՅ ԼՍՐԵՒ ԼԱ ՏՐԱՐԵՒ, ՄԱՐԻՆ ՇՈՐ ՔՐՍՐ-  
ՇԱՅ ՇՈ ԵՅԵՑԻ.

These lines are thus rendered, in English :—

“ He preached the Gospel to all : he  
wrought great miracles in Letha ;  
He healed the lame and the lepers : the  
dead he restored to life.”

He merited to be the reviver of three-and-thirty dead persons. See *Tertia Vita S. Patricii*, cap. lxxxvi., p. 28. *Quinta Vita S. Patricii*, lib. ii., cap. xxix., p. 59. *Sexta Vita S. Patricii*, cap. clxxxiii., clxxxiv., clxxxv., clxxxvi., pp. 105, 106. *Septima Vita S. Patricii*, lib. ii., cap. lxxii., p. 139, lib. iii., cap. xcvi., xcvi., xcix., pp. 166, 167.

<sup>15</sup> So do we read, in the “ Martyrology of Donegal ;” and, in the Hymn of St. Fiach, in the additional tradition of the ancient Irish :—

ՔԱՏՐԱՅՈ ՔՐՈՇԱՅՐ ՇՈ ՔՐՈՇԱՆ, ՔՈ ՇԻՐ  
ՄՈՐ ՔԵՐՇ ԻԼԼԵՑԻ ;  
ԻՄՈՒ ՇՈՒՐՐԱՏ ՇՈ ԵՐԱՐՇ ԻՆ ՇԱՅ ՇՈՐ  
ՔՐԵ ՇՈ ԵՅԵՑԻ.

The following is the English translation :—

“ Patrick preached to the Scoti : he endured great toil in Letha :  
With him will come to judgment every one whom he brought to the life of faith.”

<sup>16</sup> We are told, that he drafted and established such constitutions, as were conformable to those holy canons, and formed them, for the advancement of religion, piety, and a good life. See Jocelyn's *Life of St. Patrick*, cap. clxviii., p. 102. Also “ *Life of the Glorious Bishop St. Patrick, Apostle and Primate of Ireland*,” &c.

<sup>17</sup> See Wilkins' “ *Concilia*,” tomus i., p. 4. There, it is quoted, as being “ *ex Andegavensi Bibliotheca* ;” also, Spelman's “ *Concilia*,” tomus i., p. 52. There, we

as the Synod of St. Patrick.<sup>17</sup> In it are some canons, which some think to have been enacted, at a later period, and which probably had been drawn, from those of distant countries. Another of these Synods is that known, as the Synod of Bishops, *i.e.*, of Patrick, Auxilius and Isserninus.<sup>18</sup> In the main, among its canons, little can be discovered to demonstrate any doubt,<sup>19</sup> about its having been held, by those bishops named, and in Ireland.<sup>20</sup> We also meet with "Canones S. Patricio adscripti."<sup>21</sup> Their study throws much light, on the history and antiquities of Ireland's primitive Church, although questions have been raised, regarding their authenticity. Having placed the foundation of Armagh, at A.D. 445,<sup>22</sup> Archbishop Ussher relegates the Synod there, to A.D. 448.<sup>23</sup> The Rev. Dr. Lanigan refers this Synod, to about 456, while Saints Isserninus and Auxilius<sup>24</sup> were yet living. In the order of events, it is natural to suppose, the latter convention followed St. Patrick's settlement at Armagh. Very ingenious, and indeed very reasonable, conjectures have been advanced, by Dr. Lanigan, to show why the names of various other bishops, then resident in Ireland, had not been affixed to those Synodal decrees, as well as the names of Auxilius and Isserninus. In the canons, we find sufficient evidence of a well-ordered and extensive church organization then in Ireland. Bishops, priests and deacons, clergy in minor orders, abbots, monks and nuns, are mentioned.<sup>25</sup> Bishops are alluded to,

find it entitled, "*Synodus alia S. Patricii, cujus annus haud liquet.*" Father Joachim Laurence Villanueva, in his work, "*Sancti Patricii Ibernorum Apostoli, Synodi, Canones, Opuscula,*" &c., has published the text of this Synod, and he has added to it very learned commentaries. See pp. 103 to 142.

<sup>18</sup> Among its decrees, we find the following penitential canon: "A Christian who has committed murder, or fornication, or gone to a soothsayer, after the manner of the Gentiles, for every such crime shall do a year of penance: when his year of penance is accomplished, he shall come with witnesses, and afterwards he shall be absolved by the priest." The full text of this Synod, with lengthened and researchful commentaries, will be found, in Father Joachimo Laurentio Villanueva's "*Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula,*" &c., pp. 1 to 102.

<sup>19</sup> The critical Tillemont could find no reason, for suspecting the genuineness of the canons of this Synod, except in two or three of them. See his "*Memoirs pour servir a l'Histoire Ecclesiastique,*" tome xvi., p. 786.

<sup>20</sup> Thus, Spelman's "*Concilia,*" tom. i., p. 52, has, *circa* A.D. 456. In Wilkins' "*Concilia Magnæ Britanniae,*" tomus i., p. 2, this Synod is said simply to have been held, A.D. 456. The Decrees are published from a Canterbury Manuscript, classed, as, MS. C.C.C. Cant. 279, 20.

<sup>21</sup> These are printed, in Wilkins' "*Concilia,*" vol. i., p. 6. They have been taken, "*ex Opusculis S. Patricii,*" per Jac. Waræum, p. 39. Reference is likewise made to D'Achery's "*Spicilegium,*" tom. ix., and printed, "*ex MSS. Corbiensi and S. Germ. Paris.*" Martene and Durand, in their

valuable collection, "*Anecdota Thesaurus,*" tomus iv., have extracted their insertions, "*ex MS. Bibl. Bigotianæ.*" These interesting collections have been reprinted, by Abbé Migne. See, also, Father Joachim Laurence Villanueva's edition, with learned *scholia*, in his work, "*Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula,*" &c., pp. 143 to 175. Also, Sir Thomas Duffus Hardy's "*Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland,*" vol. i., part i., pp. 62, 178 to 180.

<sup>22</sup> The Four Masters do not seem in agreement with themselves, when they affix the foundation of Armagh to 457, and when assigning the date of St. Usailles' or Auxilius' death, to A.D. 454. See Dr. O'Donovan's "*Annals of the Four Masters,*" vol. i., pp. 142, 143.

<sup>23</sup> Harris has followed the same computation. See Harris' Ware, vol. i., "*Archbishops of Armagh,*" p. 20. Also, James Stuart, in his "*Historical Memoirs of the City of Armagh,*" chap. i., p. 82.

<sup>24</sup> The death of Auxilius has generally been assigned to 454. See the Annals of Ulster, in Ussher's "*Primordia,*" cap. xvii., p. 827. The Four Masters, and Ussher, as quoted by Colgan, in his "*Trias Thaumaturga,*" *Secunda Vita S. Patricii*, nn. 39, 40, pp. 18, 19, place the death of Auxilius, at A.D. 454, while that of Isserninus is set down, at A.D. 469. If the former were the true date, we might calculate, that the Synod was held, immediately after the foundation of Armagh. Auxilius seems to have died, very soon after St. Patrick's erection of that See, and in the year 460, according to Rev. Dr. Lanigan.

<sup>25</sup> An old anonymous poem, on the duties of a priest, according to the Canons of St.



and, in such a manner, as to show, that their number was duly proportioned to that of the inferior clergy, in nearly every important district of Ireland. Two of those decrees require, that no strange cleric be allowed to baptize, to build a church, to consecrate, or to officiate in an unconsecrated church, unless he shall have obtained faculties, required from his own or from the proper bishop.<sup>26</sup> The allusion, made to pagans,<sup>27</sup> proves the great antiquity of this canon. It is ruled, likewise, that a bishop, who may go into the diocese of another, shall not attempt to ordain anyone, unless he obtain permission for so doing, from the ordinary.<sup>28</sup> Such regulations, not only disprove the non-diocesan theory of some writers, but establish, also, the defined local limits of our early bishops' respective jurisdictions. Regulations like these could not have been made for Ireland, were there only a few bishops, throughout its whole extent. Among those rules, it had been specially decreed, that no priest must presume to offer Sacrifice in a church—even although he happened to be the founder—until his own particular bishop should have consecrated it.<sup>29</sup> Nor are there any grounds, for presuming, these canons had been interpolations, after St. Patrick's time.

It is probable, active duties, devolving on all the newly-appointed bishops, in various parts of Ireland, would not readily permit of their absence. But, after the death of Secundinus, it is likely, St. Patrick regarded Auxilius and Isserninus, as being the most experienced prelates, and the best versed in canon law, because they had studied, in the first continental schools of sacred science. They probably aided the great Irish Apostle, in a representative capacity, to draw up some brief and excellent decrees, suggested by special wants of the Irish Church. Those decrees also evince a good acquaintance, with more ancient ecclesiastical canons. They seem, however, more to resemble pastoral instructions to the Irish clergy, than the decrees of a regularly convened Synod.<sup>30</sup> Politic motives may account, too, for omitting the formal convocation of a national Synod. At the time, probably, a pagan king ruled over all Ireland; and, it was possible, his suspicions and indignation might be aroused, if a council of bishops assembled, in any part of his dominions, and without his permission. Besides, there

Patrick, containing 28 verses, will be found, in vol. ii., folio Manuscript Paper, in the Betham Collection of the Royal Irish Academy. It contains 534 numbered pages, besides a few pages, at the beginning, not numbered. It was compiled, A.D. 1796, by Michael Oge O'Longan.

<sup>26</sup> See Father Joachim Laurence Villeneuve's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula et Scriptorum quæ supersunt Fragmenta," p. 4.

<sup>27</sup> There is added, "Nam qui a gentibus sperat permissionem, alienus sit." See *ibid.*, can. xxiii., xxiv.

<sup>28</sup> See *ibid.*, can. xxx., p. 5.

<sup>29</sup> The xxiii. canon runs thus: "Si quis Presbyterorum Ecclesiam ædificaverit, non offerat antequam adducat suum Pontificem ut eam consecret quia sic decet." See *ibid.*, p. 4. See also the admirable notes, 37 and 38, of the very learned editor just quoted, at pp. 86 to 90.

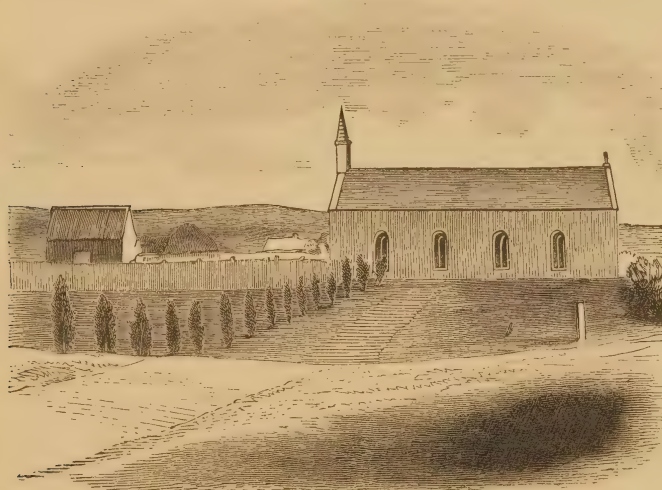
<sup>30</sup> See the Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. iii., iv., with notes 22 to 29, pp.

331 to 334.

<sup>31</sup> However, among the Brehons and learned Druids, the Irish Apostle was received as a wise man and as a scholar, and many of them adopted the doctrines he promulgated. See Richard Rolt Brash's "Ogam Inscribed Monuments of the Gaedhil in the British Islands, with a Dissertation on the Ogam Character," &c. Illustrated with fifty Photo-lithographic Plates. Edited by George M. Atkinson, chap. i. Antiquity of Letters in Ireland, p. 5. London, 1879, 4to.

<sup>32</sup> It is most probable, the ancient Brehon code underwent revision, when Christianity introduced a new mode of procedure, and a kindlier feeling among the Irish, while, the Seanchus Mor was sometimes called the Cain Phadraig, meaning Patrick's Law or Tribute as containing special ecclesiastical ordinances. See J. Roderick O'Flanagan's "Lives of the Lord Chancellors and Keepers of the Great Seal of Ireland, from the earliest Times to the reign of Queen Victoria," vol. i. Introduction, p. 3. London, 1870, 8vo.

were other pagan chiefs, who, as local dynasts, would probably have interfered, to prevent that action, necessary to be taken, by prelates thus assembled.<sup>32</sup> St. Patrick was essentially a man of great prudence, and eminently practical, in his course of proceedings; and, it is likely, he wished to regulate unostentatiously, whatever served the infant Church, under prevailing circumstances.<sup>32</sup> Among the host of illustrious authors,<sup>33</sup> belonging to the Benedictine Maurists, D'Achery and Martene have rendered peculiar services to Catholic Ireland, for having established the authenticity of those councils and decrees, attributed to Saints Patrick, Auxilius, and Iserminus. Those acts especially affirm the supremacy of Rome, and identify our Irish Church doctrines, with those of the Universal Church.



Saul Church and surroundings, County of Down.

After many years, when the Dynast of Clochar, Eochaidh,<sup>34</sup> or Echu,<sup>35</sup> as an unbeliever, reached the end of his life, St. Patrick lived in Saul.<sup>36</sup> When his friends remained by him, and wished to learn his last instructions, Eochaidh said, "Let me not be buried, until Patrick comes." After the Dynast finished these words, his spirit departed. When his death was miraculously manifested to St. Patrick, he decided on going among the Hui-Niall, and to Clochar-mac-Daimhin, where he found the corpse of Eochaidh, who had been inanimate for twenty-four hours. Then, Patrick entered that

<sup>32</sup> Here may be mentioned, Montfaucon, Mabillon, and Ruinart, as also Calmet. The reformed Congregation of St. Vannes was organized, in 1600. In turn, this was absorbed by the Congregation of St. Maur, founded A.D. 1627, on the Loire, near Vincennes. To this, all the Benedictine Houses of France, including St. Germain des Pres, became affiliated. See an interesting work, Charles M'Carthy's "Lives of the Principal Benedictine Writers of the Congregation of St. Maur." London, 1869.

<sup>34</sup> He is so called, in the Tripartite Life. See *ante*.

<sup>35</sup> Thus is he called, by Jocelyn.

<sup>36</sup> The accompanying aspect of Saul—differing in point of view from an illustration already given—has been drawn on the wood, by William F. Wakeman, and from a photograph, taken on the spot, by the Rev. Bernard M'Cann, C.C. of Saul, who kindly forwarded it to the author. It was engraved by Mrs. Millard.

<sup>37</sup> See Colgan's "Trias Thaumaturga,"

house, where the body lay, and he sent out those persons, who were in attendance. Bending his knees to the Lord, and shedding tears, he prayed. Then he said, in a clear voice, "Rise, O King Echaïdh, in the name of Almighty God." Immediately, at the voice of God's servant, the Dynast arose. When he had composed himself, he spoke. Then, the grief and lamentations of the people were changed into joy. Forthwith, Patrick instructed the king, in the rule of faith, and afterwards baptized him. He also commanded him, before the people, that he should describe the pains of the impious, and the joy of the saints, and that he should speak to them, so as they might believe unhesitatingly, all that had been said, about the pains of hell, and the joys of the blessed. The king spoke truly, regarding these things, and as he had been commanded. Afterwards, Patrick offered him a choice, to remain fifteen years, in the chief kingship of his territory, if he should live piously and truthfully, or to go to heaven immediately, if he so preferred it. The king said: "Though the sovereignty of the entire globe were given to me, and though I might live for many years, I should only count it all as nothing, in comparison with the good shown to me. Hence it is, I pray more and more, that I may be freed from the miseries of this present life, and be sent to receive the eternal joys, exhibited to me." To him Patrick then said, "Go in peace, and journey to the Lord." Eochaidh, thereupon, gave thanks to God, in the presence of his people, while he commended his soul to the Lord, and to St. Patrick. Soon, afterwards, his spirit departed for Heaven.<sup>37</sup>

The Blessed Patriarch, by repeated prayers, begged to know in what state Ireland was, in the sight of Divine Majesty. God complied with the desires of his heart. Once, being in prayer, St. Patrick saw all this island in flames, rising upwards even to Heaven. An Angel told him, that such was the state of Ireland, in the sight of God, for that present time. Within a little while, mountains of fire appeared, ascending to the very clouds. A short while, afterwards, he saw brightsome torches shining; then, he beheld small lights, and lastly, he beheld afar off coals raked in ashes, but yet burning. The Angel, appearing to him, then said: "By that variety is expressed the several states of change Ireland shall undergo, in succeeding times." Wherefore, bathing his face in tears, Patrick often repeated those words of the Royal Prophet: "Will God reject for ever? or will he never chose to be more favourable again? Or will he cut off his mercy for ever, from generation to generation? Or will God forget to show mercy? Or will he in his wrath restrain his mercies?"<sup>38</sup> The Angel said, "Look towards the north, and there shalt thou see that change, caused by the right hand of the Highest, for the darkness is to be dispersed by a coming light." The saint lifted up his eyes, and he saw a little light arising in Ulidia, which striving for a long space with the darkness, finally chased it away. Afterwards, it illuminated all the country, never ceasing to increase, until it brought Ireland to its former bright and flourishing state. According to the saint's interpretation, the fire designated that present devotion, and zeal for Religion and Charity, wherewith the inhabitants were inflamed, in his days. The flaming mountains were emblematic of those saints, who were conspicuous for miracles, for virtuous lives, and for learning. The diminution of light, indicated a decrease of sanctity; while the mist, overclouding all the land, betokened that infidelity should prevail, but only for a time, in the country. The various changes and intervals were intended to represent distinct epochs. The Irish thought, that the era of darkness was intended to fore-

Sexta Vita S. Patricii, cap. lxxx., p. 83, viii., p. 150. Also Miss Cusack's "Life of and Septima Vita S. Patricii, lib. iii., cap. St. Patrick," p. 454.



token the rule in Ireland of those Norwegian and Pagan Kings, Gurmund and Turgesius.<sup>39</sup> For, during their time,<sup>40</sup> the saints of God were in caves and hiding-places, to escape from the fury of their persecutors. During this period, too, various rites happened to prevail. These differed from the earlier ecclesiastical practices and canons. Novelties were introduced, likewise, in administering sacramental rites. That light, which issued from the north, was supposed to indicate the happy advent of St. Malachy,<sup>41</sup> who, first ruling over the Church of Down, and afterwards presiding as Primate of Armagh, brought Ireland, at last, to a wholesome state of Christian discipline. On the contrary, the first English invaders of our country considered, that light was intended to symbolize their arrival; and, in their opinion, also, that improved state of ecclesiastical affairs, they had introduced, by planting and propagating Religion, and by causing to be observed, with a better rule, sacramental institutes and Church laws. Honest Jocelyn, who thus relates such particulars, says, he would not undertake to solve this disputed question, for either party; but, he rather thought its discussion and definition should be left to Divine decrees.<sup>42</sup>

Frequently did the Apostolic man travel about through Ultonia, while teaching its people the truths of Divine faith. While thus engaged, at one time, St. Patrick, with his holy family, ascended a little elevation, not far distant from that valley, where afterwards the monastery of Bangor was built. From this hill-top, they saw all the valley replenished with a celestial brightness, and filled with Angelic choirs. This admirable vision moved the whole company, to entreat our saint to build a church, in that sacred spot. Patrick would not do so, but prophesying, he foretold, "After the lapse of sixty years, and when these are completely expired, there shall be born a son of light, named Comgall,<sup>43</sup> which word is interpreted 'a fair pledge.' He shall be dear both to God and man, and he shall build a church, in that place. Therein shall be gathered innumerable troops of the children of light, who shall dedicate themselves to the service of Christ." Not one iota of all this passed unaccomplished; for, within the time foretold, was born Comgallus, who built the monastery of Bangor. Therein he brought to Christ, by means of the Gospel, many thousands of perfect monks; inso-much, that this holy place became the fruitful mother of saints. As a vine, fructifying in sweetness of odour, did it extend branches to the sea, and its plants reached beyond the sea. It filled Ireland, Scotland, and many other islands, with perfect monks, and with numerous monasteries, while foreign countries were benefited by its missionaries. One of these sons of that monastery, named Luan,<sup>44</sup> founded a hundred monasteries; another, named Columban, a most holy man, and full of Divine grace, erected many monas-

<sup>38</sup> Psalms lxxvi. 8, 9, 10.

<sup>39</sup> Giraldus Cambrensis mentions these, as having disturbed the tranquillity of Ireland, but not as holding permanent rule over the Island. See "*Topographia Hiberniæ*," Dist. iii., cap. xlvii.

<sup>40</sup> In the ninth century. While most of our Irish historians admit only of an Irish succession of monarchs, on the throne of Ireland, with partial conquests by the Danes and Norwegians; Dr. Geoffrey Keating asserts, that Turgesius, the Dane, usurped the sovereignty of Ireland, from A.D. 866 to 879, when he was slain, by Maolseachlain, the succeeding monarch. The warlike exploits and tyrannical reign of

this Northman freebooter are related, in his "*History of Ireland*," part ii., A.D. 813 to 879.

<sup>41</sup> His feast occurs at the 3rd of November. From a Manuscript copy of Jocelyn, Ussher introduces, also, the name of St. Celestine—meant for St. Celsus—his predecessor in the See of Armagh. See "*De Primordiis Britannicarum Ecclesiarum*," cap. xvii., p. 916. St. Celsus and St. Celestine have a festival, at the 6th of April, in the Roman and Irish Martyrologies.

<sup>42</sup> See *Sexta Vita S. Patricii*, cap. clxxv., pp. 103, 104, and nn. 164, 165, p. 116.

<sup>43</sup> His festival occurs, on the 10th of May.

teries, and he was the father of numberless holy monks. He built the famous Monastery of Luxovium,<sup>45</sup> in France, and of Bobbio,<sup>46</sup> beyond the Alps, where his days ended, most gloriously and happily. Jocelyn declares, it would be quite superfluous to dilate more, on the splendour of this church, at Bangor, since it has received a sufficient description, in the Acts of St. Comgall, first abbot of the place, and in those<sup>47</sup> of St. Malachy,<sup>48</sup> Archbishop, and Legate of the Apostolic See, in Ireland.<sup>49</sup>

Envyng the progress of the Christian Religion, and our saint's glory, some wicked man suborned a woman, that used to beat and to dress flax, and who lived by that path the saint was to pass. She was engaged to hide a quantity of flax in a hollow tree, not far off, and when the saint passed that way, they wished her to cry out against him and his holy company, and to accuse them of having stolen the flax. That woman did as she had been directed, by those wicked men, who rushed out of their hiding-places, when the woman began to cry. Flocking about the saint, and his companions, they were accused as guilty thieves, and worthy of torments and of death. Near that place, where such a tumult was excited, a person had been buried. Him the saint revived, and this man gave testimony, clearing the saint, and his companions from that slander, by showing where the flax had been secreted. The contrivers of mischief, owing to this miraculous event, were reclaimed from idolatry, to the acknowledgment of a true God, so that they found mercy in his sight, while the holy servants of their Divine Master miraculously escaped, from the plots of their enemies.<sup>50</sup> Oftentimes did the glorious saint see our Saviour, with the heavens open, and our Lord Jesus, standing in the midst of multitudes of Angels. This sometimes happened, when he said Mass, and at other times, as when he devoutly sung St. John's Revelations. Besides, the Angel Victor, so often mentioned in his Acts, was wont to appear thrice every week, to refresh his mind, with Divine colloquies and discourses. When souls had departed from this life, our Blessed Patrick saw full often some go to endure the pains of hell, while others were sent to enjoy the delights of heaven. One example of a very remarkable kind, and which the saint himself, for the sake of edification, was wont to relate, may here be mentioned. A great nobleman, who lived in much prosperity, and who died with no less fame, was accounted, by those that knew his life and end, to have lived most happily, and to have been pleasing to God; whereas, a poor, despised lazar, who passed all his life in great misery, who wanted even the honour of burial, after his death, and whose body had become a prey to fowls of the air, was esteemed a most wicked man. But, the Blessed Bishop knew the blindness of human judgment, and told several persons, that he saw the rich man's soul buried in hell, while the poor man's soul had been carried up to heaven. This the saint saw, in a vision concerning these two men, and he was wont to recite something similar, regarding many other persons.<sup>51</sup> While St. Patrick, and a holy man, called Winnoc,<sup>52</sup> sat together, and were engaged in conversation, about religious matters, one day, a cloak descended

<sup>44</sup> The feast of St. Luan, or Moluan, occurs, on the 4th of August.

<sup>45</sup> Or Luxeu.

<sup>46</sup> An episcopal town, seated on the River Treba, in Northern Italy.

<sup>47</sup> Allusion is made to St. Bernard's "Vita S. Malachiae."

<sup>48</sup> His festival is held, at the 3rd of November, as already stated.

<sup>49</sup> See *Sexta Vita S. Patricii*, cap. xcviii., p. 88.

<sup>50</sup> See *Tertia Vita S. Patricii*, cap. lxxviii., pp. 26, 27. Also, *Sexta Vita S. Patricii*, cap. cxlvi., p. 97.

<sup>51</sup> See *Sexta Vita S. Patricii*, cap. clxxx., clxxxi., pp. 104, 105.

<sup>52</sup> Said to have been Bishop of Rath-Easpuic Innech, who is venerated, at the 29th of August. He is said, likewise, to have been connected with the church of Teaghneatha, or Tynan, in the county of Armagh.

<sup>53</sup> See *Tertia Vita S. Patricii*, cap. lxxi.,

from Heaven. Thereupon, our Irish Apostle cried out, "O Winnoc, take that cloak, sent thee, because thou hast left all things for God's sake." In reply, the holy man said, "This cloak is rather sent from God to thee, who hath made thyself poor, while possessing many things, and who remaineth unclothed, while thou hast covered many persons." While this contest of humility prevailed, the cloak ascended before their sight, towards the clouds; but, soon, two cloaks were seen descending, and these respectively alighted on the holy men's shoulders.<sup>53</sup> While St. Patrick was resting one day, on the lands<sup>54</sup> of a certain plebeian, his horses were grazing in the fields, belonging to that man.<sup>55</sup> Being of an avaricious disposition, he upbraided the saint, by using contumelious words, and taking up stones to cast at the horses, they were driven away from his pastures. But, a just retribution fell upon the owner, for his former fertile field became barren, and no crops could be raised there, in after times.<sup>56</sup> Another miracle is related, regarding a certain good man, who loaded two waggons with rods, at the request of St. Patrick; and, for some necessary reason, he brought these to a spot designated. A fire took place there, and one of the waggons immediately rolled to a distance, while the other remained; but, although it was completely surrounded by the flames, not a single twig was destroyed.<sup>57</sup> We find it related, that at one time, St. Patrick was passing a place, where a great number of men laboured, yet in vain, to raise a large stone. The holy man approached them, he prayed and blessed that stone, and immediately it was raised in the place designed for it, to the great admiration of all, who were present. The labourers were converted to the Christian faith, and they received baptism, at the hands of our saint.<sup>58</sup> At a place, called Tedna, which, in the time of Jocelyn, belonged to the Metropolitan See of Armagh, the holy Apostle placed the veil, on the heads of four virgins, consecrated to God, and there were shown marks of their feet, where they stood upon a stone. These remained, even to the twelfth century.<sup>59</sup> The Latin and Irish Tripartite Lives, towards the close, briefly recapitulate various miracles of St. Patrick, which they had previously counted, more in detail. The fame of St. Patrick's great virtues and works excited a holy man of distinguished merit and virtue, who was named Vinualocus,<sup>60</sup> and living in Brittany, in France, to leave his native soil, and to visit Ireland, there to become St. Patrick's disciple and scholar. The night before he was to begin this journey, in a vision, he saw a most venerable man, attired in episcopal robes. This man said to him: "Know, my dearest Vinualocus, that I am Patrick, to whom you repair. Know that the time of my dissolution is near, so that before you can come where I am, I shall have departed from life. It is the will of God, that you forsake not this place." Then, the vision disappeared. The holy Vinualocus obeyed the Divine admonition, and he remained in Lesser Britain.<sup>61</sup>

p. 27, and n. 69, p. 34. Also, *Sexta Vita S. Patricii*, cap. cxlix., pp. 97, 98, and n. 154, p. 115.

<sup>54</sup> Jocelyn relates, that this occurred, near Roscommon, in Connaught.

<sup>55</sup> The Fifth Life, lib. ii., cap. xxviii., relates this matter, with some variations. It states, that the animals, in question, were oxen, unyoked from St. Patrick's chariot. It also places the lands, "in campo Hanyr," and, it is said, the sea covered them. The account adds: "Arenosa ergo et infructifera eadem terra facta est a die, qua male dixit eam S. Patricius, usque in hodiernum diem."

<sup>56</sup> See *Tertia Vita S. Patricii*, cap. lxxiv., p. 27. Also, *Sexta Vita S. Patricii*, cap. cliii., p. 99.

<sup>57</sup> See *Tertia Vita S. Patricii*, cap. lxxv., p. 27. Also *Sexta Vita S. Patricii*, cap. clv., p. 99.

<sup>58</sup> See *Tertia Vita S. Patricii*, cap. li., p. 25. Also *Sexta Vita S. Patricii*, cap. xlii., p. 78.

<sup>59</sup> See *Sexta Vita S. Patricii*, cap. ciii., p. 89.

<sup>60</sup> His festival occurs, at the 3rd of March.

<sup>61</sup> See *Sexta Vita S. Patricii*, cap. clxxxii., p. 105. Surius relates the foregoing



The glorious Bishop, with indefatigable labour and preaching, and with marvellous miracles often repeated, converted the whole kingdom of Ireland to the Christian Religion. He consecrated or ordained bishops, priests, and other clerics, in all places, that he thought convenient for his purposes, and the number of those ecclesiastics has been variously estimated. In some ancient accounts, we have no defined number, as in the Third,<sup>62</sup> Fourth<sup>63</sup> and Fifth<sup>64</sup> Lives of the saint. According to Jocelyn, no less than three hundred and fifty bishops<sup>65</sup> he consecrated with his own hands; <sup>66</sup> five thousand<sup>67</sup> did he invest with the holy functions of the priesthood; <sup>68</sup> but, the number of those, that were ordained in minor orders, as also of monks and of nuns professed, was so incalculable, that God alone knew the exact enumeration.<sup>69</sup> As if to accommodate the number of bishops to the days of the year, Nennius, and other writers after him,<sup>70</sup> have 365.<sup>71</sup> Again, the Latin Tripartite Life tells us, that no less than 370 bishops received consecration from him.<sup>72</sup> However, Dr. Lanigan does not think it probable, that such a number of bishops could have been consecrated for the Irish Church,<sup>73</sup> during the lifetime of St. Patrick; and, it is probable enough, the appointment of many, whether as bishops, or as chorepiscopi, must be referable to a period succeeding his Apostolate. The old Catalogue, published by Ussher, does not give the number of three hundred and fifty bishops, only for St. Patrick's time; but, for the whole period, of about one hundred years,<sup>74</sup> that extended to near the end of the reign of King Tuathail, that is, to near A.D. 554. Hence, for such an interval, between bishops, properly so called, and *chorepiscopi*, about 350 in all might be a very credible number.<sup>75</sup>

miracle, in Vita S. Winwallocci, Martii iii. See "De Probatis Sanctorum Vitis," tomus ii., pp. 49 to 54.

<sup>62</sup> See Tertia Vita S. Patricii, cap. xciv., p. 29.

<sup>63</sup> It states, "post Episcopos, Præbyteros, Diaconos, reliquosque ordines Ecclesiasticos constitutos," &c. See Quarta Vita S. Patricii, cap. xcvi., p. 47.

<sup>64</sup> Probus, when about relating the death of our Apostle, says, that after St. Patrick had converted a great number of people to the true Faith, he ordained bishops and priests, for their service. We thus read, "post Episcopos et Presbyteros in Ecclesiis ordinatos, post totum Ecclesiasticum ordinem bene ac perfecte compositum," &c. See Quinta Vita S. Patricii, lib. ii., cap. xxxv., p. 60.

<sup>65</sup> To the first order of Irish saints, beginning with St. Patrick, 350 holy bishops are assigned, in an old Catalogue. See Ussher's "Primordia," cap. xvii., p. 913.

<sup>66</sup> The "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, states: Three hundred and fifty holy bishops, and three hundred priests, was the number, on whom he conferred orders. Thus is it given, in an Irish stanza:—

Seacht ccaoga fánct ríuít earpucc  
Ro oiríne in cáó,  
Im tpi ceo ciumíteir nóg,  
Fóir tóipmág gíao.

Thus is it rendered into English:—

"Seven times fifty holy learned bishops  
This holy man consecrated,  
With three hundred virgin presbyters,  
Upon whom he conferred orders."

<sup>67</sup> This, too, is the number given, in the Latin Tripartite Life.

<sup>68</sup> An Irish Franciscan of learning and genius, Father Bonaventure Baron, in an elegant Latin Panegyric on St. Patrick, Apostle of Ireland, refers to this extent of his labours. See "Opuscula, Prosa et Metro, Argumento etiam Varia," tomus ii., p. 177.

<sup>69</sup> See Sexta Vita S. Patricii, cap. clxxxv., p. 106.

<sup>70</sup> See Archbishop Ussher, "De Primordiis," cap. xvii., p. 950.

<sup>71</sup> This is a favourite number, as Bishop Lloyd has observed. See "Historical Account of Church Government, as it was in Great Britain and Ireland, when they first received the Christian Religion," chap. iv., sect. 3, p. 92.

<sup>72</sup> See Septima Vita S. Patricii, lib. iii., cap. xcvi., p. 167. The Irish Tripartite version states, that he consecrated three hundred and fifty, or three hundred and seventy bishops; and, that he ordained three thousand priests and persons of all other orders, in the Church.

<sup>73</sup> A general ecclesiastical rule prevailed, that bishops were not to be appointed, unless there had been a necessity for their creation.

<sup>74</sup> There can be no doubt, that after St. Patrick's death, the number of bishops in-

The list of St. Patrick's disciples, as furnished by Tirechan, may aid, in some measure, to distinguish some of those primitive bishops, consecrated at this early period. Tirechan's list has been published by Ussher,<sup>76</sup> and their names run as follows: Benignus,<sup>77</sup> Bronus,<sup>78</sup> Sachellus,<sup>79</sup> Cethiacus,<sup>80</sup> Carthacus,<sup>81</sup> Cartenus,<sup>82</sup> Connanus,<sup>83</sup> Firtnanus,<sup>84</sup> Sigeus,<sup>85</sup> Cetennus,<sup>86</sup> Seneaticus,<sup>87</sup> Olcanus,<sup>88</sup> Iborus,<sup>89</sup> Ordus,<sup>90</sup> Nazarius,<sup>91</sup> Miserneus,<sup>92</sup> Senachus,<sup>93</sup> Secundinus,<sup>94</sup> Gosachus,<sup>95</sup> Camulacus,<sup>96</sup> Auxilius,<sup>97</sup> Victorinus,<sup>98</sup> Bressialus,<sup>99</sup> Fiecus,<sup>100</sup> Menathus,<sup>101</sup> Cennanus,<sup>102</sup> Nazarus,<sup>103</sup> Melus,<sup>104</sup> Maceleus,<sup>105</sup> Mac-

creased rapidly, and still more so that of the *chorepiscopi*. However, in our old Irish documents, these are usually included, under the general denomination of bishops.

<sup>75</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. v., and nn. 30, 31, 32, pp. 334 to 337.

<sup>76</sup> See "Primordia," cap. xvii., p. 950. This again has been reproduced, by Colgan, in "Trias Thaumaturga," and corrected, in Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

<sup>77</sup> According to Rev. Dr. Lanigan, he was not raised to the episcopacy, during the lifetime of our Apostle. His feast is at the 9th of November. It is extremely doubtful, at what particular time others had been made bishops. The places, with which many were connected, or other particulars referring to them, seem to have eluded investigation.

<sup>78</sup> Bishop of Caisel-iorra, venerated at the 8th of June.

<sup>79</sup> He has not been identified.

<sup>80</sup> He is not known.

<sup>81</sup> Who Charthacus was, we cannot well discover; for, it is hard to believe, that he was the celebrated Charthach, grandson to King Aengus of Cashel, and who, having flourished in the sixth century, was master to the still more celebrated Carthach, or Carthage, of Lismore. Unless we should admit, that there is an error in the list, it may be concluded, that he was a still older Carthach, probably belonging to the same illustrious family, and venerated at the 5th of March.

<sup>82</sup> More correctly Carthennus, or Maccarthennus, Bishop of Clogher, venerated at the 24th of March, and 15th of August.

<sup>83</sup> Several saints, called Conon, or Connan, are found, in our Irish Calendars.

<sup>84</sup> His identity has not been discovered. Colgan suggests, that Finnianus might be the more correct reading—probably Bishop Finnian or Finnbar Hua-Bar-dene, who died A.D. 439.

<sup>85</sup> He is unknown. Colgan says, probably he was Sigenus, venerated on the 21st of January.

<sup>86</sup> His history is not known. Perhaps he was the Cethenus, mentioned in the Latin Tripartite Life, part ii., chap. xli., p. 135.

<sup>87</sup> His identity has not been traced. Perhaps, Senchadhus, who is venerated at the 17th of December.

<sup>88</sup> Most probably, Olcanus, or Bolcanus, venerated at the 20th of February, or on the 2nd of October.

<sup>89</sup> Or Ibarus. Probably, that bishop, venerated on the 23rd of April.

<sup>90</sup> He is not known. Perhaps, Odrinus, or Odranus, venerated, at the 18th of February.

<sup>91</sup> Little is known regarding him. Perhaps, however, he was Nazarius Brito, venerated at the 26th of October.

<sup>92</sup> According to Rev. Dr. Lanigan, Miserneus is probably only another name for Isserninus or Esserenus, and made up in the customary manner by prefixing the endearing letter *m*. It would appear very strange, if having particularly mentioned Secundinus and Auxilius, Tirechan would have omitted their venerable colleague, Misserminus, or Isserninus.

<sup>93</sup> Several saints are called Senach, or Sinach, in our Irish Calendars.

<sup>94</sup> Or Seachnall, Bishop of Dunshaughlin, venerated on the 27th of November.

<sup>95</sup> Colgan says, this is intended for Guasactus, Bishop of Granard, venerated at the 24th of January.

<sup>96</sup> His history is not known. Perhaps, Caimlacus, or Caimlucius, venerated on the 3rd of November.

<sup>97</sup> Bishop of Killossy, venerated, at the 19th of March, or at the 27th of August.

<sup>98</sup> According to Colgan, this name is intended for Victor. Perhaps, he was the saint, whose festival is assigned to the 28th of February; or, perhaps, to the 17th of November, as being identical with Aenghus, *i.e.* Buaidhbheo.

<sup>99</sup> His identity has not been discovered. A St. Bressalus is venerated, on the 18th of May, and another so called, at the 30th of September, according to Colgan.

<sup>100</sup> Bishop of Sletty, venerated at the 12th of October.

<sup>101</sup> He is otherwise unknown. Colgan thinks, he may have been Monachus, said to be mentioned in the Latin Tripartite Life, part iii., chap. xciv. However, this is a mistake. Or, he supposes Menathus, to have been a Manchan, venerated on the 14th of February.

<sup>102</sup> He is not known. Perhaps, Bishop Kianen of Duleek.

<sup>103</sup> His history is not known.

<sup>104</sup> Or Mel, Bishop of Ardagh, venerated on the 6th of February.

<sup>105</sup> Colgan says, perhaps he was Macetus,

taeus,<sup>106</sup> Culeneus,<sup>107</sup> Asacus,<sup>108</sup> Bitheus,<sup>109</sup> Falertus,<sup>110</sup> Seseneus,<sup>111</sup> Muirethchiser,<sup>112</sup> Temoreris,<sup>113</sup> Daigreus,<sup>114</sup> Justinus mac hua Daimene,<sup>115</sup> Olteanus,<sup>116</sup> Domnallus, with many others.<sup>117</sup> It does not appear from Tirechan, that all of these were bishops;<sup>118</sup> since, he only calls them disciples of St. Patrick.<sup>119</sup>

A list<sup>120</sup> of the twenty-four persons, who formed the household of St. Patrick, is found among our ancient Irish Manuscripts. Thus, in the Book of Ballymote,<sup>121</sup> as also in that of Lecan,<sup>122</sup> a list of the chief persons of St. Patrick's own family is contained.<sup>123</sup> The Book of Lecan contains, likewise, the names of converts to the preaching of St. Patrick.<sup>124</sup> Again, do we meet with a Poem,<sup>125</sup> on the office-holders in the household of St. Patrick. The Officials and Members of St. Patrick's family are thus commemorated, in the translation of an Irish Poem,<sup>126</sup> as set forth in the following terms:—

or Maccetus, about whom the Latin Tripartite Life treats, at part ii., chap. xli., p. 135, and at part iii., chap. xcvi., p. 167.

<sup>106</sup> Some of St. Patrick's disciples were not advanced to the episcopacy, until after their illustrious master's death. For instance, Mactaleus, who was Bishop of Kilcullen, must have been very young, when St. Patrick died. It is related, that he lived until A.D. 549. His feast is at the 11th of June. Even supposing he had not lived so long, he could not have been bishop there, until after the death of Isserminus, in the year 469. See Ussher's "Index Chronologicus," ad A.D. cccclix. and cccclxix.

<sup>107</sup> Colgan thinks his feast was at the 18th of February. Might Culeneus, have been the same as St. Mac-Culindus, asks Dr. Lanigan, and who is said to have been Bishop of Lusk, where his memory was celebrated, on the 6th of September, and he is said to have died, in 497? See Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ix., at the 6th of September, and Archdall's "Monasticon Hibernicum," county of Dublin, at Lusk. Also "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. v., n. 36, pp. 337, 338.

<sup>108</sup> Probably, the same as Assacus, or Assichus, Bishop of Elphin, and venerated on the 27th of April.

<sup>109</sup> Probably, Bite, the son of Assicus, already mentioned in St. Patrick's Acts. There is a St. Biteus, Abbot of Inis-Cumhraidhe, now Inishcoursy, at the 22nd of July.

<sup>110</sup> The proper rendering is said to be Fulertus, Felartus, or Fulartus. He is not known.

<sup>111</sup> He was probably the Sezinus, or Sezni, according to Dr. Lanigan, of Guic-Sezni, in Britany. Colgan says, the name should be Sesenus, venerated at the 31st of August.

<sup>112</sup> His place in our history is not known, although Colgan thinks, he may have been Murdhebar, venerated on the 3rd of November.

<sup>113</sup> To this we find added, "qui fundavit ecclesiam sanctam Cairce (Cairrec), quam

tenuit familia Clonoauis." Colgan thinks he may have been St. Morthennis, or Domorthennis—also called Orthinus, Bishop—who is venerated on the 11th of January.

<sup>114</sup> Colgan states, that he was venerated, on the 30th of September, at Cluain Accair.

<sup>115</sup> Instead of Justinus mac Hy-Daimene, according to Dr. Lanigan, read, Justinus Mac-hua Daimene, that is, a person belonging to the family of Daimene, who was no other than St. Endeus of Arran, venerated on the 21st of March. See, also, Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

<sup>116</sup> Or Olcanus. Whether he differs from the former so named, or not, is unascertained.

<sup>117</sup> There is a St. Domhnall, at the 16th of April. Afterwards, is added, "et alii quamplurimi." By these words, it is reasonable to presume, that Tirechan alludes, not to the whole nation, but merely to St. Patrick's particular disciples.

<sup>118</sup> However, Ussher seems to speak of these disciples, as if they were all bishops, and living in St. Patrick's time. See "De Primordiis Ecclesiarum Britannicarum," cap. xvii., p. 950. But Dr. Lanigan thinks, it cannot be admitted, that there were then about eighty bishops in Ireland.

<sup>119</sup> When quoting Tirechan's Catalogue, Colgan calls them simply disciples; and, he mentions the festival days of several among them, yet without giving them the title of bishop.

<sup>120</sup> A copy of this is to be seen, in the Leabhar Breac, at fol. 110 (now 99), *b. b.*

<sup>121</sup> At fol. 119, a. col. 2, line 42.

<sup>122</sup> At fol. 44 b. col. 3, line 36.

<sup>123</sup> Also, in the Royal Irish Academy's Manuscript, classed 23. D. 9., at p. 6.

<sup>124</sup> At fol. 113, a. col. 3.

<sup>125</sup> This is in the Book of Lecan, at fol. 44, b. col. 4 line 12. See, also, the Manuscript, classed 23. E. 26, at p. 240, in the Royal Irish Academy.

<sup>126</sup> This is to be found, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 134 to 141, with illustrative notes, and the Irish text. It may be compared, likewise,



"The family of Patrick<sup>127</sup> of the prayers, who had good Latin, I remember; no feeble court [were they], their order, and their names. Sechnall,<sup>128</sup> his bishop without fault; Mochta<sup>129</sup> after him his priest; Bishop Erc<sup>130</sup> his sweet-spoken judge; <sup>131</sup> his champion, Bishop Mac-caeirthinn; <sup>132</sup> Benen, his psalmist; <sup>133</sup> and Coemhan,<sup>134</sup> his chamberlain; Sinell<sup>135</sup> his bell-ringer, and Aithcen<sup>136</sup> his true cook; The priest Mescan,<sup>137</sup> without evil, his friend and his brewer; The priest Bescna,<sup>138</sup> sweet his verses, the chaplain of the son of Alprann. His three smiths,<sup>139</sup> expert at shaping, <sup>140</sup> Macecht, Laebhan,<sup>141</sup> and Fortchern.<sup>142</sup>

with the statement, in the Latin Tripartite Life, part iii., chap. xcvi., p. 167, and nn. 120 to 135, p. 188. See, also, Miss Cusack's "Life of St. Patrick," &c., p. 501.

<sup>127</sup> This poem is very incorrectly deciphered and translated by Dr. O'Connor. His errors are corrected in this edition of it, from a fuller and better copy, preserved in the Book of Lecan, fol. 44. b, and from a prose list of the twenty-four persons, constituting the household of St. Patrick, prefixed to it. A list of the principal persons, mentioned in his poem, is also given, in the Tripartite Life of St. Patrick, lib. iii., cap. 98, p. 167.

<sup>128</sup> He is already mentioned, in Tirechan's list.

<sup>129</sup> His feast is assigned, to the 24th of March.

<sup>130</sup> Bishop of Slane, and venerated on the 2nd of November.

<sup>131</sup> The Irish Tripartite Life calls him a Brehon.

<sup>132</sup> Already alluded to, as Bishop of Clogher. The Irish Tripartite Life calls him "St. Patrick's strong man."

<sup>133</sup> Already alluded to as St. Benignus.

<sup>134</sup> His identity has not been discovered. In the Irish Tripartite Life, he is called Caemhan of Cill-Ruada, and St. Patrick's youth.

<sup>135</sup> The Latin Tripartite Life calls him, "Senellus de Kildareis, Campanarius." The Irish Tripartite corresponds. In the prose list, preserved in the Book of Lecan, he is called, *Σινελλος Κηλδαιος ἀρχιεπίσκοπος*, *i.e.* "Sinell of Killairis, his Ostiarius." Perhaps, he is the same as the Senellus Senior, or Sineal, said to have been venerated, at the 12th of January, or at the 12th of September. Other saints, so called, are in our Calendars.

<sup>136</sup> The Latin Tripartite Life calls him, "Athgenius de Leath-donnaich, coquus." The Irish Tripartite corresponds. He is the patron saint of Badoney church, near Strabane, county of Tyrone.

<sup>137</sup> The Latin Tripartite Life calls him, "Sanctus Meschanus de Domnach" [Mescain] "juxta Fochmuine fluvium, Cerviciarius." The word in brackets, omitted by

Colgan, has been supplied from the Book of Lecan. His church, not yet identified, was situated, near the River Faughan, in the county of Londonderry. The Irish Tripartite Life calls him, Cruimther Mesean, from Domhnach-Mescan, at Fochan, his brewer.

<sup>138</sup> In the Latin Tripartite Life, we read: "Sanctus Beschna præsbyter de Domnach-dala, Sacellanus." The church, called Domnach-Dula, in the prose list of the Book of Lecan, was in the plain of Maghdala, through which the Moyola river, in the county of Londonderry, flows. The Irish Tripartite Life has it, Cruimther Bescna, from Domhnach-Dala, his Mass-priest.

<sup>139</sup> The Latin Tripartite Life states, "Sanctus Maccectus de Domnach-leobain, qui reliquiarium illud famosum Frim-faid-heach nuncupatum fabricavit, et Sanctus Fortchernus de Rath-aidne duo fabri ferrarii." However, Dr. O'Donovan thus corrects the text, on the authority of the Book of Lecan, inserting these words within brackets after Maccectus [de Domnach-Arnoin et Sanctus Leobanus]—qui, &c. He concludes: "et Sanctus Fortchernus de Rath-Semni, tres fabri ferrarii." The Irish Tripartite Life has it: his three smiths, Mac Cecht, Laeban from Domhnach-Laebhan (who made the Findfaithnech), and Fortchern in Rath-Adine.

<sup>140</sup> The Irish Tripartite Life has it, the smiths making the bells, *i.e.*, Mac Cecht, and Cuana, and Mac Fail.

<sup>141</sup> Two saints, called Leaban, are noted in our Calendars. One St. Leoban of Ath-Eguis was venerated, on the 1st of June; and the other, on the 9th of August. Domhnach-Leobain was called Cill-Leobain, in Colgan's time, and it was a parish church, in the diocese of Clonfert. Dr. O'Donovan identifies it, as Killian.

<sup>142</sup> The Latin Tripartite has "Sanctus Fortchernus de Rath-aidne, faber ferrarius," but the Book of Lecan, in the prose list, has him of Rath Semhni. His festival was celebrated, on the 11th of October, at Cill-Fortchern, in Idrone, county of Carlow, and at Trim, in the county of Meath.

<sup>143</sup> Thus are they named, in the Latin Tripartite: "Sanctus Essa, Sanctus Biteus ac

His three artificers,<sup>143</sup> of great endowment, Aesbuite,<sup>144</sup> Tairill,<sup>145</sup> and Tasach.<sup>146</sup>

His three embroiderers,<sup>147</sup> not despicable, Lupaid, Erca, and Cruimthiris.<sup>148</sup>

Odhran,<sup>149</sup> his charioteer, without blemish, Rodan,<sup>150</sup> son of Braga, his shepherd.

Ippis,<sup>151</sup> Tigris, and Erca, and Liamhain, with Eibeachta :

For them Patrick excelled in wonders, for them he was truly miraculous. Carniuch<sup>152</sup> was the priest that baptized him ; German<sup>153</sup> his tutor, without blemish.

The priest Manach,<sup>154</sup> of great endowment, was his man for supplying wood.

His sister's son<sup>155</sup> was Banban, of fame ; Martin<sup>156</sup> his mother's brother.

Sanctus Tassa, tres fabri ærarii, vasorumque sacrorum fabricatores." In the prose list of the Book of Lecan, these are called Εἰρη, Βίτε, and Τάσαν. The authority given for that list is Flann's poem ; yet, here, they are called Διγμυτε, Ταιρill, Τάσac.

<sup>144</sup> Colgan thinks this Essa a corruption for Ossa, or Ossan, as St. Patrick had a disciple so called, at Trim.

<sup>145</sup> This name is found only in Flann's poem.

<sup>146</sup> This was not Bishop Tassach of Ratholp, near Downpatrick, who administered the Viaticum to St. Patrick, but Assagh, Bishop of Elphin, according to the Book of Armagh, in Sir William Betham's translation. In the Irish Tripartite Life, we find an account of the artificers making the dishes and reliquaries, and the altar chalices, viz., Tassach, and Essa, and Bitiu.

<sup>147</sup> "Sancta Lupita, Tigrida, et Crumtheris textrices et sacrorum linteorum erant confectrices," according to the Latin Tripartite Life. In the prose list in the Book of Lecan, they are named thus : "Δ ἐπι οὔνηνεχα .i. λυπαίω, 7 ἐρε, ἰngen Δαίρη, 7 Crumtheary, i.e. Lupaid, and Erc, daughter of Dairi, and Crumtheris." The Lupaid here mentioned was Lupita, Patrick's own sister. Erc, the daughter of Dairi, was no other than Erganata, the daughter of Dairi, King of Oirther, who granted Armagh to Saint Patrick. Crumtheris was a lady of royal birth, who lived in solitude, on the hill of Kenngobha, to the east of Armagh.

<sup>148</sup> The Irish Tripartite Life mentions somewhat differently, those nuns, making the altar-cloths, viz., Cochmass, and Tigris, and Lupait, and Darerca. And, again, it states, that St. Patrick's three embroiderers were Lupait, and Erc, daughter of Daire, and Cruimthiris, in Cenn-Gobha.

<sup>149</sup> The Latin Tripartite Life calls him : "Sanctus Odranus de Disert-Odrain in Hifalgia, auriga," and the Irish Tripartite corresponds. These perfectly agree with the prose list, in the Book of Lecan : "Οδραν ὁ Οἰρετ Οδραν Δ ἕλλα ἀράδ." He is mentioned, in the Lives of St. Patrick, as

published by Colgan.

<sup>150</sup> Dr. O'Connor prints this Rochan. The Latin Tripartite Life calls him, "Sanctus Rodanus, Armentarius." The Irish Tripartite Life corresponds. In the prose list, in the Book of Lecan, he is called "Ροδαν Δ βυαδαίλ."

<sup>151</sup> These are said to have been the five sisters of St. Patrick ; but, Dr. Lanigan has attempted to show, that St. Patrick had no real sisters in Ireland ; and, he thinks, that these were religious women, who were called his sisters, in a spiritual, and not in a carnal, sense. See his "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. xviii., pp. 125, 126.

<sup>152</sup> It is so printed, by Dr. O'Connor, who says in a note : "Omnes vitæ vetustiores eum appellat Gorniam." In the copy of Flann's poem, preserved in the Book of Lecan, the reading is : "Σορμαρ ἰν ρακαρτ ρο βαίρε, i.e. Gornias the priest who baptized him."

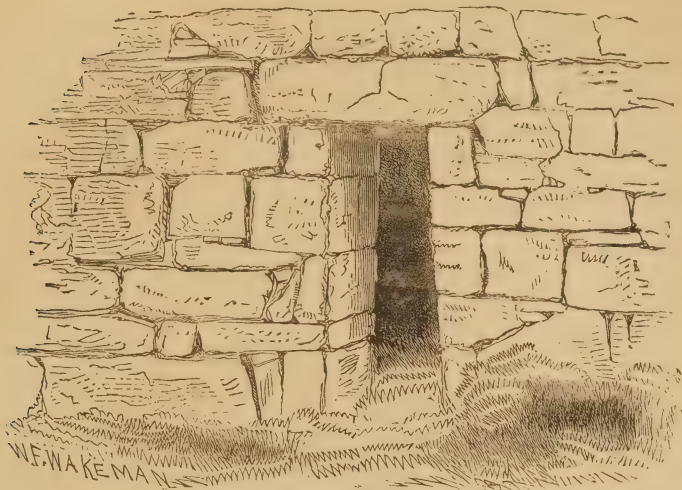
<sup>153</sup> All the Lives of Patrick agree, that St. Germanus was his tutor. Colgan attempts to show, that Patrick had been under his tuition so early as the year 396 ; but, the acute Dr. Lanigan clearly proves, that Patrick could not have been under the direction of St. German, before the year 418. See "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. x., p. 161.

<sup>154</sup> The Latin Tripartite Life calls him : "Sanctus Monachus præsbyter focaris lignorumque provisor." In the prose list, in the Book of Lecan, he is called "Crumtheary manac Δ ρεαρ βέννη connaí, i.e. Crumther Manach, his provider of wood." The Irish Tripartite Life has him, as Crumther Manach, his wood-man. His identity does not seem to be clearly established.

<sup>155</sup> In the copy of Flann's poem, in the Book of Lecan, the reading is, "Seannan Δ βραταίρ co mblaδ, i.e. Seannan was his brother" [or cousin] "of fame." Neither name has been identified with true history ; and, it is more than probable, that both owe their existence to the errors of transcribers.

<sup>156</sup> In the Tripartite Life, it is stated, that Conchessa, St. Patrick's mother, was the sister or relative of St. Martin : "Con-

Most sapient was the youth Mochonnoc,<sup>157</sup> his hospitaller.  
Cribri and Lasra,<sup>158</sup> of mantles, beautiful daughters of Gleaghrrann.



Doorway of Temple-Patrick old Church, Inchagoill, County of Galway.

Macraith the wise, and Erc,<sup>159</sup>—he prophesied in his three wills.  
Brogan,<sup>160</sup> the scribe of his school; the priest Logha,<sup>161</sup> his helmsman,—

chessa Ecbatii filia ex Francis oriunda, et S. Martini soror, seu cognata, ejus mater fuit.”—Lib. i., cap. i., p. 117.

<sup>157</sup> The Latin Tripartite Life has noticed : “Sanctus Catanus præsbyter, et Ocanotus præsbyter duo hospitalarii, sive hospitum ministri.” The Irish Tripartite has it : Cruimther Catan, and Cruimther Ocan, his two waiters. In the prose list, in the Book of Lecan, the reading is : “Cruimther Cáoán ó Tamlaéctain arda, 7 Cruimther mbrogaín a sa forméir; i.e. Priest Cadan of Tamlaghtard, and Priest Brogan, his two waiters.” The memory of St. Cadan, or Catanus, is still held in great veneration, in the parish of Tamlaghtard, or Ardmagilligan, in the barony of Keenaght, and county of Londonderry. Colgan gives the Acts of Mochonnoc, at 11th February, and states, that he flourished, about A.D. 492; but, Dr. Lanigan shows, that he lived at a much later period. See his “Ecclesiastical History of Ireland,” vol. i., chap. viii., sect. xv., p. 425. The Brogan of the prose list, in the Book of Lecan, is evidently intended for Brocan, or Brocanus, one of the nephews of St. Patrick, mentioned in the Latin Tripartite Life. See pars. ii., cap. ii., lii., pp. 129, 136.

<sup>158</sup> These are called Crebrea and Lassera, in the Tripartite Life, where it is stated,

that they were the daughters of Glerannus, son of Cumineus, and that they lived, at the church of Kill-Forclann, near Killala. See pars. ii., cap. lxxxvi., p. 141. Dr. O’Conor, with this evidence before him, translates Gleaghrrann, by “candidæ,” as if it were an epithet of the virgins, and not their father’s name.

<sup>159</sup> The text is clearly corrupt here, and the copy in the Book of Lecan affords no clue to the correction of it.

<sup>160</sup> He was the Brocanus, nephew of St. Patrick, mentioned by Jocelyn, in his Life of St. Patrick, chap. 50, and said to have been venerated, at the 8th of July, and at the 17th of September.

<sup>161</sup> In the copy of Flann’s poem, in the Book of Lecan, he is called Cruimther Lugna, which is more correct. His tombstone is still preserved near Templepatrick, or Patrick’s church, on the island of Insi-Goill, in Lough C-rrib, with the following inscription : “Ue Lugnaeson macc lmenueh, i.e. the stone of Lugna Don, son of Lemenuch.” This inscription was discovered by Dr. Petrie, who published a *fac-simile* of it, in his “Ecclesiastical Architecture and Round Towers of Ireland,” part ii., sect. iii., subs. i., p. 165. It is the oldest literal monument yet discovered in Ireland. It establishes the existence of Lugna, and Lemenuch, beyond dispute; but, nothing of



It is not a thing unsung—and Machui<sup>162</sup> his true fosterson.

Good the man whose great family they were, to whom God gave a crozier without sorrow;

Chiefs with whom the bells are heard, a good family was the family of Patrick.

May the Trinity,<sup>163</sup> which is powerful over all, distribute to us the boon of great love;

The king who, moved by soft Latin, redeemed by Patrick's prayer."<sup>164</sup>

A list of St. Patrick's successors,<sup>165</sup> in the See of Armagh, is extant,<sup>166</sup> among our Irish Manuscripts. These names, we have already given, in a previous note.

Besides those disciples, enumerated in the foregoing lists, the following persons are noticed, in St. Patrick's various Lives: The Senior Kienan;<sup>167</sup> Dichuo,<sup>168</sup> Ross<sup>169</sup> or Rus, Durtract<sup>170</sup> or Durthact, Niell,<sup>171</sup> Eugenius,<sup>172</sup> and Ailill,<sup>173</sup> brothers; Loarn,<sup>174</sup> Bishop of Inreattan or Brettan; Nesson,<sup>175</sup> Deacon of Mungarett; Trian,<sup>176</sup> Bishop of Croebheach; Winnoc,<sup>177</sup> Bishop of Rath-espuic; Maguil or Macaldus,<sup>178</sup> Bishop of Man; Albeus,<sup>179</sup> Bishop

a similar antiquity has been discovered, to prove their relationship to the Irish Apostle. The accompanying illustration of Templepatrick was drawn on the spot, by William F. Wakeman, and transferred to the wood. It was engraved, by Mrs. Millard.

<sup>162</sup> He was St. Mochai, of Endrom, in Loch Cuan, one of St. Patrick's earliest converts, to whom he gave a copy of the Gospels, and what was called a Ministeir, or portable reliquary: "Baptizavit eum ac totondit, et dedit ei Evangelium et Ministeir."—Vita Sec. cap. 32. His feast occurs, at the 23rd of June.

<sup>163</sup> In the Book of Lecan, the poem of Flann, on St. Patrick's household, concludes thus:—

"A nimpriú rín le flann, co nua foch-  
raic can impall,  
Co mne ier plaicib nime, ac maithib  
na muinte." "

"These" [saints] "are implored by Flann, that he may obtain reward without doubt,

With meekness amongst the nobles of heaven through the chiefs of this family."

Dr. O'Connor says, that he does not know whence the Four Masters copied this poem, It is not contained, in either of the Dublin copies, and Dr. O'Connor's printed copy of it is corrupted, to agree with his own idea of the meaning. The copy of Flann's poem, preserved in the Book of Lecan, fol. 44, b., is much better and more copious, and it contains the names of several officers of Patrick's household, not mentioned in Evin's list, or even in the prose list, prefixed to the poem itself, in the Book of Lecan, such as Cromdumhan, his mucaróe, or swineherd; his three builders, Caemhan, Cruithnech, and Luchraidh; his three physicians, Sechnan, Ogma, and Aithemail; his librarian,

Setna, the pious, son of Corcran, &c., &c. Ussher quotes this poem, in "Primordia," cap. xvii., p. 895, as written in very ancient Irish verses, giving a catalogue of St. Patrick's domestics, and as authority for the existence of a Senex Patricius, ceano a rruicthi renoirach, who died, according to the Annals of Connaught, in the year 454.

<sup>164</sup> After enumerating the four-and-twenty, that were in orders with St. Patrick, the Irish Tripartite Life says, this is the number that were in the company of Joseph; and, it was the number that had been allowed, at the table of the King of Cashel, down from the time of Fedhlimidh, son of Crimthann, i.e. the King of the two provinces of Munster.

<sup>165</sup> See the Manuscript of the Royal Irish Academy, which is classed, 23. P. 16. fol. 99, b. See also the MS., classed H. 2. 16., belonging to Trinity College, Dublin.

<sup>166</sup> See the "Leabhar Breac," at fol. 110, (now 99), b. b.

<sup>167</sup> Bishop of Duleek, venerated at the 29th of November.

<sup>168</sup> Son of Trichem, and monk at Saul, venerated at the 29th of April.

<sup>169</sup> Or Ruisen. Venerated at the 7th of April.

<sup>170</sup> Said to be of Ændruim.

<sup>171</sup> Said to have been of Kill-clethe.

<sup>172</sup> Said to be of Kill-clethe.

<sup>173</sup> Said to have been Archbishop of Armagh, and venerated, on the 13th of January.

<sup>174</sup> A feast is assigned him at the 11th of September,

<sup>175</sup> Venerated the 25th of July.

<sup>176</sup> Said to have been venerated, at the 23rd of March.

<sup>177</sup> Said to have been Uindic, of Tuighnetha, venerated on the 29th of August.

<sup>178</sup> His feast has been assigned, to the 25th of April.

<sup>179</sup> His feast is kept, on the 12th of September.

of Emly; Setna or Sedonius,<sup>180</sup> Bishop; Coindrius or Conderius,<sup>181</sup> and Romulus,<sup>182</sup> Bishops in Man; Dunnus or Modunius,<sup>183</sup> Abbot of Saul; Loman,<sup>184</sup> Bishop of Trim; Brochad<sup>185</sup> of Imleacheach; Mogenoc,<sup>186</sup> Bishop of Kill-dumha-gluin; Munis,<sup>187</sup> Bishop of Kill-teidil; Mel,<sup>188</sup> Bishop of Ardagh; Melchuo,<sup>189</sup> Bishop of Ardagh; Munis,<sup>190</sup> Bishop of Forgney; Rioc,<sup>191</sup> Abbot of Inis-bofinde; Nectan,<sup>192</sup> Bishop of Kill-unche, and of Kill-fionnauair; Beana or Dabonna,<sup>193</sup> Bishop of Cluain-namanach; Mogornan<sup>194</sup> or Mogerman, Bishop; Darioc,<sup>195</sup> Bishop of Inis-ualaing; Lugnat,<sup>196</sup> a priest; Carantoc or Carnech,<sup>197</sup> Bishop of Tulen, in Meath; Crumman,<sup>198</sup> Bishop of Lecan, in Meath; Maccalleus,<sup>199</sup> Bishop of Cruachan-Brigh-Ele; Migdna,<sup>200</sup> Bishop of Disert-Patruic; Diernitius,<sup>201</sup> Bishop of Drumensis; Comitius or Connetus,<sup>202</sup> Bishop of Cluain-Senmoil; Fortchern,<sup>203</sup> Bishop of Trim; Cathlaidus or Cathaldus,<sup>204</sup> Bishop of Trim; Manchen,<sup>205</sup> surnamed the Master, Bishop of Trawley; Connedus,<sup>206</sup> a Priest of Domnach-airthir; Germanus,<sup>207</sup> Bishop of Man; Lugacius,<sup>208</sup> Bishop of Kill-airthir; Columba or Columbus,<sup>209</sup> of Kill-eainain; Meldan,<sup>210</sup> Bishop of Cluain-creamha; Lugadius,<sup>211</sup> Bishop of Fordhruim; Cessan,<sup>212</sup> Bishop of Domnach-mor; Ceran or Kieran,<sup>213</sup> Bishop of Saighir; Corbmac,<sup>214</sup> Bishop of Trim; Ailveus or Ailbeus,<sup>215</sup> Priest, of Sen-Chua; Mac Erca,<sup>216</sup> Priest of Kill-roa; Dovengard

<sup>180</sup> Supposed to have had a festival, at the 16th of June.

<sup>181</sup> His feast has been assigned, to the 17th of November.

<sup>182</sup> His festival was held, as supposed, on the 18th of November.

<sup>183</sup> His feast has been placed, at the 29th of May.

<sup>184</sup> His feast has been assigned, to the 17th of February.

<sup>185</sup> He is venerated, at the 9th of July.

<sup>186</sup> His feast is assigned, to the 26th of December.

<sup>187</sup> His feast was held, on the 6th of February, and on the 18th of December.

<sup>188</sup> His feast is at the 6th of February.

<sup>189</sup> His feast is at the 6th of February.

<sup>190</sup> He is said to have been venerated, on the 6th of February.

<sup>191</sup> His festival is at the 6th of February.

<sup>192</sup> His feast is at the 2nd of May.

<sup>193</sup> Supposed, by Colgan, to rest at Glas-tonbury, in England.

<sup>194</sup> He is said to have been a brother to St. Sechnall.

<sup>195</sup> He was a brother to the foregoing.

<sup>196</sup> A brother to the preceding.

<sup>197</sup> Said to have had a feast, at the 16th of May. He is thought to have been a British prince, who had been selected to succeed his father in a principality. But, St. Carantoc was impelled by Divine inspiration to follow another course. He crossed over into Ireland, being attracted by the fame of St. Patrick, who was then labouring there. He became a zealous coadjutor of the great Irish Apostle, and for many years, he fulfilled all the duties of his ministry, converting innumerable souls, by his preaching and miracles, to the Faith of Christ. Therefore, he is classed, among the Irish Apostle's faithful servants.

<sup>198</sup> His festival is referred, to the 28th of June.

<sup>199</sup> His feast has been assigned, to the 25th of April.

<sup>200</sup> The son of Darerca, said to have had a feast, at the 4th of August, or at the 18th of November, in the church of Killucan.

<sup>201</sup> Said to have been Darerca's son, and to have had a feast, at the 15th of January, or at the 12th of December.

<sup>202</sup> Colgan thinks, he may have been the Connatus or Condatus, venerated at the 15th of November.

<sup>203</sup> His feast has been assigned, to the 17th of February.

<sup>204</sup> Colgan supposes, he may have been a Cathbath, venerated on the 1st of July, or at the 16th of September.

<sup>205</sup> Among the many saints of this name, he, who is denominated the Master, has not been ascertained.

<sup>206</sup> A doubt exists, regarding his identification, in our Calendars.

<sup>207</sup> Colgan says, he was venerated, at the 3rd of July.

<sup>208</sup> Colgan assigns his feast, to the 2nd of March, or to the 16th of June.

<sup>209</sup> He is said to have been venerated, at the 4th of June.

<sup>210</sup> His festival has been placed, at the 18th of January, or at the 26th of October.

<sup>211</sup> His feast has been assigned, to the 17th of April.

<sup>212</sup> The 4th of June is said to have been his feast day.

<sup>213</sup> His feast is held, on the 5th of March.

<sup>214</sup> His festival occurs, on the 17th of February.

<sup>215</sup> He is venerated, on the 30th of January.

<sup>216</sup> Said to have been venerated, on the 18th of November.

or Domangart,<sup>217</sup> Bishop of Rath-murbuilg; Senach,<sup>218</sup> Bishop of Achadh-fouair; Lonan,<sup>219</sup> Priest, of Kill-uaillech; Colman or Colmanellus,<sup>220</sup> Bishop and Abbot of Lann-ela; Patrick Junior,<sup>221</sup> the great St. Patrick's nephew; the Leper,<sup>222</sup> with name unknown; Cathaseus,<sup>223</sup> Priest, of Domnach Patruic; Cathur or Catharr,<sup>224</sup> and Cathneus,<sup>225</sup> brothers-german to Cathaseus; Moluanus the Pilgrim or Daluan,<sup>226</sup> probably of Croebhach and of Druim-inescluinn; Lugad,<sup>227</sup> Bishop of Druim-inescluinn; Lugad,<sup>228</sup> Priest, of Tegh-Laisren; Moluan,<sup>229</sup> the Briton, of Tegh-bretan, and of Imlech-inis-chuainn; Mac-Dichuill,<sup>230</sup> Priest, of Cluain-chaoin; Domnalis or Domnaldus,<sup>231</sup> Bishop of Ailech-mor; Buadmaelus<sup>232</sup> of Kill-Buadhmoel; Maneus,<sup>233</sup> Bishop; Briteus,<sup>234</sup> Bishop of Cassel-irra; Fulartus,<sup>235</sup> Bishop of Domnach-mor; Macetus,<sup>236</sup> Priest of Sencheall; Cethenus or Cethecus;<sup>237</sup> Olcan,<sup>238</sup> Priest of Kill-mor; Carell,<sup>239</sup> Bishop; Coeman,<sup>240</sup> Deacon of Seanndomnah; Cethecus,<sup>241</sup> Bishop of Kill-garadh; Congellanus,<sup>242</sup> Abbot; Justus,<sup>243</sup> Deacon in Fidhard; Bernicius,<sup>244</sup> a Gaul; Hibernicus,<sup>245</sup> and Ernicius<sup>246</sup> brothers of Bernicius; Nine of their brothers,<sup>247</sup> who were Francks; Sacellus,<sup>248</sup> Bishop of Baisleac; Benignus,<sup>249</sup> brother of St. Cethach; Brochad;<sup>250</sup>

<sup>217</sup> His feast occurs, on the 24th of March.

<sup>218</sup> His festival has been assigned, to the 10th of September.

<sup>219</sup> His feast is held, on the 12th of November.

<sup>220</sup> His festival is at the 26th of September.

<sup>221</sup> Some of our Calendarists have his feast, at the 24th of August; but, according to the "Felire" of St. Ængus, this is the festival of Sen-Patrick, the preceptor of the great St. Patrick.

<sup>222</sup> He is mentioned, in the Latin Tripartite Life, lib. i., cap. xl., p. 123, and lib. ii., cap. xxiv., p. 132.

<sup>223</sup> Colgan has not been able, clearly to identify him.

<sup>224</sup> Colgan has not been able, clearly to identify him.

<sup>225</sup> Perhaps, says Colgan, he may be the Cota or Cotana, venerated, on the 4th of February. See the Latin Tripartite Life, lib. ii., cap. vi., p. 130, and n. 22, p. 173.

<sup>226</sup> His feast is held, on the 7th of January.

<sup>227</sup> His festival is at the 2nd of November.

<sup>228</sup> His feast-day has not been noted, although Colgan thinks it was at the 17th of April.

<sup>229</sup> Venerated at the 7th of January, and probably not distinct from the former Daluan.

<sup>230</sup> Colgan thinks, he was the same as St. Aedhan, the son of Deigill, venerated on the 1st of January.

<sup>231</sup> Colgan has a long dissertation, to discover his identity, but without any very successful result, in the Latin Tripartite Life, pars. ii., cap. xviii., cxxiv., pp. 131, 146, nn. 55, 184, pp. 175, 181.

<sup>232</sup> He is mentioned, in the Life of St. Benignus, chap. xi. His feast-day is not

known.

<sup>233</sup> His feast occurs, at the 2nd of September.

<sup>234</sup> He was venerated, Colgan states, at the 22nd of July, as Biteus, *i.e.* Mobiu, or at the 30th of September, as Mobi. But, the latter was a nun, of Domhnach, probably Donnybrook.

<sup>235</sup> His feast is not known.

<sup>236</sup> His festival has not been discovered.

<sup>237</sup> His feast is not known.

<sup>238</sup> He is said, to have been venerated, on the 4th of June, but, most probably, on the 20th of February.

<sup>239</sup> Colgan says, he was venerated, on the 13th of July.

<sup>240</sup> His feast has not been fixed, except by Colgan, who erroneously assigns it to the 3rd of November.

<sup>241</sup> His festival was kept, on the 16th of June.

<sup>242</sup> Many saints, bearing this name, are found in our Calendars; but, the present holy man has not been identified.

<sup>243</sup> Colgan has not been able to determine who he was, but suspects, he may have been venerated, either at the 10th of January, or at the 29th of July, as Justan Lene.

<sup>244</sup> His identity has not been traced, in our Calendars.

<sup>245</sup> Not known, in our Calendars.

<sup>246</sup> Not known, in our Calendars.

<sup>247</sup> Colgan conjectures, these and the foregoing may have been among the Francks or Gauls, invoked by St. Ængus, in his Book of Litanies, num. 48, 49, 50.

<sup>248</sup> Unless he was a Sacellus, or Socellus, named in St. Berach's Acts, at the 15th of February, Colgan could not discover who he had been.

<sup>249</sup> Colgan distinguishes him, from the Archbishop of Armagh, and calls him, Abbot of Druimlias. It is supposed, he may be identical, with a St. Benatius, vene-



Bronach,<sup>251</sup> a Priest ; Coeman,<sup>252</sup> of Airdne Coemain ; Canna,<sup>253</sup> a Monk ; Loarn,<sup>254</sup> Priest of Achadh-mor ; Conan,<sup>255</sup> a Priest ; Senach,<sup>256</sup> a Bishop of Achadh-Fobuir ; Ængus<sup>257</sup> of Kill-mor ; Cannech,<sup>258</sup> a Priest ; Mucna or Muckinus,<sup>259</sup> a Bishop ; Teloc,<sup>260</sup> a Priest ; Domnald,<sup>261</sup> a Bishop ; Muredach,<sup>262</sup> Bishop of Killala ; Mac Rimius,<sup>263</sup> Bishop of Corca-raoidhe ; the seven sons<sup>264</sup> of Drogen ; Gemthenn<sup>265</sup> of Each-enach ; Dubduban,<sup>266</sup> of Domnach Mor ; Ængus,<sup>267</sup> Bishop of Domnach-Bile, or Magbile ; Maccarthenn,<sup>268</sup> Bishop of Domnach-mor Muige-tochuir ; Three Deacons,<sup>269</sup> nephews of St. Patrick, in Innishowen ; Ængus,<sup>270</sup> son of Ailild, of Druimberta ; Domnald,<sup>271</sup> son of Crimthann, Bishop of Ailech-mor ; Domnald,<sup>272</sup> son to Colgna, Bishop of Tulach-liag ; Domnaid,<sup>273</sup> Bishop of Cuil-chonalta ; Beoadus,<sup>274</sup> Bishop of Dun-cruithen ; Macnessius,<sup>275</sup> Bishop of Connor ; Cathbad,<sup>276</sup> Priest, of Foth-rath ; Diman,<sup>277</sup> a Monk ; Erclacius,<sup>278</sup> Priest of Kill-muadhain ; Nehemias,<sup>279</sup> Bishop of Tulach ; Enan,<sup>280</sup> of Druim-indich ; Two Cennans ;<sup>281</sup> Fiachrius,<sup>282</sup> Bishop of Cuil-echtrann ; Glassius,<sup>283</sup> of Kill-glais ; Liberius,<sup>284</sup> Priest, of Kill-glais ; Daniel,<sup>285</sup> surnamed the Angel, of Lettir-Padruic ; Molasrius,<sup>286</sup> of Glaire ; Coeman,<sup>287</sup> of Imleach-cluana ; Brugacius,<sup>288</sup> Bishop of Rath-muighe ; Coirbreus,<sup>289</sup> Bishop of Colerain ; Columban,<sup>290</sup> Priest, of Domnach Mór ; Conedus,<sup>291</sup> Priest, of Domnach

rated at Kill-chuile, in the deanery of Sil-muiredhaidh, and diocese of Elphin, on the 3rd of April.

<sup>250</sup> Of Imlech-each, and brother of St. Loman. His church was in the deanery of Siol-Muiredhaigh, and diocese of Elphin. His festival is not known.

<sup>251</sup> His festival is not known.

<sup>252</sup> His feast was held, on the 12th of June.

<sup>253</sup> Said to have been a brother of St. Sacellus, and he is called *faber*, or *artifex*. His feast is not known.

<sup>254</sup> His feast has been assigned, to the 30th of August.

<sup>255</sup> His feast is not known.

<sup>256</sup> His feast has been referred, by Colgan, to the 10th of September.

<sup>257</sup> Said to have been a son to the former, and Colgan thinks his feast was held, on the 17th of November, where he is found, in Marianus O'Gorman's Calendar, as Ængus Aine, of Cill-mor.

<sup>258</sup> Colgan has a conjecture, that he may have been the Cainneach, venerated at the 23rd of January, or the Cainneach, son of Ua Chil, a Priest, venerated on the 31st of the same month.

<sup>259</sup> His feast has been assigned, to the 4th of March.

<sup>260</sup> His feast has not been discovered.

<sup>261</sup> His festival is not known.

<sup>262</sup> His festival is kept, on the 12th of August.

<sup>263</sup> His feast does not appear to have been discovered.

<sup>264</sup> At the 15th of April, our Calendars have the feast of the sons of Draighen, of Cill-Ro.

<sup>265</sup> At the 2nd of September, there is a festival of Geinten, Priest of Tir-Guaire, but he may have been a different person.

<sup>266</sup> Colgan thinks, he was the St. Dubhán, Priest, venerated at the 11th of February.

<sup>267</sup> Colgan conjectures, he may have been Ængus, Bishop of Drum-Ratha, venerated on the 18th of February.

<sup>268</sup> Colgan thinks, this holy man's festival belongs to the 24th of March.

<sup>269</sup> Their feast is not known.

<sup>270</sup> His feast has been assigned, to the 18th of February.

<sup>271</sup> His feast is not known.

<sup>272</sup> His festival is not known.

<sup>273</sup> His festival has not been discovered.

<sup>274</sup> His feast is not known.

<sup>275</sup> His feast is kept, on the 3rd of September.

<sup>276</sup> His festival is not known.

<sup>277</sup> Supposed, by Colgan, to have been venerated, either on the 3rd of November, or on the 27th of June.

<sup>278</sup> Venerated on the 3rd of March.

<sup>279</sup> Colgan thinks, his feast belongs to the 3rd of May.

<sup>280</sup> He is supposed to have had a festival, at the 25th of March.

<sup>281</sup> Nothing is known, with certainty, regarding them.

<sup>282</sup> Colgan assigns his feast, to the 28th of September.

<sup>283</sup> His feast is not known.

<sup>284</sup> His festival is not known.

<sup>285</sup> His history is not known.

<sup>286</sup> His identity has not been ascertained.

<sup>287</sup> His feast is not known.

<sup>288</sup> His festival is set down, at the 1st of November.

<sup>289</sup> His feast is on the 11th of November.

<sup>290</sup> He is said to have been venerated, on the 6th of September.

<sup>291</sup> His feast does not seem to have been discovered.

Airthir ; A Priest,<sup>292</sup> unnamed, in Tulach-maine, or Airedh Bainne ; Kille-nus,<sup>293</sup> Bishop of Tegh-Talain ; Many Disciples.<sup>294</sup> unnamed, in Tegh-Talain ; Justinus,<sup>295</sup> Priest, of Domnach Tortain ; Mochadocus or Cadocus,<sup>296</sup> of Inis-fail ; Augustin,<sup>297</sup> Priest, of Inis-beg ; Tegan,<sup>298</sup> Diermit,<sup>299</sup> Abbot ; Fedlimius,<sup>300</sup> Nanned,<sup>301</sup> a Bishop ; Paul,<sup>302</sup> a Monk ; Mochonocus or Canocus,<sup>303</sup> in Inis-fail ; Erditus,<sup>304</sup> of Inis-beg ; Curcneus,<sup>305</sup> of Kill-fiacla ; Loscanus,<sup>306</sup> Caillechus,<sup>307</sup> Beanus,<sup>308</sup> Coenchomracus,<sup>309</sup> in Hi-Cuanach ; Coeman,<sup>310</sup> of Kill-ratha ; Longa or Lomchuo,<sup>311</sup> of Kill-Teidhil ; Montan,<sup>312</sup> Deacon ; Nesson,<sup>313</sup> Deacon of Mungairit ; Hiarlath,<sup>314</sup> Archbishop of Armagh ; Aidan,<sup>315</sup> of Inis-Lothuir ; Colman,<sup>316</sup> Monk at Armagh ; Duban,<sup>317</sup> a Monk at Armagh ; Sedna,<sup>318</sup> Abbot, at Drium-mac-Ubla ; Catan,<sup>319</sup> a Priest ; Ocanotus,<sup>320</sup> a Priest ; Maccetus,<sup>321</sup> of Domnach-Leobain ; Cuanna,<sup>322</sup> a Priest ; Conall,<sup>323</sup> Bishop of Killeconnall ; Seven disciples<sup>324</sup> of St. Benignus, engaged in the conversion of Iarmonia ; Falveus,<sup>325</sup> Bishop of Kill-fobhuir ; Callin,<sup>326</sup> Bishop of Fiodhnach ; Hiarlath,<sup>327</sup> Archbishop of Tuam ; Nectan,<sup>328</sup> Curnan,<sup>329</sup> Buadan,<sup>330</sup> Mugan,<sup>331</sup> Birrin,<sup>332</sup> Modimoc,<sup>333</sup> Seven holy sons<sup>334</sup> of Damagart ; Bishop Aidus,<sup>335</sup> and his six holy brothers, viz., Diermit, Foebarchuo, Maclasrius, Manchinus, Tarchellus, Tinnius, all Bishops ; Medran or Medragius,<sup>336</sup> a Monk, at Saighir ; Brenan or Brendan,<sup>337</sup> Bishop of Birr ; Boetius,<sup>338</sup> Bishop of Monasterboice ; Colman,<sup>339</sup>

<sup>292</sup> He is not otherwise noted.

<sup>293</sup> His festival has been assigned, to the 27th of May.

<sup>294</sup> These are not otherwise distinguished.

<sup>295</sup> Colgan seems to identify him with Justan Lene, venerated at the 29th of July.

<sup>296</sup> Colgan assigns him a festival, at the 24th of February. However, the present holy man seems to have been a disciple of St. Fiech, Bishop of Sletty.

<sup>297</sup> One of St. Fiech's disciples, but his feast has not been ascertained.

<sup>298</sup> His feast has been assigned, to the 9th of September.

<sup>299</sup> His festival has not been discovered.

<sup>300</sup> Supposed to have been Feidhlímídh of Cill-mór Dithruibh, venerated at the 9th of August.

<sup>301</sup> His festival is not known.

<sup>302</sup> Said to have been venerated, on the 10th of January.

<sup>303</sup> Colgan says, he was venerated, on the 12th of February ; but, most probably, he meant the 11th of that month.

<sup>304</sup> His festival is not accurately known.

<sup>305</sup> His feast is not known.

<sup>306</sup> His festival is not known.

<sup>307</sup> His feast is not known.

<sup>308</sup> His identity has not been traced.

<sup>309</sup> His feast is not known.

<sup>310</sup> His identity has not been established.

<sup>311</sup> Colgan thinks his feast referable, to the 9th of January.

<sup>312</sup> Said to have been venerated, at the 2nd of March.

<sup>313</sup> His feast occurs, at the 25th of July.

<sup>314</sup> His festival is at the 11th of February.

<sup>315</sup> His feast has not been found.

<sup>316</sup> His festival was on the 5th of March.

<sup>317</sup> His festival has not been clearly ascertained.

<sup>318</sup> He is said to have been venerated, on the 16th of June.

<sup>319</sup> He is said to have been identical with Cadoc, who was venerated on the 24th of January ; and, he is noted, as a master of guests for St. Patrick, in the Latin Tripartite Life.

<sup>320</sup> This is thought to be a false entry for St. Canocus, said to have been venerated, at the 11th of February, and to have been one of St. Patrick's guest-masters.

<sup>321</sup> His identity does not appear to have been established.

<sup>322</sup> Colgan thinks him to have been identical with Cuanda, the blind, venerated on the 11th of March.

<sup>323</sup> His feast has been assigned, to the 18th of March. To the foregoing list may be added the name of Deacon Sannan, or Senan, the brother of St. Patrick, and whose feast has not been marked. Thirty-one nephews and nieces of the Irish Apostle are said to have been included among the saints.

<sup>324</sup> These are mentioned, in the Life of St. Benignus, chap. vii.

<sup>325</sup> In the same Life, at chap. x. This holy man and nearly all those who follow, in the list as given in the text, were not the immediate disciples of St. Patrick, although many of them may have lived contemporaneously with him. Nor are the festivals assigned, always referable to them ; in many cases, also, their identity seems doubtful.

<sup>326</sup> Mentioned in the same Life, chap. xi., and said to have been venerated, at the 13th of November.

<sup>327</sup> His feast is at the 11th of February, and also at the 6th of June. He is mentioned, in the Life of St. Benignus, at chap. xi.

Bishop of Kill-Ruaid; Senchell,<sup>340</sup> Abbot of Cluain-damh; Maccretius,<sup>341</sup> the hermit, and Bishop of Kill-Miccrech; Muadan,<sup>342</sup> Abbot of Cluain-dionnach, and Bishop of Carn-furbuidhe; Declan,<sup>343</sup> Bishop of Ardmore; Colman,<sup>344</sup> Bishop of Doire Mór; Ballin,<sup>345</sup> or Ballon, Bishop of Tegg-Saxon; Maclieg,<sup>346</sup> a Bishop; Colman,<sup>347</sup> Bishop of Dromore; Coelan,<sup>348</sup> Abbot of Ændruim; Eugene,<sup>349</sup> Bishop of Ardstraw; Tighernach,<sup>350</sup> Bishop of Clones; Duach,<sup>351</sup> Archbishop of Armagh; Patricius Senior,<sup>352</sup> Archbishop of Armagh; Dubthach I.,<sup>353</sup> Archbishop of Armagh; Ailill I.,<sup>354</sup> Archbishop of Armagh; Ailill II.,<sup>355</sup> Archbishop of Armagh; Dubthach II.,<sup>356</sup> Archbishop of Armagh; Fingar, also called Guinger, and his Companions,<sup>357</sup> Martyrs in Cornwall; Aedan,<sup>358</sup> Bishop of Kill-mór; Fintan;<sup>359</sup> Corban,<sup>360</sup> Bishop of Fertcherbain;<sup>361</sup> Lucharius;<sup>362</sup> Trenan,<sup>363</sup> Abbot of Kill-elga; Luger,<sup>364</sup> Bishop of Conaille Murthemne; Finnbar or Finnian,<sup>365</sup>

<sup>338</sup> Mentioned in the Life of St. Benignus, chap. xi. Supposed to have been venerated, on the 8th of January, and on the 22nd of April.

<sup>339</sup> *Ibid.* Supposed to have been venerated, on the 6th of January, or on the 22nd of December.

<sup>330</sup> *Ibid.*

<sup>331</sup> *Ibid.*

<sup>332</sup> *Ibid.*

<sup>333</sup> *Ibid.*

<sup>334</sup> *Ibid.*

<sup>335</sup> Said to have been venerated, at Rath-na-Nespoc, with his six holy brothers, on the 16th of February. These are noted, in the Genealogies of the Irish Saints, chap. xvi.

<sup>336</sup> He is mentioned, in the Life of St. Kieran of Saighir, chap. xxviii., and Colgan assigns his feast to the 6th of June.

<sup>337</sup> *Ibid.*, chap. xxxiii. He is venerated, at the 29th of November.

<sup>338</sup> His feast is placed, at the 7th of December.

<sup>339</sup> He is alluded to, in the Life of St. Ailbe, chap. xviii., and his feast is at the 16th of October.

<sup>340</sup> *Ibid.*, chap. 20. Colgan places his festival, at the 26th of March.

<sup>341</sup> *Ibid.*, chap. xxxi. His feast has been referred, to the 11th of August, by Colgan.

<sup>342</sup> *Ibid.*, chap. xxxiii. His feast was kept, on the 6th of March.

<sup>343</sup> His feast was kept, on the 24th of July.

<sup>344</sup> He is mentioned, in the Life of St. Declan, chap. xxii. His feast is at the 20th of May.

<sup>345</sup> *Ibid.*, chap. xlix. Colgan places his festival, at the 3rd of September.

<sup>346</sup> *Ibid.* The last chapter. Colgan says he was venerated, at the 8th of February, or at the 7th of April.

<sup>347</sup> He is venerated, at the 7th of June.

<sup>348</sup> He is mentioned, in the Life of St. Finian, of Maghbile. Coelan was the first name for St. Mochai, whose feast is at the 23rd of June.

<sup>349</sup> He is venerated, at the 23rd of

August.

<sup>350</sup> His feast occurs, at the 4th of April.

<sup>351</sup> He is mentioned, in the Life of St. Tighernach, chap. xi., xii. He is supposed to have been David, son of Guaire Ua Forannain, called also Legate of all Ireland, who died A.D. 550. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 188, 189, and n. (e.)

<sup>352</sup> His feast is placed, at the 24th of August. He died A.D. 457. See *ibid.*, pp. 142, 143, and n. (e.)

<sup>353</sup> He is thought to be identical with Dubhthach of Druim-Dearbh—supposed to be Derver in the county of Louth—and who died A.D. 512. See *ibid.*, pp. 168, 169, and n. (m.)

<sup>354</sup> He died, A.D. 525. See *ibid.*, pp. 172, 173, and n. (a.)

<sup>355</sup> He died, A.D. 535. See *ibid.*, pp. 178, 179, and n. (u.)

<sup>356</sup> He died, A.D. 547. See *ibid.*, pp. 184, 185, and n. (p.)

<sup>357</sup> Their feast has been assigned, to the 23rd of February. The whole number of these Martyrs is set down at 777, including 7 bishops.

<sup>358</sup> He is mentioned, in the Life of St. Mocteus, chap. iii. His feast is at the 2nd of November.

<sup>359</sup> He is mentioned, in the same Life, chap. xii.

<sup>360</sup> *Ibid.*, chap. xiii. He died A.D. 504. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 160, 161, and n. (n.)

<sup>361</sup> Or "the grave of Bishop Cerban," one of St. Patrick's converts. This church was at the north-east of Tara Hill, but it is now totally effaced. See Dr. Petrie's "History and Antiquities of Tara Hill," p. 200, and Plate 7, facing p. 128, where the position of this church is marked.

<sup>362</sup> He is mentioned, in the Life of St. Mocteus, chap. xvii.

<sup>363</sup> See *ibid.*, chap. xvii. His feast occurs, at the 22nd of March.

<sup>364</sup> He is mentioned, in the Life of St. Moninne.

<sup>365</sup> *Ibid.*, chap. ii.



Bishop; Grellan,<sup>366</sup> Abbot of Croebh-Grellain; Gildas Albanus;<sup>367</sup> Coeltan, or Conlaid,<sup>368</sup> Bishop of Kildare; Natalis,<sup>369</sup> Abbot; Maculatus,<sup>370</sup> Priest, in the territory of Corcobascind; Latus,<sup>371</sup> a Deacon; Cathbad<sup>372</sup> or Cathub, Bishop and Abbot of Achad-Kinn; Lugad,<sup>373</sup> Bishop of Connor; Berchan or Mobi,<sup>374</sup> Bishop; Columban,<sup>375</sup> son of Crimthann, Bishop and Abbot; Columba,<sup>376</sup> of Iniscaltra. Among the female relatives and disciples of St. Patrick are enumerated his sisters, Saints Lupita, Tigris or Tigridis, Darerca or Liemania, Richella or Cinnena;<sup>377</sup> Munessa,<sup>378</sup> daughter to a King of Britain; Ercnata,<sup>379</sup> daughter to Daire; the Nine Virgins,<sup>380</sup> daughters to a king of the Lombards; a daughter to a king of Britain, and supposed to have been St. Crumtheris;<sup>381</sup> the great St. Brigid,<sup>382</sup> Patroness of Ireland; the two Emerias,<sup>383</sup> Virgins, at Cluain-Bronag; Ethnea Rufa and Fethelm Alba,<sup>384</sup> daughters to King Laoghaire; Cinnia or Kinnia,<sup>385</sup> Virgin; Cethuberis Cethumbria or Eudumbria;<sup>386</sup> Treha,<sup>387</sup> Virgin of Ard-Trea; Cathnia,<sup>388</sup> Virgin, in Domnach-Patruic; Bega,<sup>389</sup> Virgin, of Tegh-Laisreann; Cipia or Copia,<sup>390</sup> widow; Matona or Mo-Chona,<sup>391</sup> Virgin; Nistria,<sup>392</sup> a French Virgin; Callecha,<sup>393</sup> Virgin; Crocha,<sup>394</sup> Virgin; Attracta,<sup>395</sup> Virgin; Crebrea, and Lassara,<sup>396</sup> Virgins, in Kill-Forchlann; Dermeria, Virgin, in Airedh-bainne, with her sisters, Ethnea and Cumania;<sup>397</sup> Cectamaria,<sup>398</sup> Virgin, in Druum-Dubhain; Mugania and Fethlimia,<sup>399</sup> Virgins, daughters of Ailhil; Briga,<sup>400</sup> Virgin; Crumtheris,<sup>401</sup> Virgin, in Kengobha; Phiala,<sup>402</sup> Virgin and Martyr; Fanchea,<sup>403</sup> Virgin, and sister to St. Endeus;<sup>404</sup> Monin-

<sup>366</sup> His feast occurs, at the 10th of November.

<sup>367</sup> His festival has been generally referred to the 29th of January.

<sup>368</sup> He is mentioned, in the Life of St. Brigid, ascribed to St. Ultan, chap. li. His feast occurs, at the 3rd of May.

<sup>369</sup> He is mentioned, in the Life of St. Senan, chap. x.

<sup>370</sup> *Ibid.*, chap. iv.

<sup>371</sup> *Ibid.*, chap. iv.

<sup>372</sup> His feast was on the 6th of April.

<sup>373</sup> His feast has been set down, at the 17th of April.

<sup>374</sup> His feast has been assigned, to the 12th of October.

<sup>375</sup> His festival is referred, to the 13th of December.

<sup>376</sup> He died, A.D. 548. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 186, 187, and n. (a.)

<sup>377</sup> We have already alluded to these sisters, in our notes to Chapter iii. of this biography.

<sup>378</sup> Her feast has been referred to the 4th of September, where she is identified, by Colgan, with Ness, of Ernaidh.

<sup>379</sup> Venerated at the 8th of January.

<sup>380</sup> Their festival has not been marked.

<sup>381</sup> Her name is not found, in our Calendars.

<sup>382</sup> Her festival is at the 1st of February.

<sup>383</sup> Their feast has been placed, at the 11th of December.

<sup>384</sup> Their feast is not known, although Colgan has their acts, at the 11th of January.

<sup>385</sup> She has a festival, at the 1st of February.

<sup>386</sup> Her feast is not exactly known, although it has been referred to the 18th of January.

<sup>387</sup> Her feast has been assigned, to the 3rd of August.

<sup>388</sup> Her festival does not seem to have been ascertained.

<sup>389</sup> Colgan conjectures her feast to have been, at the 10th of February.

<sup>390</sup> Her feast has not been determined.

<sup>391</sup> She is said, to have been a sister to Saints Benignus and Cethech. Colgan thinks it probable, she was the St. Conna, venerated on the 3rd of March.

<sup>392</sup> Her festival is not known.

<sup>393</sup> Her feast is not known.

<sup>394</sup> Her feast is not known.

<sup>395</sup> Her festival is held, on the 9th of February, and on the 11th of August.

<sup>396</sup> These are called the daughters of Gle-rann, but their feast has not been noted.

<sup>397</sup> Their festival is said to occur, on the 6th of July.

<sup>398</sup> Thought to have been a variation of name for Cuthuberis, or Aedhmair, venerated on the 18th of January.

<sup>399</sup> Their festival is at the 9th of December.

<sup>400</sup> Colgan thinks her feast fell on the 7th of January.

<sup>401</sup> Her feast is not to the found, in our Calendars.

<sup>402</sup> Her festival is placed, at the 25th of January, by Colgan, but rather should it be at the 23rd of February.

<sup>403</sup> Her feast is held, on the 1st of January.

<sup>404</sup> His feast is on the 21st of March.

nia or Darerca,<sup>405</sup> Abbess of Kill-Slebhe; Damoda,<sup>406</sup> Virgin; Brechnata or Brignata,<sup>407</sup> Virgin; Derlasse,<sup>408</sup> Virgin; Briga,<sup>409</sup> Virgin; Lasrea or Las-sara,<sup>410</sup> Virgin; also, Derlugdacha,<sup>411</sup> Virgin.<sup>412</sup> Although classed among St. Patrick's disciples, several of the foregoing holy women are not alluded to, however, in his particular Lives.

## CHAPTER XXV.

PRESUMED CONNEXION OF THE IRISH APOSTLE WITH THE MONASTERY AT GLASTONBURY EXAMINED—ST. PATRICK'S CONFESSION—THE VARIOUS PROSE TRACTS AND IRISH POEMS ATTRIBUTED TO HIM, OR HAVING REFERENCE TO HIS HISTORY.

ILL-INFORMED writers, treating on the Antiquities of Glastonbury, have confounded our St. Patrick, with another Sen-Patrick,<sup>1</sup> who lived long after the time of our Irish Apostle.<sup>2</sup> Again, Richard Stanihurst thinks,<sup>3</sup> there is no distinction between St. Patrick, Archbishop of Armagh, and the Abbot Patrick, who is related to have founded the Purgatory, on Lough Derg. It has been asserted, the British writers desired it to be understood, by calling their Patrick the *Senior*,<sup>4</sup> that he was the great one, among many other Irish saints, bearing such a revered name.<sup>5</sup> A Glastonian poetaster, having mentioned three Patricks,<sup>6</sup> adds, that after he who had been the Primate over

<sup>405</sup> Her feast is at the 6th of July.

<sup>406</sup> She is noticed, in the Life of St. Minnie, chap. xviii., xix.

<sup>407</sup> *Ibid.*, chap. xiv., xvi.

<sup>408</sup> *Ibid.*, chap. xxi.

<sup>409</sup> Her feast is at the 9th of March. She is noticed, in St. Ultan's Life of St. Brigid, chap. xxx.

<sup>410</sup> *Ibid.*, chap. xlv. Her feast has not been determined.

<sup>411</sup> *Ibid.*, chap. cxxxii. Her feast is at the 1st of February.

<sup>412</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. iv., pp. 224 to 231, and cap. xxiii., pp. 264 to 270. For an account of St. Patrick's disciples, the reader is referred to Father Joachim Lorenzo Villanueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c. Appendix VI., pp. 370 to 396.

CHAPTER XXV.—<sup>1</sup> In Dr. O'Donovan's "Annals of the Four Masters," the death of Sen-Patrick is placed, at A.D. 457. See vol. i., pp. 142, 143. Dr. Lanigan maintains, he was no other than the great Irish Apostle. The Ulster Annals have remarkable words, at the said year, relating to the rest of old Patrick. They state, that other books refer the time of St. Patrick's death to that year. Dr. Lanigan remarks, that in some books, the time was differently noted from a vulgar opinion, which prevailed in the days of the compilers, about his death occurring in the year 493. It may be, however, that an allusion was there made to A.D. 454, as found in the "Annals of Con-

naught," for the death of old Patrick.

<sup>2</sup> In Ussher's "Primordia," cap. xvii., p. 892, and following pages, the author quotes a great many passages to this purpose.

<sup>3</sup> Yet, this same writer quotes a document, referring in the following Latin lines to three distinct Patricks:—

"Sunt hujus nominis, tene certissime  
Tres Sancti Præsules: primus Hiberniæ  
Archiepiscopus: alter Auerniæ:  
Qua natus fuerat ternus Hiberniæ.  
Archiepiscopus primus Hiberniæ:  
Is primus postea Abbas Glastoniæ,  
Natus Britannia præclaro genere:  
Vt sua vita declarat optime."

—"De Vita S. Patricii, Hiberniæ Apostoli," lib. ii., p. 71.

<sup>4</sup> One writer has: "Hibernensium peregrini prædictum locum Glastoniae, sicut et caeterae fidelium turbae magno colebant affectu; et maxime ob beati PATRICII SENIORIS honorem, qui faustus ibidem in Domino quievisse narratur."

<sup>5</sup> Fiech's Scholiast has Patrick *senex*, or *senior*, distinguished from the great Irish Apostle. This is also in accordance with an account, in the "Feilire" of St. Ængus, the Culdee, at the 24th day of August, where Sen-Patrick is called "a battle chief," and "the amiable preceptor of our Patron."

<sup>6</sup> His verses are those already quoted, by Richard Stanihurst. To Fagan and Duvian are attributed the early establishment of Christianity and a foundation, in Glaston-

Ireland, afterwards he became Abbot over Glastonbury.<sup>7</sup> Notwithstanding, the commencement of the house and school at Glastonbury cannot probably be placed, before the seventh century,<sup>8</sup> when numbers of holy and learned men went over from Ireland<sup>9</sup> to Great Britain, for the purpose of founding schools there,<sup>10</sup> as also to convert and instruct those new Christian settlers, in that country.<sup>11</sup> Yet, that poet, to whom we have alluded, was angry with those, who would not allow St. Patrick's remains to have rested, at Glastonbury.<sup>12</sup> Indeed, there can be little doubt, the foundation at Glastonbury existed,<sup>13</sup> in an early part of the seventh century.<sup>14</sup> The first establishment, there, could not have been formed, so early as the times of St. Patrick. Nor could it have been prior to the general conversion of the Irish nation.<sup>15</sup> Thus, it seems now very clear, what has been said, about St. Patrick having been Abbot of Glastonbury, is quite apocryphal. It is thought, that neither he, nor any other Patrick—a contemporary with him—had been buried there; although, no doubt, the Irish residents of Glastonbury had some confused traditions, regarding their great Apostle having been a superior in the place.

We have now to treat, about the chief writings,<sup>16</sup> ascribed to St. Patrick. Among these, the best known is intitled his Confession. It is thought to have been written, when he was old,<sup>17</sup> and near his death,<sup>18</sup> as a testimony of his mission.<sup>19</sup> Excellent critics<sup>20</sup> have considered it to be genuine.

bury. Their period is set down, at A.D. clxxxvi. in Matthew of Westminster's "Flores Historiarum."

<sup>7</sup> Even a deed, ascribed to him, and there preserved, is given in William of Malmesbury's tract, "De Antiquitate Ecclesiæ Glastoniensis," as published in Gale's "Historiæ Britannicæ, Saxonicæ, Anglo-Danicæ Scriptores XV.," tom. iii., pp. 296, 297. It has been published, among the "Opuscula S. Patricii" by Ware, as also in Sir William Dugdale's "Monasticon Anglicanum," tom. i., num. v., p. 25. London edition, 1817, fol.

<sup>8</sup> Although William of Malmesbury represents its church, as being the most ancient in England, in his tract, "De Antiquitate Glastoniensis Ecclesiæ," published from a Manuscript, belonging to Trinity College, Cambridge, in Thomas Gale's "Historiæ Britannicæ, Saxonicæ, Anglo-Danicæ, Scriptores XV.," vol. iii., pp. 291 to 335. Notwithstanding, it will be found, on a close inquiry, that its real antiquity does not ascend higher, than about the period mentioned.

<sup>9</sup> Glastonbury seems to have been founded, if not entirely, at least chiefly, by religious men from Ireland. These were mostly maintained at the royal expense.

<sup>10</sup> See Camden's "Britannia," vol. i., col. 79. Gibson's edition.

<sup>11</sup> Hence, it was called Glastonbury of the Irish. Again, that old church, which existed before the reign of King Ina, was called the "church of the Blessed Virgin Mary and of St. Patrick." Owing to these circumstances, it was no difficult matter, to deduce—in the ninth or tenth century—that St. Patrick had been there in person. For an account of the reign of Ina, King of the

West Saxons, the reader is referred to William Bernard MacCabe's "Catholic History of England," vol. i., chap. viii., pp. 471 to 574.

<sup>12</sup> "De hoc Patricio, Columbâ, Brigida, Delirat plurimum Chester in Chronica;  
Scribens in Duno quòd horum corpora  
Sunt uno tumulo."

<sup>13</sup> A grant was made in its favour A.D. 670, by Kenelwach, or Cenwalla, a king of the West Saxons.

<sup>14</sup> See Ussher's "Primordia," cap. vi., p. 112.

<sup>15</sup> It was subsequent, at least, to a partial conversion of the Anglo-Saxons, which happened about the beginning of the seventh century. Those princes, who encouraged religious teachers at Glastonbury, belonged to that nation. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. ii., pp. 324, and nn. 17, 18, 19, pp. 328, 329.

<sup>16</sup> On this subject, the reader is recommended to consult the following works: Ware's "Opuscula S. Patricii." Also, Harris' Ware, vol. ii., "Irish Writers," book ii., chap. i., pp. 307 to 310. See, likewise, Colgan's "Trias Thaumaturga," Appendix Quarta ad Acta St. Patricii," pars. ii., pp. 214, 215.

<sup>17</sup> "Quatenus modo ipse appeto in se nectute mea."—"Confessio S. Patricii," p. 4.

<sup>18</sup> He concluded it with these words: "Et hæc est Confessio mea antequam moriar."

<sup>19</sup> Ware in his "Annotations" at p. 108,



Others,<sup>21</sup> indeed, doubt, if it be the production of St. Patrick.<sup>22</sup> Various manuscript copies of St. Patrick's Confession are extant,<sup>23</sup> and it has been printed, likewise, in many well-known works.<sup>24</sup> Most certainly, it is a tract of very great antiquity; for, a copy, found in the Book of Armagh,<sup>25</sup> was transcribed, about the year 800, and it is said to have been taken from St. Patrick's own autograph, then partly illegible. It is not an easy matter to imagine, by whom, or for what purpose, it could have been forged.<sup>26</sup> The question of the real age, attributable to the Book of Armagh, is discussed in a paper, published some years ago, by the Rev. Charles Graves, then a Fellow of the University of Dublin.<sup>27</sup> The Latinity in St. Patrick's Confessio is rude;<sup>28</sup> this Tract quotes the ante-Hieronymian Vulgate; moreover, it contains nothing inconsistent with the century, in which it is said to have been written.<sup>29</sup> Besides, that oldest known copy of St. Patrick's Confession, in the Book of Armagh, there are several Manuscript versions, exhibiting undoubted age, in England. Two of these Manuscripts are to be found at Salisbury; there are two others in the Cotton Library; there is another Manuscript at Cambridge; and still another, which is a very interesting and valuable copy.<sup>30</sup> This latter was used by the Bollandists, while printing their edition of the Confession.<sup>31</sup>

says, "Verba hæc innuere videntur illum, non diu ante obitum suum, eam literis mandasse."

<sup>20</sup> Among these may be named Tillemont, Rev. Dr. Lanigan, Rev. Dr. Todd, &c.

<sup>21</sup> Such as Sir Thomas Duffus Hardy.

<sup>22</sup> It has been very incorrectly assumed, that the pretended Confession of St. Patrick seems to have been borrowed from St. Augustine. Even, Ryves and Ledwich called our saint's existence in question; and, a chivalrous German, C. G. Schoell, has lately asserted, "ficta sunt quæ Patricii feruntur scripta, falsa quæ Vitis traduntur. Incertum est vel Prosperi testimonium."—"De Ecclesiasticæ Britonum Scotorumque Historiæ Fontibus" is the title of his work.

<sup>23</sup> Among these are enumerated: I. Confessio Sancti Patricii MS. Cott. Nero. E. I. ff. 167-172 b. vell. fol. xi. cent. II. MS. Bodl. Fell. I. ff. 7-13. vell. fol. xi. cent. III. MS. Bodl. Fell. 3. ff. 158-166. vell. fol. xi. cent. IV. The "Confessio" in MS. Bodl. Fell. V. Confessio S. Patricii MS. S. Vedasti apud Atrebat. 3. 16. vell. folio.

<sup>24</sup> It was published by Messingham, in his "Florilegium Insulæ Sanctorum." It is printed, with St. Patrick's Life, in the "Acta Sanctorum," tom. ii. Martii xvii., at pp. 533 to 538, with notes. There, it is followed, by St. Patrick's Epistle, "Ad Christianos Corotici tyranni subditos," pp. 538 to 540. The conclusion of "The Legends of St. Patrick" contains Aubrey De Vere's blank-verse rendering of "The Confession of St. Patrick." See pp. 215 to 235.

<sup>25</sup> This version, which is preserved, in the Library of Trinity College, Dublin, was a copy transcribed from one still older, in the opinion of the Rev. Charles Graves. The scribe's marginal notes show, that he found it difficult, in many places, to read that

Manuscript, from which he had been transcribing his own copy. Yet, the same notes, the character of his handwriting, besides a reference to the contemporaneous Irish Primate—under whose authority the transcribed work had been undertaken—leave no manner of doubt, that this transcript was executed by a scribe, named Ferdomnach. He lived, during the primacy of Archbishop Torbach, and at a date, not later than A.D. 807.

<sup>26</sup> See Rev. Dr. Todd's "St. Patrick, Apostle of Ireland; his Life and Mission," chap. ii., pp. 346, 347.

<sup>27</sup> Afterwards, he became Protestant Bishop of Limerick.

<sup>28</sup> For this he apologizes, and he wishes it to be understood, that his habit of speaking, and perhaps of writing in the Irish language, should account for idioms, which more practised and perfect scholars would not be very likely to use. He remarks, how he was differently circumstanced from others, "qui sermonem illorum ex infantia nunquam mutaverunt, sed magis ad perfectum semper addiderunt; nam sermo et loquela nostra translata est in linguam alienam."—"Confessio S. Patricii," p. 4. He writes, as bequeathing to his Gallic and Irish co-operators in the work of the Gospel, those many thousands of Christians then in Ireland. See *ibid.*, p. 6.

<sup>29</sup> See Alexander G. Richey's "Lectures on the History of Ireland, down to A.D. 1534," lect. ii., pp. 33, 34.

<sup>30</sup> We are told, by Mr. John Cashel Hoey, that among the foregoing, he could not find any trace, regarding the original and missing Manuscript of St. Patrick's Confession; but, this is not surprising, after the lapse of so many centuries, and the ravages, to which Armagh had been exposed.

<sup>31</sup> It existed, until the time of the Revolu-

As this well-known Tract serves greatly to illustrate the character and acts of the illustrious Apostle of Ireland, we shall here present a brief analysis of its most salient points. St. Patrick first alludes to his origin, parentage and country, and then he proceeds to reveal, in a general way, the ignorance and errors of his early days. Therefore is he the more anxious to proclaim God's singular mercies, on behalf of himself, and regarding that people, whom he had brought to the true faith. He especially wished to justify his motives—while proclaiming with true humility his imperfections—when leaving his brethren and kindred, in order to extend the kingdom of Christ.<sup>32</sup> For these favours, he expresses his heartfelt gratitude towards the Lord. The saint had now ordained clerics, in various places,<sup>33</sup> and he had preached, in the most remote parts of Hibernia,<sup>34</sup> or Ireland.<sup>35</sup> Above all, he had succeeded in bringing over vast numbers<sup>36</sup>—if not the majority of the Irish people—from the errors of idolatry, and from the worship of unclean things, to embrace the Christian faith.<sup>37</sup> He declares, that he had escaped from twelve great dangers, that threatened him with loss of life, not to speak of many plots, intended for his injury. He acknowledges, that the Almighty had blessed his ministry with signs and wonders.<sup>38</sup> But, what he relates, regarding his supernatural works, seems most natural and unaffected; the many extraordinary miracles, related by his later biographers, appear, in a great degree, to have been the growth of exaggerated traditional credulity. In a country like Ireland, where society was based on the clan system, marriage alliances were much in vogue. However, St. Patrick alludes to the many noble daughters, who embraced a life of virginity, but not, indeed, according to the wishes of their parents; yea, rather from them, did they suffer reproaches, threats, terrors, and persecutions, unjustly; and, nevertheless, their number daily increased, so that he could hardly keep an account of those, who belonged to Christ, not to speak of those, who remained widows and unmarried. But, the Lord gave this great grace, to many of His handmaids; for, notwithstanding prohibition, they courageously imitated the example set by so many others. From the context, in which this passage occurs, it appears, St. Patrick's object was to show, that not only very many of the humble people, in Ireland, had become Christians, but likewise some persons among the ruling classes. Next, we shall advert to the pious generosity of those holy women, who presented to our saint their voluntary offerings, for his use, and who laid them upon the altar.<sup>39</sup> There, in all probability, he officiated often in the Divine service, at which he poured forth an affecting prayer

tion, in St. Vedastus' famous French monastery. Fragments, belonging to the precious Manuscripts of that learned congregation, are still scattered, among the libraries of Arras, Saint Omer, Boulogne, and Douai. The present writer believes, from enquiries made, when visiting some of those cities, in the summer of 1863, that various MSS., illustrating Irish Ecclesiastical History, are yet preserved in their public libraries.

<sup>32</sup> See Sir James Ware's edition of "Confessio S. Patricii," p. 3.

<sup>33</sup> He remarks, "Ut clerici ubique illis ordinarentur." *Ibid.*, p. 14.

<sup>34</sup> By this term he means the Irish nation. This usage accords with that well-known idiom, when naming a country for its people, such as by mentioning France for the French nation. Speaking of the great mass of the Irish nation, our saint uses the

name *Hiberionaces*. This comes from *Iliverione*, his name for Ireland. In the same Confession, he seems to distinguish the Scots from the Hiberniones, according to the Bollandists, Tillemont, Innes and Rev. Dr. Lanigan.

<sup>35</sup> He says, "etiam usque ad exteras partes," *Ibid.*, p. 19.

<sup>36</sup> He speaks of bequeathing consolation to his brethren and to his children, whom he had baptized in the Lord, and consisting of so many thousand men.

<sup>37</sup> See *ibid.*, p. 16.

<sup>38</sup> He says: "Ego non silebo neque abscondam signa et mirabilia, quæ mihi a Domino ministrata sunt."—"Confessio S. Patricii," p. 91.

<sup>39</sup> He says, "I have endeavoured to preserve myself for my Christian brethren, and for the Christian virgins, and for those holy

for the everlasting welfare of his people.<sup>40</sup> But, our holy Patrick had made it a rule, not to accept of presents, at least such as were of any considerable value. This he did, lest he might give occasion for incredulous persons to defame his ministry.<sup>41</sup> He desired rather to be poor, after the example of Christ, for whom he is anxious to suffer anything, even martyrdom itself, being assured of the glory, which was laid up for him in making such a sacrifice.<sup>42</sup>

Some other writings have been attributed to the Irish Apostle, by various authors. Their authenticity, however, has been questioned; and, in many instances, it may be held, with good reason.<sup>43</sup> From some earlier sources, no doubt, the Protestant Bishop of Ossory, John Bale,<sup>44</sup> has an account of our Apostle, Patricius, whom he distinguishes by the earlier name of Svccetvs. He also furnishes the following list of St. Patrick's writings: *De Antiquitate Aualonica*, lib. i.<sup>45</sup> *Intinerarium Confessionis*, lib. i.<sup>46</sup> *Odœporicon Hiberniæ*, lib. i.<sup>47</sup> *Historiam Hiberniæ ex Ruano*, lib. i.<sup>48</sup> *De tribus habitaculis*, lib. i., "Tria sunt habitacula, cœli."<sup>49</sup> *De futura electorum vita*, lib. i.<sup>50</sup> *Abiectiona quædam* 366, lib. i.<sup>51</sup> *Sermones quoq.* lib. i.<sup>52</sup> *Ad Cereticum tyrannum*, Epist. i.<sup>53</sup> *Ad Aualonios incolæ*, Epist. i.<sup>54</sup> *Ad Hibernienses ecclesias*, Epist. plures.<sup>55</sup> *Ad suos Brytannos*, Epist. plures.<sup>56</sup> Some additional works<sup>57</sup> are attributed to St. Patrick, by John Pitts,<sup>58</sup> who is said to have borrowed his materials from Bale, and this had been done, at the same time, without making any acknowledgment,<sup>59</sup> regarding the source, whence they were taken.

women, who gave me their voluntary offerings, and who laid down their ornaments on the altar."

<sup>40</sup> Again, he remarks, "Therefore I pray, that the Lord may never suffer me to lose these people, whom he has purchased from the extremities of the earth; and, I pray him to grant me the grace of perseverance, and to make me his faithful witness, to the hour of my death, which I will endure for my God; and, if, by intimation, I have done any good for Him whom I love, I pray Him to give me the grace to shed my blood, for these converts and captives of His."

<sup>41</sup> He challenges the people, to point out any donations he had received. See "Confessio S. Patricii," p. 19.

<sup>42</sup> See Father Joachim Laurence Villanueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c., pp. 184 to 210. Scholia follow, from p. 210 to p. 239.

<sup>43</sup> Among these may be noted, a Tract, "De Abusionibus Sæculi." In its present state, according to Dr. Lanigan and others, it has been thought a translation, from some Irish original. It is printed, in Father Joachim Lorenzo Villanueva's "Sancti Patricii Opuscula," &c., with notes. See pp. 236 to 278.

<sup>44</sup> See "Scriptorum Illustrium Majoris Britannię, quam nunc Angliam et Scotiam vocant, Catalogus," &c., num. xliiii., cent. i., p. 43.

<sup>45</sup> Pitseus, or John Pitts, includes this work among the writings of St. Patrick. See "Relationum Historicarum de Rebus Anglicis," tomus i., pars. ii., p. 91. This is

also intitled, "Charta S. Patricii," or "Epistola de Antiquitate Avalonica," from the old name of the island Avalonia, in Somersetshire. There, that monastery was situated. Ware has published that Epistle in his "Opuscula S. Patricii," but he has also ably exposed it, in his *Annotationes*, p. 131 *et seq.* The absurdities of that spurious document are shown by Ussher, who has written most learnedly on the Antiquities of Glastonbury, in his "Primordia," cap. vi., pp. 104 to 125. He observes, that it was never heard of, until after the arrival of the Normans, in England. See p. 116.

<sup>46</sup> See, also, John Pitts.

<sup>47</sup> See, also, John Pitts.

<sup>48</sup> See, also, John Pitts.

<sup>49</sup> See, also, John Pitts, and Father Joachim Lorenzo Villanueva's "Sancti Patricii Opuscula," &c., where it is printed, with notes, pp. 279 to 293.

<sup>50</sup> See, also, John Pitts.

<sup>51</sup> See, also, John Pitts.

<sup>52</sup> See, also, John Pitts.

<sup>53</sup> See, also, John Pitts.

<sup>54</sup> See, also, John Pitts.

<sup>55</sup> See, also, John Pitts.

<sup>56</sup> See, also, John Pitts.

<sup>57</sup> We have "Proverbia S. Patricii" printed, in Father Joachim Lorenzo Villanueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c., with notes, pp. 176 to 183.

<sup>58</sup> See "Relationum Historicarum de Rebus Anglicis," tomus i., pars. ii., p. 91.

<sup>59</sup> He was born in 1560, at Aulton, in Hampshire, and he was educated at New College, Oxford, in 1578, 1579. As a Catholic priest, he afterwards resided on the



Our great saint was not insensible to the charms of poetry, nor to the merits of those compositions, in which the heathen bards of Ireland celebrated the fame of their dead heroes. He lamented the fate of so many gifted men, who had gone from earth, before the light of Christianity was vouchsafed.<sup>60</sup> We find some poems, based on bardic songs, which relate the disputes between Saint Patrick and the half-converted Oisín, or Ossian,<sup>61</sup> who, as Aubrey De Vere tells us, was really dead 200 years before Saint Patrick's epoch. Those are made, to symbolize the passage from the barbaric to the saintly period of the nation's glories.<sup>62</sup> Among those Manuscripts, preserved in the Royal Irish Academy, Dublin, copies of various poetical and prose tracts, in Latin and in Irish, said to have been written by our Apostle, are still preserved. Some of these, however, have barely a reference to him,<sup>63</sup> or to his writings.<sup>64</sup> Thus, Patrick and Oisín, a Poem by way of dialogue<sup>65</sup> between them, is found among the Betham Manuscripts.<sup>66</sup> There is a short Poem,<sup>67</sup> ascribed to St. Patrick, called his Benediction of the People of Munster, when returning from his Mission among them. There is extant a short Poem, attributed to St. Patrick, on the Rock of the Hundreds,<sup>68</sup> now known as the Rock of Cashel, in 24 verses.<sup>69</sup> There is a Poem, ascribed to St. Patrick, in Messrs. Hodges and Smith's Collection of Irish MSS., in the Royal Irish Academy.<sup>70</sup> It has been traditionally held, that St. Patrick left a Rule of Life for Religious Persons. In our ancient Irish literature, we have extant a Poem, on the Rule of Discipline of St. Patrick.<sup>71</sup> There is also an old anonymous Poem, on the Duties of a Priest, according to the Canons of St. Patrick.<sup>72</sup> One of our Irish literary relics extant is an Irish Hymn, attributed to St. Patrick.<sup>73</sup> The age of these productions has not been ascertained, nor are they to be regarded as his genuine works.

Continent, he died, and was buried, at Livedun, in Lorraine.

<sup>59</sup> See the "Encyclopedia Britannica," vol. xiv. Art. John Pitts, p. 786. Dublin Edition, 1791 *et seq.*, 4to.

<sup>60</sup> See Patrick Kennedy's "Legendary Fictions of the Irish Celts." Baptism after Death, p. 329.

<sup>61</sup> Among Aubrey De Vere's "Legends of St. Patrick," those Poems, which the author denominates "Oisín's Vision," pp. 189 to 193, and "Oisín's Good Confession," pp. 210 to 214, are excellent compositions.

<sup>62</sup> Thus, the angels sang, says Oisín:—

"They said—"This man, for Erin's sake  
Shall tarry here an age,  
Till Christ to Erin comes—shall sleep  
In this still hermitage:

"That so, ere yet that great old time  
Is wholly gone and past,  
Her manlier with her saintly day  
May blend in bridal fast.

"Patrick! That vision, was it truth?  
Or fancy's mocking gleam?  
That I should tarry till He came—  
'Twas not, 'twas not a dream!

"Then said the monks, 'His brain is hurt':  
But Patrick said, 'They lie!

Thou God that lov'st Thy grey-haired  
child,

Would I for Him might die!"

"And Patrick cried, 'Oisín! the thirst  
Of God is in thy breast!  
He who has dealt thy heart the wound  
Ere long will give it rest.'"

—Oisín's Vision, pp. 191 to 193.

<sup>63</sup> The small 4to paper Manuscript, No. 49. 4. in the R.I.A., contains an ancient Life of St. Patrick, with an anonymous poem on St. Patrick's Rule of Discipline, and a fabulous account of the origin of St. Patrick's Purgatory at Lough Derg.

<sup>64</sup> These tracts have been described, in Professor Eugene O'Curry's Catalogue.

<sup>65</sup> Again, the folio paper MS., in the R.I.A., and classed 39. 6., contains a Dialogue between St. Patrick and the two survivors of Fian-na Eirionn, Caoilte Mac Ronain and Oisín.

<sup>66</sup> It is classed, 23 Q. 18., at p. 141.

<sup>67</sup> It only contains four quatrains. See vol. xxii., p. 325 of the O'Longan Collection, R.I.A. Small 4to.

<sup>68</sup> In Irish, *cloc na cceit*.

<sup>69</sup> See the O'Longan Collection, R.I.A., vol. xxii., p. 336. Small 4to.

<sup>70</sup> It is classed, No. 223, and it is in a large 4to parchment MS.

<sup>71</sup> It is classed, 23. A. 15, and it is found at p. 306. Also, in the Manuscript, classed

The following pretentious compositions are, also, extant : A Poem,<sup>74</sup> by St. Patrick, on the Hawthorn Bush of Emania, &c. A Poem,<sup>75</sup> by St. Patrick, on Cloch na Cet, now the Rock of Cashel. A Poem,<sup>76</sup> by St. Patrick, on Cloch na Ceann, now the Rock of Cashel. There is a Poem,<sup>77</sup> by St. Patrick, without title. Two stanzas, by St. Patrick, are in the *Leabhar Breac*, at fol. 42 (now 32) front margin. Again, we have copies of St. Patrick's Benediction to the People of Ireland.<sup>78</sup> In a 4to paper Manuscript, which contains 226 written pages, produced by Michael, son of Peter O'Longan, about the year 1760, there is a *Hymnus Sancti Patricii*.<sup>79</sup> Besides, there is a piece, called *The Bequest or Testimony of St. Patrick*.<sup>80</sup> This, however, is a vulgar forgery, in the opinion of Professor Eugene O'Curry.<sup>81</sup> Stanihurst<sup>82</sup> has published a Sermon, attributed to St. Patrick, and Messingham<sup>83</sup> has re-published this spurious production. The holy Apostle was imbued with the gift of prophecy,<sup>84</sup> and therefore it is not wonderful, that some of his attributed predictions should have come down to us.<sup>85</sup> There are some other unimportant tracts, relating to our saint, but these are hardly worth any serious notice.<sup>86</sup> The Irish reader, who is curious to discover further references to, and accounts concerning, our great Apostle, will find various entries, in the Manuscript literature of our national language.<sup>87</sup> It must be remarked, notwithstanding,

23. E. 16. at p. 400, line 13, another copy is met with.

<sup>72</sup> It contains twenty-eight verses, and it is in the third volume of O'Longan's MSS., in the R.I.A.

<sup>73</sup> It is found, in the celebrated "Liber Hymnorum," a Manuscript in Trinity College, Dublin, and classed E. 4. 2. See at num. 22.

<sup>74</sup> It is classed, as 23. G. 5., and it is found at p. 7, col. 2, in Hodges and Smith's collection, in the R.I.A.

<sup>75</sup> It is classed, 23. C. 19., and it is found, at p. 336, in the Betham Collection.

<sup>76</sup> This is classed, 23. L. 34., and it is found, at p. 309, line 5, in the Hodges and Smith Collection.

<sup>77</sup> This is classed, 23. Q., in a Manuscript, belonging to the Royal Irish Academy, at fol. 138.

<sup>78</sup> One is classed, 23 E. 26, and it is met with at p. 234. There is another copy in the Book of Ballymote, at fol. 153. There is one, also, in the Book of Lecan, at fol. 191.

<sup>79</sup> In vol. xviii., p. 90.

<sup>80</sup> It is classed, 23 Q. 18, and it is found at p. 61.

<sup>81</sup> According to a remark made, in describing the contents of the Betham Collection, where the tract in question occurs. See p. 289.

<sup>82</sup> See "Vita S. Patricii," lib. ii.

<sup>83</sup> In his "Florilegium Insula Sanctorum," pp. 437 to 441. A further account of the writings, attributed to St. Patrick, will be found in Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Patricii, pars. i., ii., pp. 212 to 215.

<sup>84</sup> We find a MS. yet extant, intituled : "Prophetia S. Patris Patricii de Dublinia," MS. Lambeth. 523 ff. 117-117 b. vell. 8vo., xiv. cent.

<sup>85</sup> See Colgan's "Trias Thaumaturga." Tertia Appendix ad Acta S. Patricii, pars. ii., pp. 208, 209.

<sup>86</sup> Such as, *Legenda Brevis de S. Patricio* MS. Arundel. 330. f. 13 b. vell. 8vo. dble. cols. xv. cent. This is a very short tract and of no historical value. *Anonymi Carmina quaedam Anepigrapha de S. Patricio, Calpurnio et Cellano.* MS. Laurentianæ Mediceæ. Num. ii. 812. Cod. vi.

<sup>87</sup> Thus, among the Royal Irish Academy's Collection, we may allude to that notice of St. Patrick, in the story known as the "Ghost of Cuchulainn's Chariot." *Leabhar na Huidhre*, fol. 74. a. There is a reference to St. Patrick, in the Sixth Age of the World, at fol. 4. a. b., and in the History of the Origin of the name of Finnloch-Ceara, in the Book of Ballymote, at fol. 206. b. a. Also, at what is designated *Agallamh*, in the same Manuscript, at fol. 200, b. b., line 1. The viii. vol. of O'Longan's MSS., in the R.I.A., contains a story of Holy Patrick, at p. 117. A Poem, said to have been extracted from an old Life of St. Patrick, is in the Betham Collection. See R.I.A. classification, 23. G. 21, p. 516. There is a reference to St. Patrick, in the Book of Lecan, at fol. 105, b. a., line 40. Also, in a Poem on Mogh Ruith, at fol. 133, b. a. Likewise, in the Derivation of *Sliaibh Fuaid*, at fol. 257, b. a., line 22. Also, at fol. 309, a. b., line 11. A stanza on Patrick Guiric, Laisren and Beoc, in the "Leabhar Breac," fol. 48 b. (now 38.) See R.I.A. copy. There is reference to St. Patrick, in the Manuscripts, classed, 23. G. 8, at fol. 31.; 23. H. 1. e. at p. 76, in a Poem of Oisín; 23. H. 1. j.; 23. L. 22. at *Agallamh na Seanoiridhe*; again, in 23. L. 22, at p. 316. Hodges and Smith Collection. References are made to St. Patrick, in those

that many of the foregoing pieces<sup>88</sup> are spurious, unauthenticated, and written at times, long subsequent to the period of our great Patron Saint, so that we may regard them, as having no real value, to illustrate the present record of his life.

## CHAPTER XXVI.

ST. PATRICK'S PREDICTION, THAT ST. BENIGNUS SHOULD SUCCEED HIM IN THE SEE OF ARMAGH—THE IRISH APOSTLE RECEIVES A WARNING FROM HEAVEN, REGARDING HIS DEATH, AND WHERE IT SHOULD TAKE PLACE—HE DEPARTS THIS LIFE AT SAUL—HIS FUNERAL OBSEQUIES—DISPUTE CONCERNING THE POSSESSION OF HIS SACRED REMAINS DETERMINED BY A MIRACLE—HIS BURIAL AT DOWNPATRICK.

ACCORDING to several of his Acts, the Irish Apostle announced, that St. Benignus should succeed him, in the See of Armagh; and, it is said, the event corresponded with such a prediction. Thus, Tirechan,<sup>1</sup> Probus,<sup>2</sup> the Third<sup>3</sup> and the Tripartite<sup>4</sup> Lives, with Jocelyn's Life<sup>5</sup> of our holy Apostle, all aver; but, it has been thought, only was that event accomplished, after St. Patrick's death.<sup>6</sup> However, the demise of St. Benignus has been placed, so early as A.D. 467 or 468.<sup>7</sup> Owing to this annalistic statement, Colgan felt so puzzled, that he threw out a most extravagant conjecture.<sup>8</sup> The Benignus, who died in 468, he thinks, ought to be regarded, as a different person from that Benignus, who succeeded after St. Patrick's death. Consequently, according to Colgan, the Armagh Benignus must have lived, after A.D. 493.

Manuscripts, classed 23. A. 40., at p. 65.; in 23. C. 18., at p. 28.; in 23. C. 33., at p. 177, in a Poem, by Caoilte; in 23. D. 9., at pp. 65, 408, and in the Synchronisms of the Saints; in 23. D. 15., at p. 138.; in 23. E. 16., at p. 354, in a Poem on the Christian Kings of Connaught; in 23. E. 20., at p. 19, at an account of Tara; in 23. E. 26., at p. 250; again, in 23. E. 26., at p. 185, and, again, at p. 301, where allusion is made to Cashel; in 23. F. 10., at p. 2.; in 23. F. 16., at p. 147, in a Poem on Tadhg O'Brien; in 23. K. 32., at pp. 150, 164, 181, 182, 196, 200, 202; in 23. M. 45., at p. 293, in relation with Oisín; in 23. Q. at fol. 127, *b. a.*, where there is a Poem, by Caoilte. In the "Liber Hymnorum," a Manuscript, belonging to Trinity College, Dublin, and classed E. 4. 2., has at No. 1. A Latin Hymn in praise of St. Patrick. Also, at No. 19, the Irish Hymn of St. Fiech, first Bishop of Sletty, on St. Patrick, is given in 34 stanzas. A note is prefixed, giving an account of a dialogue, between St. Patrick and Dubtach, the poet and master of St. Fiech.

<sup>88</sup> See Colgan's "Trias Thaumaturga," for an account of the writers, who have treated about St. Patrick. Quarta Appendix ad Acta S. Patricii, pars. iii., pp. 216 to 219.

CHAPTER XXVI.—<sup>1</sup> Tirechan has these words: "Ipse est Benignus episcopus successor Patricii in Ecclesia Machiæ."—Ussher's "Primordia," cap. xvii., p. 875.

<sup>2</sup> He thus states: "Jam te fili meum successorem dignum esse sentio futurum." See

Quinta Vita S. Patricii, lib. ii., cap. i., p. 52.

<sup>3</sup> In the Third Life, the saint is introduced, as saying of him: "quia mei heres regni est." See Tertia Vita S. Patricii, cap. xxxvi., p. 24.

<sup>4</sup> The Tripartite states, that he also was destined to succeed in the Primacy. "Hic heres regni mei erit, hoc est, erit post me supremus Ecclesiæ Hibernicæ moderator." See Septima Vita S. Patricii, lib. i., cap. xlv., p. 124.

<sup>5</sup> Where he writes: "ipsum successorum ministerii sui, sicut et fuit, fore prædixit. Idem namque Benignus in regimine Pontificatus Primatusque totius Hiberniæ successit S. Patricio," &c. See Sexta Vita S. Patricii, cap. xxxix., p. 74. In another passage, Jocelyn represents St. Patrick, as retaining the primacy until the time of his death. See *ibid.*, cap. xcxi., p. 107.

<sup>6</sup> This is stated, in a Life of St. Benignus, as also, in the Acts of St. Mochtheus, quoted by Ussher. See "De Primordiis," cap. xvii., p. 876.

<sup>7</sup> In the Ulster Annals. See Ussher's "Primordia," cap. xvii., p. 877. In Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 146, 147, and, also, in Harris' Ware, vol. i., "Archbishops of Armagh" at Benignus, p. 35, the statement accords.

<sup>8</sup> See "Trias Thaumaturga," Septima Appendix ad Acta S. Patricii, pars. iii., p. 293.

<sup>9</sup> The Irish Apostle's retirement from the busy scenes of missionary life is beautifully told, in Aubrey De Vere's poem, "The Ar-



Being in Ulidia, full of days and of good works, and now faithfully finishing the time for his appointed ministry,<sup>9</sup> Patrick saw as well by Divine revelation, as by the threatening dissolution of his earthly tabernacle, that the evening of his life was drawing near.<sup>10</sup> This foreknowledge moved him to go towards the city of Armagh, which he earnestly desired to be the place for his resurrection. According to some accounts, the saint is said to have been at Saul,<sup>11</sup> when his last illness overtook him;<sup>12</sup> and, according to another account, at Dundaethglass, or Dunlethglaisse,<sup>13</sup> now the city of Down,<sup>14</sup> near the waters of Lough Strangford. It is better known still, as Downpatrick, having been called after the ancient Dun, or fortress, united with the name of our great Apostle. It is built, on the sides of several small hills. These form a sort of amphitheatre, by their convergence into that valley, through which the main street runs.<sup>15</sup> There, an ancient abbey and a beautiful round tower<sup>16</sup> formerly stood, at the south-west of Down Cathedral, but these structures were demolished in 1789.<sup>17</sup> They were placed on a high hill,<sup>18</sup> and somewhat separated from another, on which are the ruinous circumvallations of the ancient Dun-Keltair,<sup>19</sup> around the base of which the waters of Lough Strangford once flowed. The chief, from whom the fort derived its ancient name of Dun-Celtair, or Rath-Celtair, was Celtair, the son of Duach, one of the

raignment of St. Patrick." See "The Legends of St. Patrick," pp. 194 to 209.

<sup>10</sup> Thus is this incident related, in St. Fiech's Hymn:—

patrick oimbar illobra docobra oul  
oo mache  
oo luro angel ara chenn forfet imme-  
oon'laiche.

It is thus rendered into English:—

"Patrick, when he was in sickness, desired  
to go to Ardmacagh:  
An angel went to meet him on the road,  
in the middle of the day."

—See "Irish Ecclesiastical Record," vol. iv., pp. 290, 291. See, likewise, Vita Prima S. Patricii or Fiech's Hymn, and the Scholiast ad Stroph. 23, 24, and nn. aa, bb, cc, pp. 3, 5, 6. We are told, by Colgan, this angel was a distinct one from Victor, and that he was sent by the latter, to dissuade St. Patrick from his original purpose.

<sup>11</sup> So states, the Scholiast on St. Fiech's Hymn. St. Patrick lived here, according to his bardic testament, for thirty years.

<sup>12</sup> See the Tripartite Life, lib. iii., cap. clxvii. Also, Fiech's Scholiast ad Strophe 23, nn. (aa), p. 5. "Trias Thaumaturga."

<sup>13</sup> It is said to have been so called, from the circumstance of an Angel having set at liberty a captive, who was confined in this fort, by breaking asunder his glass or fetters.

<sup>14</sup> See Vita Tertia S. Patricii., cap. lxxviii., p. 28.

<sup>15</sup> See J. B. Doyle's "Tours in Ulster," p. 73.

<sup>16</sup> Owing to the barbarous, ruthless, tasteless, unjustifiable conduct of certain parties, then connected with the town or county,

that venerable monument was pulled down, the mischievous hand of man doing more in a short time, than the lightnings and storms of heaven did, perhaps, in a thousand years.

<sup>17</sup> Incidentally, while delivering an interesting antiquarian discourse in Downpatrick, the learned lecturer, Rev. William Reeves, referred to the round towers, which he held were places of refuge in the times of invasion, for those who were attached to the services of the adjoining churches, or who lived in the adjacent monastic establishments, as well as for depositing therein the utensils used in the performance of worship. See Report in the *Ulster Observer* of September 29th, 1864.

<sup>18</sup> The accompanying illustration of the former Round Tower and Cathedral, at Down, has been drawn by William F. Wakeman, on the wood, and taken from an original sketch, in the possession of Very Rev. Dean Reeves. The engraving is by Mrs. Millard. The Cathedral was rebuilt in 1790.

<sup>19</sup> In his interesting and learned Lecture, during the month of September, 1864, before the Downpatrick Young Men's Christian Association, the Rev. William Reeves says, that it is "one of the finest specimens of Celtic entrenchments to be found in the West of Europe. No one can walk round the fosses and entrenchments of that enormous structure, without being forcibly struck by their extent and boldness; and if disposed to carry the imagination backwards, one may picture to the mind the stirring scenes which passed here, when that great munition was in its full strength and beauty, and filled with a dense assembly of rude but powerful occupants; when its trenches were deep and filled with water; when its ramparts were lofty and pallisaded; and when chiefs with

celebrated heroes of what was called the Red Branch Order in this country, and descended from Rury Mor, in the illustrious line of the Clanna Rury. He was the son of Uitechar, son to Fachtna, son of Rury. And Conchobhar MacNessa, King of Ulster, was brother to his father Uitechar. Cumcraigh, son of this Connor MacNessa, was his first cousin, and he was King of Ulster, reigning at Emania, A.D. 53. Amidst all the fiction and hyperbole, which characterize the bardic stories of Ireland, we can, in this case, discern



Downpatrick Cathedral and Round Tower, as they stood in the Eighteenth Century.

some vestiges of true history, and pronounce of this Dun, that about the Christian era, it was the abode of a famous chief, far and wide renowned for his military exploits. He belonged to a distinguished race, which left its impress upon many places in the vicinity, where their names are to this day preserved; while many of the principal families, belonging to the adjacent district, derived their origin from the stock of whom he descended. Several ancient roads branch from the Cathedral, and from Dun-Keltair, in various directions. The celebrated old fortress,<sup>20</sup> lying on the north-west side of the town, takes up a vast extent of ground, and it comprehends, at least, three quarters of an English mile, within the circuit of all its works. The circumference, at least, is 2,100 feet; the conical height is 60 feet; while the diameter at the top bears a just proportion, with the other parts. The

their golden collars, and bards with their tuneful harps, represented the military and social excellence of their day."

<sup>20</sup> Dr. John O'Donovan, who visited Downpatrick, in April, 1834, thus writes regarding it: "The rath near Downpatrick is the largest barbaric fortress I have yet seen. Sir James King called it, in 1612, 'the round mount, *alias* Downeroskæ,' but it is unquestionably the Down Celtair and Arx Lethglasse of the old writers of the Life

of St. Patrick. Downeroskæ seems a name derived from its situation, and signifying, 'the fortress in the marsh.' It was anciently, and to a late period, almost entirely surrounded with water, and that part of it to which there was access from dry land is considerably higher and more steep than where it was surrounded by the water."—"The County of Down Ordnance Survey Letters." Letter of John O'Donovan, dated from Downpatrick, April 28th, 1834, p. 98.

most considerable of the three great artificial ramparts surrounding it cannot be less than thirty feet broad.<sup>21</sup>

According to some respectable authorities, and to tradition, over the church he established, at Down, St. Patrick governed as its first bishop, the Primatial See of Armagh not having been founded for many years afterwards, as appears by all the Lives of our illustrious Apostle.<sup>22</sup> That he was the first bishop, over Down, continued to be the living tradition of the country, so late as 1680.<sup>23</sup> And, it would seem, that he used often to resort thither, even to the very close of his life. Then, while on his way southwards towards Armagh, according to the legend of his Acts,<sup>24</sup> a bush seemed to be in a blaze,<sup>25</sup> and from it the Angel Victor came. He spoke to holy Patrick these words: "It is not there thy resurrection hath been decreed; go back to the Sabhall, that place whence you came; for, it is there God hath decreed, that you shall die, and not in Ard-Macha. God has granted thee, that thy dignity and rule, thy devotion and teaching, shall be in Ard-Macha, as if thou thyself wert alive there."<sup>26</sup> Whereupon, hearing these words of the Angel, the saint was grieved; but, quickly returning to himself, he embraced that mandate of Divine Providence, with much devotion and thanksgiving, while submitting his own will to the will of God, he returned unto Ulidia.

The Angel left advice with St. Patrick, as to how he should be buried; because, a contest was anticipated, among the people of different territories,

<sup>21</sup> See Walter Harris' "Ancient and Present State of the County of Down," chap. xvii., p. 220.

<sup>22</sup> During his lifetime, we have records of bishops at Raholp and Bright—writes Mr. John W. Hanna, in a learned article, contributed to the *Ulster Weekly Examiner* of June 8th, 1872. From this we have drawn much valuable information. After the bishops alluded to, no successors appear. It would be marvellous, and contrary to their ecclesiastical discipline, if Down and Saul should have no governing bishop.

<sup>23</sup> Then, one Downing, in his manuscript description of the county, written for Sir William Petty, and preserved in the library of Trinity College, Dublin, expressly writes:—"This town was the first place in this kingdom that St. Patrick was bishop of, though in Armagh is the Primacy of this kingdom \* \* \* and for proof of Down being the first Bishoprick, I have observed on the epitaph of Meilerus M'Grath, Lord Archbishop of Cashel, who was first of all Lord Bishop of Down, before he conform'd to the reformed religion, in Queen Elizabeth's reign, the verses are as followeth, these being the first two disticks thereof:—

"Venerat in Dunum primo sanctissimus olim,  
Patricius, nostri gloria magna soli.  
Huic ego succedens, utinam tam sanctus  
ut ille,  
Sic Duni primo tempore Præsul eram.

Which has been thus translated by Harris, in his edition of "Ware's Bishops:"—

"Patrick, the glory of our Isle and Gown,  
First sat a Bishop in the See of Down.

I wish that I, succeeding him in place  
As Bishop, had an equal share of grace."

—Vol. i., "Archbishops of Cashel," p. 485.

<sup>24</sup> Thus is the matter related, in the 24th and 25th stanzas of St. Fiach's Hymn:—

Do raith rader co tictor, ba he aitho  
palartar,  
Lappair in muine imbat, ar in ten do-  
gladartar.

Arbert orosan do mache, do cruir  
atlaigte buioe,  
Do chum nime moirrega, po ratha uir  
ou gure.

These stanzas are thus rendered into English:—

"Patrick came southwards towards Victor;  
he it was that went to meet him:  
The bush, in which Victor rested, was in a  
blaze: from the flame he (the angel)  
spoke.

"He said: Thy dignity (shall be) at  
Armagh: return thanks to Christ:  
To Heaven thou shalt come; thy prayer  
is granted thee."

—"Irish Ecclesiastical Record," vol. iv., pp. 290, 291. See, *Tertia Vita S. Patricii*, cap. lxxxviii., p. 28. Also, *Probus*, or *Quinta Vita S. Patricii*, lib. ii., cap. xxxii., p. 60.

<sup>25</sup> This has a probable original, in our Lord speaking to Moyses, from the burning bush. See Exodus, iii.



for the possession of his sacred remains. The following directions were then given : First, that two young and strong oxen should be brought from the herds of Conall's territory, viz. : from Finnabhair, or Clocher ; and that, after death, Patrick's body should be placed in a wagon, to be drawn by them, so that what way soever those young oxen might go of their own accord, such place where they stopped must be the locality selected for his interment. Secondly, it was ordered, that his remains should be buried deeply in the earth, so that the height of a man or a cubit must mark his grave, and that the precious remains might not be taken out of it. The blessed Patrick assented to these commands of the Angel, and then he returned to Saul. There he disposed all his temporal and eternal affairs, while waiting for his final summons.

Within a few days after this, as the most holy senior, St. Patrick, sat near the city of Down, and not far from its church, he preached regarding the glory of Heaven, to a great multitude of religious and ecclesiastical men. Then, a wonderful splendour illuminated a certain place, in the eastern part of the churchyard. The pearl of Ireland, the illustrious St. Brigid, happened to be present.<sup>27</sup> The saint commanded her, to declare this mystery of, and to account for, that Divine light. She then told, in the hearing of all the assembly, how that celestial light had consecrated and designated the place, where a saint, most glorious and most dear to God, should shortly be interred. Then, a holy virgin,<sup>28</sup> named Ethembria,<sup>29</sup> who was there, asked St. Brigid, to particularize the great person, who should there be deposited. The holy Brigid thereupon declared, that it should be the place of sepulture, for the Patron and Apostle of Ireland, St. Patrick ; and, then, added further, that she would account herself most happy, if his sacred body might be wrapped in a winding-sheet, which she had spun and woven with her own hands. This she had prepared, for such a sacred purpose. Soon, the great light disappeared, but a vision of St. Patrick ascending to Heaven accompanied its vanishing. The blessed Apostle, knowing by Divine inspiration the holy virgin's desire, commanded her to go, and to bring that sheet, wherein the illustrious woman would have his body wrapt. He then went to the monastery of Saul, where falling sick, he expected the end of this life, or rather the beginning of another life that hath no end. The holy virgin Brigid was so wearied with the length and difficulty of her journey, that she could not come to him, so soon as she purposed.<sup>30</sup> The Blessed Bishop, knowing in what distress the pious virgin was, sent chariots, to meet herself, and four other pious virgins, coming to Saul, where the saint lay sick. She soon presented him with the

<sup>26</sup> Jocelyn adds the following words : "Therefore, remember thy word, where-with thou gavest hope unto thy first converts, the sons of Dichu, when instructed of heaven, thou didst foretel unto them, that in their land thou wouldst die and be buried."

<sup>27</sup> The Fourth Life has it, that the multitude there "quidam beatam Brigidam interrogant," as if she were distinct from the great Patroness of Ireland. Then, however, do we read : "Quæ respondit ; Non me sed S. Patricium interrogate. Audiens autem Patricius S. Brigidam loquentem dixit ; Æqualiter sumus : quapropter hujus rei mysterium revela presentibus. At illi illa inquit ; Angeli sui est visitatio cujusdam sancti viri ad locum sepulchri ejus, quo corpus ejus requiescet. Patricius deinde puto ait, animam fore propriori in loco, qui vestem quiescenti dabit. Brigidam dixit ; Ego

si proxima essem, vestimentum dedissem. Beatus vero Patricius respondit ; expectabit egens : venias. Quedam verò sanctimonialis Virgo B. Brigidam de paupere secreto sciscitata est. Cui Brigida ait ; Sanctus Pater noster Patricius proximo huic loco sepultus jacebit ; et non post multum ad alterum transferetur, ibique sanctum ipsius et venerabile corpus requiescet."

<sup>28</sup> Nothing seems to be known with certainty, regarding this saint, who is also called Cethuberis. Some other variations of her name occur. See *Sexta Vita S. Patricii*, nn. 82, 181, pp. 112, 116.

<sup>29</sup> She was the first nun, in all Ireland, who had embraced virginity, and who had been consecrated by St. Patrick.

<sup>30</sup> The Fourth Life of St. Patrick states, that she journeyed to the plain of Bregia, for this purpose, with five virgins, when

sheet, which he received very gratefully. Then, kissing his feet and hands, she and her virgins received his last benediction.

Spent in years, and weakness of body coming on him, as closed the gate of life on earth, the portals of Heaven began to open before Patrick's view, bringing the crown to release him from all infirmity. The Angel had admonished the holy man, to receive the last Sacraments, at the hands of his disciple St. Tassach,<sup>31</sup> the Bishop.<sup>32</sup> Elevating his eyes, Patrick saw Jesus, standing in the midst of a multitude of Angels. Then, blessing his disciples, and rendering thanks to God, he passed out of this life, resigning his spirit to Heaven. Thus was he destined to see the Lord, face to face. His blessed soul was received into the joy of life supernal, by the all-immaculate Virgin, the Mother of God, and by sacred choirs of Virgins, with the Patriarchs, Apostles, Martyrs, Confessors, and the Angels. No wonder that he was honoured by all the saints, since there shone in him the virtues of all the saints. An Angel he was, not alone by nature, but by his virtues and office; for, his lips kept science, and the law of life, which he taught to the people. He was a Prophet, for few of the Prophets were imbued with a greater foresight of future things. He may well be regarded as an Apostle, for everywhere in Ireland, and in the neighbouring Islands, it is said, he left proofs of his Apostleship. A Martyr he was, in regard of the many conflicts he had against kings, Magicians, Idolaters, and Devils, even although his life was spared, notwithstanding his many trials. Rightly was he called the Confessor of God, who continually preached the name of Christ, and who, by his words, his example, and his miracles, excited people, tribes and tongues, to the confession of God's name, against human sin, and in favour of the Divine promise. Rightly was he called a virgin, who remained a virgin in his body, in his heart, and in his faith, and by his three-fold virginity, who pleased the Spouse of virgins, and the Virgin of virgins. Rightly is he numbered among the angelic choirs, and the assemblies of all saints, who was the sharer in all holy acts, and the exemplar of all virtues. It has been stated, that for three-and-thirty years, he gave himself to the sweet rest of contemplation, either at Armagh, or at Saul monastery. During this time, he never went abroad, according to the same authority, unless it were for great affairs. It is said, he held a Council once each year, for the redress of existing abuses, or to serve the good government of those churches he had founded.<sup>33</sup> Notwithstanding the foregoing statement, we

they all sat down wearied, "ad lapidem Ailbe." No attempt has hitherto been made to discover this ancient monument.

<sup>31</sup> The Third Life has "dedit ei sacrificium Episcopus Tassach."—Cap. lxxxix., p. 28, and n. 86, p. 35. So state the O'Clerys, likewise, in their Calendar, where they add, "This is related in the Quatrain, beginning: 'The royal Bishop Tasach,'" &c. His Natal Day was held, on the 14th of April, according to St. Ængus, the Martyrologies of Tallagh and of Marianus O'Gorman, at Rath-Colptha, or Kill-Chlopta, near Down.

<sup>32</sup> In St. Fiech's Hymn, this matter is thus stated:—

ANAIR TAPPACH DIAER INTAN DO BEIR COM-  
MAN DO,  
ARBEIR MONICREO PATPAICE, BPAATHAP  
TAPPACH NI BU SO.

It is thus rendered into English:—

"Tassach remained after him (in Sabhall), having given the Communion to him:

He said that Patrick would return: the word of Tassach was not false."

—"Irish Ecclesiastical Record," vol. iv., pp. 290, 291. See also Colgan's "Trias Thaumaturga," Prima Vita S. Patricii, Strophe 27, p. 3, and n. (*dd.*) of the Scholiast, as, also, n. 19, p. 6. See, also, Quinta Vita S. Patricii, lib. ii., cap. xxxv., p. 60, and n. 35, p. 64.

<sup>33</sup> See Colgan's "Trias Thaumaturga." Prima Vita S. Patricii, strophes 23, 24, 25, 26, p. 3, and nn. (*aa. bb. cc.*), pp. 5, 6, Tertia Vita S. Patricii, cap. lxxxviii., lxxxix., p. 28, and n. 82, p. 34. Quarta Vita S. Patricii, cap. xci., xciii., xciv., pp. 46, 47, and nn. 74, 75, p. 50. Quinta Vita S. Patricii, lib. ii., cap. xxxii., xxxv., xxxvii., p. 60. Sexta Vita S. Patricii, cap.

can hardly believe, that St. Patrick spent the last thirty years of his life, at Saul. Another St. Patrick is said to have died, and about the same time with the great Apostle, when both their souls went together to Heaven.<sup>34</sup> As the name of St. Patrick of Nola<sup>35</sup> could not have been known to St. Fiach, it appears, he could not have been that other Patrick, to whom he made allusion. Again, the Patrick Senior, having had his day assigned to the 24th of August, excludes him from consideration; although, the Scholiast on St. Ængus seems to have thus understood it; but, his assertion has been well corrected by Colgan. For a precisely similar reason, he could not have been a St. Patrick of Nevers.<sup>36</sup> It must be remarked, however, that Colgan, while confounding *Nivernensis* with *Arvernensis*, says, *Patricius Nivernensis* was revered, on the 16th of March. Now, in some old Martyrologies, a St. Patrick of Auvergne has a festival placed, at that particular date.<sup>37</sup> This might have furnished occasion for supposing him to have ascended to Heaven, and nearly on the same day with our great Apostle. But, excellent critics, who have examined this question, seem to think, that through some error of entry in the Calendars, St. Patrick of Auvergne must be deemed identical with the great Apostle of Ireland. All our authorities are agreed, that the latter departed this life, on the 17th day of March; and, according to one account, this happened just seven days, after he had returned to Saul.<sup>38</sup> We have already alluded to a supposition, that the Irish Apostle spent his last days

clxxxvii., clxxxviii., clxxxix., cxc., xcxi., pp. 106, 107. The Latin Tripartite Life of St. Patrick, lib. iii., cap. ci., cii., ciii., pp. 167, 168. Also, the Irish Version of the Tripartite, as translated in Miss Cusack's "Life of St. Patrick, Apostle of Ireland," pp. 497, 498.

<sup>34</sup> The matter is thus stated, in the Hymn of St. Fiech:—

intan conhuatai patranc, do ella in  
patranc naile,  
ir malle connubachpat, voohum nru  
meicc maire.

This stanza is thus rendered into English:—

"When Patrick departed (from life), he  
went to visit the other Patrick;  
Together they ascended to Jesus, Son of  
Mary."

—"Irish Ecclesiastical Record," vol. iv., pp. 292, 293.

<sup>35</sup> He is mentioned, in Ferrarius' "Catalogus Sanctorum Italie." But, Ughelli supposes him to be the Irish St. Patrick. See "Italia Sacra," tomus vi.

<sup>36</sup> A Patricius Nivernensis is noticed, in the Usuard and in the Roman Martyrologies.

<sup>37</sup> In the Bollandists' "Acta Sanctorum," tomus ii., xvi. Martii, among the Sancti Præmissi et in alios dies relati, p. 417, they thus notice: "S. Patricii Episcopi et Confessoris depositio Avernis, sive Arvernens, memoratur apud Usuardum, Bellinum, Galensinum, et in hodierno Martyrol. Rom. in cuius Notis haeret dubius Baronius cum inter episcopos Arvernenses non recenseatur, et

tandem putat errore prætermisum, nisi alterius fortassis civitatis Episcopus fuerit. Joannes Savaro, vir eruditus, in *Originibus Arvernensibus, censis et recensis latè hoc dubium deducit, asseritque nullum vestigium esse apud Arvernos nominis, reliquiarum, aut alicujus cultus S. Patricii Episcopi, sed hunc in prædictis Martyrologiis allegatum alium non esse quam S. Patricium Episcopum Hiberniae, sive Hiverniae, pro quò voce alibi substitutam fuisse Arverniae, sive Averniae, maximè cum primo loco apud Usuardum sequenti die legatur, Natalis S. Patricii Episcopi et Confessoris in Scotia; a quo die ob ejus Vigiliam ad ultimum hujus diei locum potuit in nonnullis fastis translatus fuisse, ac tandem loco Vigiliæ intrusum fuisse nomen depositionis, quod absque ulteriore examine potuit descriptum deinceps fuisse. Tamais Salazar in Martyrolog. Hispan. arreptò hac occasione dubitantium aut rejicientium S. Patricium Aruernensium Episcopum, statuit eum fuisse Patricium Episcopum Malacitanum in Baetica, qui interfuit Concilio Iliberitano. Verùm hunc Malacitani non agnoscunt Sanctum, ut constat ex libro Martini de Roè de Malacà urbe et ejus Sanctis. Plura de eo non occurrunt."*

<sup>38</sup> Probus thus writes: "Hæc Angeli dicta post septim dies, in die scilicet xvi. Calend. Aprilis expleta sunt circa B. Patricium, peractis totius vitæ ejus cxxx. duobus annis, sicut in omnibus Hiberniæ finibus celebratur."—Quinta Vita S. Patricii, lib. ii., cap. xxxiii., p. 60. Colgan, however, fancies, that the error of a copyist must have put cxxx, for cxx, as the latter number best accords with the general statement of his biographers, while it is more probable. See n. 33, p. 64, *ibid.*



at Glastonbury, and that there he had been interred.<sup>39</sup> Some accounts have it, indeed, that St. Patrick had been buried, in the old church of Glastonbury, on the right side of the altar—an Angel having revealed God's will to this effect, and a great light or flame breaking out of the same place. Here, the holy body was placed, in a pyramidal tomb, richly covered with silver and gold.<sup>40</sup> However, the foregoing tradition must have reference to a St. Patrick, quite distinct from the Irish Apostle.

A number of monks stood around the bed of their holy founder, while the dying Apostle commended his soul to the Almighty; and, they wrapped around him that shroud, prepared by the hands of St. Brigid. A very great multitude of clergy and laity flocked to the place;<sup>41</sup> where, with tears and sighs, they mourned for the desolation occasioned to the Irish Church. Yet, they were consoled, as on the very first night, after his departure, the Angels of the Lord of Elements watched Patrick's body, a miraculous light having spread all over the place,<sup>42</sup> and a wonderful melody chiming with their spiritual chants.<sup>43</sup> The mortals who were present seemed ravished with the sights and sounds, until sleep stole over them;<sup>44</sup> but, on the following morning, those Angels disappeared, when they awoke, and fragrant odours of Divine Grace were typified by those, which issued from the sacred body;<sup>45</sup> while the angelic music<sup>46</sup> gave tranquillity and joy to the chief clerics of the men of Erin, who watched<sup>47</sup> the body for twelve days and nights, following his death.<sup>48</sup> During this period, a great controversy had arisen, among the clergy and people, regarding the place where he should be interred. This, like many

<sup>39</sup> See also, Harris' Ware, vol. i., "Archbishops of Armagh," pp. 22, 23.

<sup>40</sup> His memory is said to have been so amous there, that the church was called St. Mary's and St. Patrick's; while his relics were kept, until the old structure was burned. About A.D. 1186, they were taken up, with those of St. Gildas, and of others, when they were put into shrines, and translated into the new church. See Father Peter Ribadeneira's "Lives of the Saints," &c., translated by W. P., Esq., part i., p. 159.

<sup>41</sup> According to St. Fiach's Hymn, 31st stanza:—

Clerich hérenn bollotar, dárú patracco  
ar cech rē,  
son in cetaíl fórrólach, contuíl cach  
uáioib for rē.

It is thus rendered into English:—

"The clergy of Erin went from every part  
to watch around Patrick,  
The sound of harmony fell upon them,  
so that they slept, enchanted on the  
way."

<sup>42</sup> This report may have arisen, from the use of lights, during the time of Divine service, and while the sacred body was waked. Those were more or less numerous, according to the rank of deceased persons. They were used, likewise, in funeral processions. See Bingham's "Origines Ecclesiasticæ," book xxiii., chap. 2.

<sup>43</sup> The Hymn of St. Fiach states, at the 32nd stanza:—

ainm patracco fua choip, ir iar rētaib  
porcapao,  
aingil dé icet aroche, aropetir cen  
anao.

It is thus rendered into English:—

"Patrick's body from his soul was severed  
after pains;  
The angels of God, on the first night, kept  
choir around it unceasingly."

<sup>44</sup> Probus relates, that on the first night, the obsequies being celebrated by Angels, the clergy and people suddenly fell asleep. See Quinta Vita S. Patricii, lib. ii., cap. xxxvi., p. 60.

<sup>45</sup> The Irish Tripartite Life, in allusion to this miracle, remarks, that the blessing of Jacob to his son was kept regarding him, *i.e.* "Ecce odor filii mei sicut odor agri pleni, quem benedixit dicens," &c.

<sup>46</sup> Whether the *concentus superni* of St. Fiach's Hymn refer to Angels, or to clerics, does not seem to be very clear. See Prima Vita S. Patricii, stanzas 31, 32, p. 3.

<sup>47</sup> This custom of holding wakes is still prevalent, in all Catholic countries. It was considered an act of respect, to keep lights around a corpse in the place—regularly a church or a chapel—where it was deposited, and watched until the time of burial. Constantine's body was surrounded with lights, and watched for several days and nights. See Eusebius' "Vita Constantini," lib. iv., cap. lxvi. Hence came what are called wakes.

<sup>48</sup> St. Gregory of Nyssa says, that the

another event in the Apostle's Acts, was determined by Divine interposition. It would seem, that services of more than usual magnificence and solemnity were employed, in the waking and interment of this great founder of the Irish Church. For twelve days,<sup>49</sup> and as many nights, the solemnities for waking the holy Apostle of Ireland were continued.<sup>50</sup> The monks and the divines sang requiem hymns, and psalms, with canticles, appropriate for the occasion.<sup>51</sup> An extraordinary portent betokened his happiness. There was no night, for the people of Magh-Inis, during that whole interval;<sup>52</sup> while, an angelic illumination seemed diffused over the entire firmament. Some even stated,

persons watching the body of his sister Macrina sang psalms during the whole night. See Vita Macrinæ. To this singing by night, during the obsequies of St. Patrick, is probably to be referred what we find in Fiech's Hymn, at stroph. 31, in Colgan's Latin translation: "Sonus concentus superni reddebat ipsos sopore irruente ubi humi decumbentes." By *concentus superni*, we may understand, "singing psalms and hymns," this being a sort of celestial music. In Lynch's translation, we have, instead of *concentus superni*, the "musical instrument." Could it be that instrumental music was allowed, at the obsequies of our saint? This should form a singular exception to the Church's practice in those days. Although the Jews, in their watchings or wakes of the dead, had that custom (Matt. ix. 23.); yet, among Christians, no other than vocal music seems to have been allowed in their religious ceremonies, at least until a period, much later than that of St. Patrick's death. Dr. Lanigan tells us, that he knew too little of the Irish language, to be able to unravel that obscure passage; but, if anything like a musical instrument were mentioned in it, he should be inclined to think, that it was either a bell—for the use of bells was very ancient in Ireland—or some sonorous instrument, such as the trumpets of those ancient Egyptian monks, by which the time for attending service was announced. The effect of this instrumental sound or noise should be, to rouse people from their sleep, not to bury them in sleep, as Lynch's translation runs.

<sup>49</sup> Jocelyn, at cap. xciii., p. 108, and Probus (lib. ii., cap. xxxiv.), p. 60, have this statement. The Tripartite Life—both the Latin and Irish version—is also of accord. See lib. iii., cap. cv., p. 168.

<sup>50</sup> In St. Fiach's Hymn, stanzas 28, 29, 30, the matter is thus related:—

Samaigeir cñich fñi arochí, ar na caite  
leí occaí,  
Co cenn bliadna baí foillíre, ba he ríth  
laíthe foíraí.

In each fechtá imbethron, fñi tuaithe  
Canan la mac nua,  
Aroich in gñuan fñi Sabon írreo aroíet  
líteíu sun.

huair aroich la héru ingrian, fñi baí  
inna clóen,  
Cíarú eínebeich ba huíre, foillíu fñi  
eíreche na noeb.

They are thus rendered into English:—

"He (St. Patrick) put an end to night;  
light ceased not with him;  
To a year's end there was radiance; it  
was a long day of peace.

"At the battle fought around Beth-horon  
against the Canaanites by the son of  
Nun  
The sun stood still at Gabaon: this it is  
that the Scripture tells us.

"The sun lasted with Josue, unto the death  
of the wicked: this indeed was be-  
fitting;  
It was more befitting that there should be  
radiance, at the death of the saints."

<sup>51</sup> This mode of celebrating funeral obsequies seems to have been an ancient practice, in the Christian Church. Thus, St. Jerome, in Epitaph. Fabiolæ, cap. iv., thus describes her funeral service: "Sonabant Psalmi, et aurata templorum tecta reboans in sublime quatiebat Alleluia."

<sup>52</sup> In the Hymn of St. Fiech, it is compared to the long day caused by the standing of the sun for Joshua against Gabaon. See Prima Vita S. Patricii, stanzas 29, 30, p. 3.

<sup>53</sup> According to the Tripartite Life of St. Patrick, some said, that this preternatural light lasted for a whole year. See Septima Vita S. Patricii, lib. iii., cap. cvi., p. 168. This account seems to have been borrowed from the words of Fiech's Hymn: "Spatio unius anni continuata lux erat." See Prima Vita S. Patricii, stanza 28, p. 3. Lynch's translation has: "Till the year's end," viz. —from the 17th March—"continued the lights." The meaning of the author is very clear, from the sequel. He attributes this continuation of light or lights, to the celebration of St. Patrick's obsequies, and to the conflux of clergymen. As to his making it last for a year, or great part of a year, it can be explained by supposing, that various commemorations were held, from time to time, which might have been repeated, until

that there was light in Magh-Inis, for the duration of a year,<sup>53</sup> after St. Patrick's death.<sup>54</sup>

When due honour had been shown to the precious remains of this ever-glorious Apostle, and when the strains of sacred music had ceased, as also the clerical and lay watching over his body, preparations were made for the interment. That enthusiastic love for their great departed benefactors—so inherent in the Celtic character—caused a passionate eagerness, among the people, to possess St. Patrick's remains, and to have these interred in their particular locality. Thus, the Ulidians, against the Ui-Neill and Airghialla,<sup>55</sup> contended for their right to preserve, in Ulidia, the venerated relics of the holy man. The Airghialla and Ui-Neill tried to take the body to Ard-Macha, because he had there founded his Archiepiscopal See. Thus arose a great conflict, between those provinces of Erin, already named; while, the opposing parties met in battle array, and with arms, to enforce their hostile purposes. Yet, even in this emergency, from the Heavens was heard a voice, which the disputants believed to be that of St. Patrick.<sup>56</sup> In accordance with an advice, given by the Angel, before the Apostle's death, and following an account, which is found in the Book of Armagh,<sup>57</sup> in the place which is called Clogher,<sup>58</sup> at the east of Findubrec, the people selected oxen, from among the cattle of Conail, and they departed, the Son of God guiding them to Dun-leth-glaise, or Down. For, when the Angel came to St. Patrick, he gave this advice, regarding his burial: "Let the untamed oxen be allowed

they closed with the anniversary. That St. Fiech, or the author of the Hymn, did not mean *day-light*, during that whole time, is evident from his saying, that Angels attended on the first night of the obsequies. See *ibid.*, stanza 32. Probus, also, mentions *nights*, during this celebration. See Quinta Vita S. Patricii, lib. ii., cap. xxxvi., p. 60. Hence, Dr. Lanigan suspects, that what occurs, about the miraculous long day, is an interpolation, and more especially, as it is rather misplaced. See *ibid.*, cap. xxxiv., and also Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. xiii., nn. 138, 139, 140, 141, 145, pp. 365, 366.

<sup>54</sup> The Irish Tripartite Life, relating this wonderful portent, adds, "Quia nulli adanti viri meritum declarandum accidisse dubium est, et ita non visa nox in tota illa regione in tempore luctus Patricii, qualiter Ezechiae langenti in horologio Achaz demonstrato sanitatis indicio, sol per xv. lineas reversus est, et sic sol contra Gabon, et luna contra vallem Achilon stetit." In some particulars, this differs from the Latin version of the Life.

<sup>55</sup> In the Tripartite Life of St. Patrick, the Ardmachians are distinguished, as the Hua-Kellii and the Origillii. Probus distinguishes the contending factions, as the Ultonians, on the one side; and the Oriental people of Ireland, on the other. This statement serves to show his ignorance of Irish topography. The Ultu and the Harthirii are named as disputants, in the Third Life.

<sup>56</sup> So state the Sixth and Seventh Lives of St. Patrick, when giving the traditional

story, regarding this miraculous occurrence.

<sup>57</sup> Although the "Tripartite" and the "Book of Armagh" are evidently compiled from the same materials, which are now lost; yet, the latter is much fuller in details, regarding St. Patrick's interment. That translation, by the late Sir William Betham, as published in his "Irish Antiquarian Researches," in 1827, though somewhat faulty and incorrect, is the version here referred to.

<sup>58</sup> According to W. J. Hanna, in the "Trias Thaumaturga," at p. 168, Colgan incorrectly denominates this as Clocher, in the country of Finnaur, in the region of Conall—that is, Maghera Connal, the present County Louth; and, in his notes, he absurdly makes it the church of Kill-clochar, now the parish of Clogher, in the barony of Ferrard, in that county. Thus, he makes them travel upwards of forty miles for the oxen, whereas it is obviously the present Finabrogue, in the parish of Inch, on the west margin of the River Quoile or Coyle, in the eastern part of which lies Cloghagh Wood. This exactly corresponds with the narrative, in the "Book of Armagh," and it is marked, on the Ordinance Sheet of County Down, No. 37, as lying not more than a mile distant from Saul, the place of the saint's death. The Conail, whose property the oxen were, was, probably, Conal, son of Coelbadh, King of Ulidia, so frequently mentioned in the Lives of the saint. He was ancestor of the family of Magenis, lords of Iveagh, his brother Saran being ancestor of the Macartans, lords of Kinalarty.

<sup>59</sup> The Book of Armagh has it, that a dire



to proceed wherever they wish, and where they shall rest, let a church be founded there, in honour of your body." Wherefore, as the Angel said, those unsteady steers were chosen, and a cart of steady weight was placed upon their shoulders, on which they carried the sacred body. However, the Ulidians and Ui-Neills,<sup>59</sup> who formerly were friends and neighbours, soon became the direst enemies. Even to the strait,<sup>60</sup> which is called *Collum Bovis*, or Drumbo,<sup>61</sup> blood was shed, on account of St. Patrick. However, the mercy of God interposed, the sea<sup>62</sup> shaking and swelling with waves, and the hollow summits of the billows breaking, sometimes against the coast and promontories, and sometimes, with curled surge, rushing through the yellow valleys to the place of contest, as if to restrain the fury of the enraged natives.<sup>63</sup> To end that bloody strife, as Jocelyn states, Divine Providence had substituted before the Ardmachians' eyes a phantasmal wain, which resembled so fully the true one, that being persuaded it was the same, which carried the rich treasure of the saint's sacred body, the people followed it, so far as the River Caucune,<sup>64</sup> on the confines of Armagh province.<sup>65</sup> There, that imaginary

contention and war arose, between the descendants of Neill, and those of the eastern parts, the people of Orior.

<sup>60</sup> According to the Irish Tripartite Life, the Ui-Neill went to a certain water [river] there, when the river rose against them, through the power of God. When the flood left the river, the hosts—the Ui-Neill and the Ulidians—proceeded to quarrel.

<sup>61</sup> On the identification of this place, a learned paper, by W. J. Hanna of Downpatrick, obtained insertion in the *Belfast Examiner*, of 5th of January, 1871. In No. XXI. of the "Papers on Down and Connor" the Rev. James O'Lavery, P.P. of Holywood, brought forward arguments, to identify Drumbo, the scene of the contention, between the Ulidians and the Hy-Nialls, for the honour of the sepulture of St. Patrick, as Lismoghagh, near the Blackstaff Bridge, on the inner bay of Dundrum. This, too, is the Rev. Dr. Reeves' suggestion.

<sup>62</sup> Jocelyn also alludes to this swelling of the sea. From such an allusion, and from other passages in St. Patrick's Acts, of a like import, Mr. W. J. Hanna concludes, that Drumboe, or "Collum Bovis," adjoined the sea, not far from Saul, that it lay in the north of Lecale, and could not by any possibility be a Drumbo, near Lisburn, which is completely inland.

<sup>63</sup> In a note, to his "St. Patrick, Apostle of Ireland," the Rev. Dr. Todd writes, this was "probably a ford on the narrow inlet of Strangford Lough, called Quoile, which separates Inch parish from Saul."—Chap. iii., n. 2, p. 492. Mr. W. J. Hanna also argues, with much critical acumen, that this unquestionably was the place, where the present Quoile Bridge stands, as it answers all the requirements of the biographers, and it led directly to the county of Armagh. On Quoile hill, above the old castle, which margins the river, were some time past the remains of a small ecclesiastical edifice, near a spot called Ballyhassan—probably deriving its name from one of the many saints

Oissen—overlooking the river, and also the adjoining townland of Lisbane, to the north. In Lisbane, where it abuts on Quoile, there is a portion of low-lying land, called the *Salt Lough*, immediately adjoining the present Steamboat Quay, and over which the tide should flow, were it not for an artificial rampart, raised for the express purpose of restraining the sea; and, this, there can hardly be a doubt, was the Salt Marsh, alluded to in the Lives of the saint. In the same townland, a little further north, is a half-finished *forth*, or *rath*, which may be seen marked, on the "Ordnance Survey Townland Maps for the County of Down," Sheet 33. The name Drumboe has now become obsolete; but, it is very possible, that the name Quoile or Coyle, although signifying in Irish "a wood," may preserve, in some corrupted fashion, the Latin form "collis," a hill—the suffix "bo," a cow, being dropped. The place, where the oxen were caught, which conveyed his body to Down, is called, in the "Book of Armagh," Clogher, to the east of Findubrec.

<sup>64</sup> So this river is called, in Jocelyn's Life. The Third Life of St. Patrick, published by Colgan in his "Trias Thaumaturga," states, that the Ulidians followed their waggon to Down, and the Oriors theirs to Armagh, both believing themselves to be in possession of the body of our saint. The Fourth Life of Colgan says, that the waggon of the Oriors disappeared, but that the Ultonians had the real waggon, and buried the remains at Down. Probus agrees with the "Book of Armagh," and he writes, that the waggon of the Oriors vanished, at the River Caubene, called, as before-mentioned, Cabenna, in the "Book of Armagh." All the writers, who mention this river, place it near the city of Armagh. With this location, Dr. Todd, in his "Memoir of Saint Patrick," agrees, but he writes, that the name is no longer remembered, in the district. It could not have been the River Callan, which runs west of Armagh, on the

wain disappeared from their sight.<sup>66</sup> In the meantime, the people of Ulidia, or Ullagh,<sup>67</sup> entered the city of Down, and after a great solemnization of Masses, they interred the holy body, in a place miraculously shown. It appeared then, to each of the contending parties, that they were bringing St. Patrick's body into their own country. Thus, God separated them, in this miraculous manner, through his grace, and owing to the great merits of his blessed Apostle. According to the Tripartite Lives of our saint, the oxen carried him to that place, where Dun-da-leth-glas was, in the time of their writers. His remains were buried there,<sup>68</sup> with all honour and respect.<sup>69</sup> In addition to this statement, the authority of nearly all his ancient Acts may be cited, to show that Down was the real place of St. Patrick's interment;<sup>70</sup> and there, too, at the present time, have several interesting religious memorials been erected, to consecrate, as it were, the popular tradition.<sup>71</sup> However, some old

opposite side of the city, approaching from the neighbourhood of Downpatrick; and, it is most likely, in the opinion of Mr. Hanna, to have been the stream or river, which flows by Cavanacaw, about two miles south of that city, and which discharges itself into the Callan, about two miles to the east, giving to or taking its name from that townland. There—it has been supposed—was fought a celebrated battle, A.D. 1188, between the English of Moy-Cova—between Newry and Banbridge—and Donnell O'Loughlin, of Ailech. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 80 to 83, and nn. (q, r, s, t, u.)

<sup>65</sup> According to the "Book of Armagh," these signs of the times were shown, so that an innumerable host of souls should be turned from destruction and death unto salvation, by a happy deception, as the blinded Assyrians of old should have perished, but for the holy prophet Elisha, by whom, under Divine Providence, they were led into Samaria; and this deception, also, was made the means, for producing concord among the people.

<sup>66</sup> See Probus or Quinta Vita S. Patricii, lib. ii., cap. xxxix., xl., p. 61. Septima Vita S. Patricii, lib. iii., cap. cvii., cviii., pp. 168, 169. Also, Tertia Vita S. Patricii, cap. xci., p. 29. In the foregoing authorities, the circumstances of this contest are differently related.

<sup>67</sup> Ulidia, or Ullagh, whence the modern name *Ulster*, comprehended only a part of this province. It consisted chiefly, at least, of a great part of the present Down County.

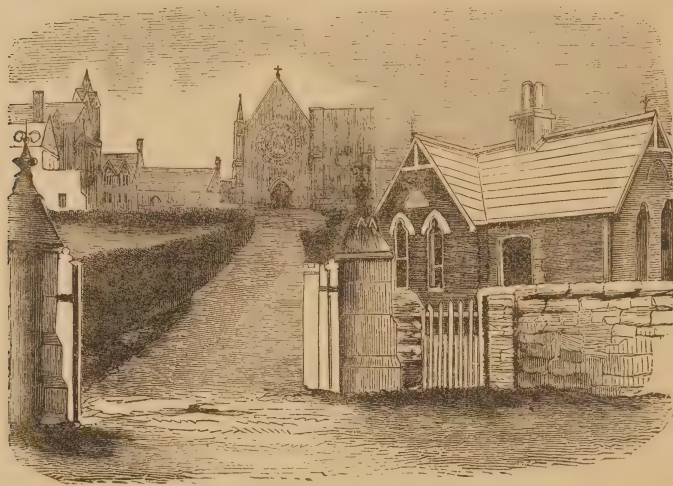
<sup>68</sup> The Latin Tripartite Life of our saint, however, mentions Saul inadvertently, as the place, where St. Patrick was to be interred. A subsequent passage contains the correction.

<sup>69</sup> Ussher's Tripartite, as may be seen in the "Primordia," cap. xvii., p. 873, has Down as the place of St. Patrick's deposition. More authorities will be found in Ussher, *Ibid.*, p. 888, and following pages, as also in Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxi., pp. 259 to 263.

<sup>70</sup> See Tertia Vita S. Patricii, cap. lxxxviii., p. 28. Quarta Vita S. Patricii, cap. xcvi., p. 47. Sexta Vita S. Patricii, cap. cxvi., p. 108. Septima Vita S. Patricii, lib. iii., cap. cviii., p. 169.

<sup>71</sup> From the times of Henry VIII. and of Queen Elizabeth, the Catholic institutes of Down were profaned, and the Catholic inhabitants suffered a variety of persecutions. The more ancient Church and its renowned monuments are said to have been destroyed, by the Lord Deputy, Leonard de Grey, A.D. 1538. See Mr. and Mrs. Hall's "Ireland, its Scenery, Character," &c., vol. iii., pp. 8, 9, 10. A representation of the more modern Cathedral is there given, as an illustration. However, we find, by the Itinerary of Father M'Cann, who had conversed with people, on the spot, that the foul deed was perpetrated, towards the latter end of Elizabeth's reign, by Edward, Lord Cromwell, of Okeham, Governor of Lecale, and grandson of the infamous Thomas Cromwell, Earl of Essex, the Mephistopheles of Henry VIII., and who subsequently obtained a reversionary grant of the monastic lands of Down, Saul, and portions of Grey Abbey. Father M'Cann thus writes: "This son of earth and foul spot on the human race, having been sent to Ireland by Queen Elizabeth in command, came with an army to the city of Down, and set fire to the noble church and monastery of St. Patrick, where even the *reliques* of Saints Patrick, Columba, and Bridgid were exposed to the fury of the flames. And there cannot be a doubt that many other sacred monuments and very ancient writings, as he was told by old men who were alive at that time, perished in that conflagration. And not content with this wickedness, the impious infidel burned all the other churches of Ultonia, especially in the regions of Down and Antrim, very few of which have been since then restored." It is likely, the *reliques* alluded to were the statues of the saints, which occupied the three vacant niches over the east window. He also writes, that the natives gave him the name of "Maol-na-teampull," literally signifying

Calendars<sup>72</sup> have stated, that the *Lipsana*, or relics, of St. Patrick Senior—thought to have been no other person than the great Irish Apostle—reposed in the city of Armagh.<sup>73</sup> Tirechan and Nennius say, indeed, that the place, in which St. Patrick's remains lie, is unknown. Whatever truth there may



New Catholic Church, Convent, Schools and Presbytery of  
St. Patrick, in Downpatrick.

be in this assertion, it need not be understood, with regard to the place in general; such as, that his body was somewhere, in Down; but, it ought to

the “flail” or “scourge of the churches.” His descendants, subsequently created Viscounts Lecale and Earls of Ardglass, erected their mansion-house and pleasure-grounds on the tenements, stretching westward to the circular road and Prior’s Island. In 1578, the Franciscan house, founded by Hugh de Lacy, where the Protestant church now stands, was destroyed by Andrew Brereton, an officer who farmed Lecale from the crown. Baffled in plundering the sacred vessels previously concealed, he subjected to torture, and strangled, from an adjacent oak tree, three of the brethren, named O’Lochran, Fitzsimons, and O’Rorke, whom he considered to have prevented his sacrilege. Henceforward, writes Mr. John W. Hanna, in the *Ulster Weekly Examiner*, of June 8th, 1872, we have but scanty record of a Catholic place of worship in Down. In the reigns of Charles II. and James II., some slight stay was given to the persecution code. A few monks and secular clergy may have been tolerated in Down, and in other parts of Lecale, which has been always eminently Catholic: but, during the existence of the infamous and terrible penal laws, no Catholic church was permitted in the town. The people worshipped, in the

old ruined chapel at Struel, till about 1751; when that house, then about being re-edified, was partially destroyed and unroofed, by the Rev. Thomas Brereton, Protestant curate of the parish. Then, a rude barn, at the Flying Horse, in Ballymote, at the corner of the roads leading to the racecourse and Killough, began to be used as a temporary church. On the opposite side of Killough Road lay the site of the Presbyterian meeting-house, that denomination also not being permitted to have a place of worship in the town, till about 1724. After the appointment of the Most Rev. Hugh M’Mullan, to be Bishop of Down and Connor, and after his removal to the Stone Park in Erynagh, he sought for a church site within the town, and, at one time, he purposed building in Scotch-street, beside the Blackamoor’s Head. Ultimately, he procured a more eligible place on the Stream Brae, from Mr. William Trotter, on which a church was begun in 1784, and opened in 1787, a lease in perpetuity being granted on the 2nd of May, 1789, to the bishop, and Messrs. William Sawey and John Dogherty, in trust for the congregation. It was frequently altered, and subsequently, a gallery was erected, to meet the wants of the people.



be considered, relatively to the particular spot,<sup>74</sup> selected for deposition. The illustrious St. Columba, or Columcille, had received part of his ecclesiastical education, at the Monastery of Moville, near Newtownards; and, we may naturally presume, that he had frequently visited the grave of our Irish Apostle. He had founded the church of Derry, besides many monasteries, and had acquired great celebrity and paramount influence throughout Ireland. According to the Annals of Ulster, in the year 552, he was called to Down, where he exhumed the relics of our Apostle, then sixty years dead. In the tomb, he found three precious reliquaries, namely, a Vial, or Coagh, the Angel's Gospel, and the Bell of the Testament. Directed by angelic revelation to divide these, he gave the Coagh<sup>75</sup> to the church of Down; the Angel's Gospel, otherwise called the Gospel of St. Martin, Bishop of Tours, who had presented it to his relative St. Patrick, fell to Columcille himself, who conferred it on Derry, where it subsequently formed the chief reliquary; while, the Bell of the Testament he assigned to Armagh.<sup>76</sup> In the Book of Armagh, it is stated, that according to the command of God, a cubit of earth was placed over St. Patrick's body,<sup>77</sup> and that the fulfilment of his prophecy was manifested in after times, when the church was building over his remains. Then, those men, who were digging the foundation, perceived fire to break out from the grave, and they fled with fear from that flame. The site of the

But, at any time, it was a very indifferent building, unworthy of the purpose to which it was devoted, and the great St. Patrick, to whom it was dedicated. In the latter end of 1863, the Very Rev. Patrick O'Kane, V.F., on the death of the Very Rev. Bernard M'Auley, was promoted from the curacy to be parish priest, when with great zeal and labour, he collected funds to build, as a memorial to Ireland's patron saint, a fine Gothic church, with its spacious nave, its beautiful traceries, its lofty tower, as also dedicating a chapel to the Virgin, with its splendid marble altar. The church was dedicated on the 30th of June, 1872, when the Most Rev. George Conroy, Bishop of Ardagh, preached the opening sermon. Soon, afterwards, the Mercy Convent, Schools, and Presbytery of St. Patrick were added; and, the grouping of all—on a charming elevated site—will be understood from the accompanying illustration, taken from a photograph—kindly furnished to the writer by Rev. Bernard M'Cann, C.C., Saul—and drawn on the wood, by William F. Wakeman. The engraving is by Mrs. Millard.

<sup>72</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Appendix ad Acta S. Patricii*, cap. xxi., pp. 258 to 263.

<sup>73</sup> This will help us to explain the expression of St. Bernard, alluding as he does to Armagh: "in qua et vivus præfuit et mortuus requiescit." See "*Vita S. Malachie*," cap. vii. Ussher in his "*Primordia*," cap. xvii., p. 888, quotes, to the same purpose, an unpublished Life of St. Patrick.

<sup>74</sup> Nor does the supposed conformity, as in the case of Moses, require anything more; for, although the few feet of ground that contained his body were not particularly

known, yet the place in general was, it being a valley of the land of Moab, over against Phogor. The sacred text adds: "and no man hath known of his sepulchre until this present day." Deuteronomy, xxxiv. 6.

<sup>75</sup> No description of the Coagh, nor its purpose for use, has reached us, nor what became of it after the suppression in the reign of Henry VIII.; though, it is highly probable, it escaped profanation from sacrilegious hands, as was the case with the sacred vessels in the Franciscan monastery of the same town.

<sup>76</sup> This remained under the guardianship of the O'Mellans and O'Mulhollans. By one of this latter sept, it was given to Adam M'Clean, Esq., of Belfast, and afterwards it passed to the late Very Rev. Dr. Todd. A valuable account of it was written, by Rev. Dr. Reeves, and it was published, with chromo-lithographic drawings of the jewelled shrine, by Marcus Ward, in 1850.

<sup>77</sup> St. Patrick's body is stated to have been laid, in a very deep pit, to prevent its being stolen. See Jocelyn's or Sexta Vita S. Patricii, cap. cxcvi., p. 108, and Septima Vita S. Patricii, lib. iii., cap. cviii., p. 169. To guard against the commission of such a theft, at any time, it might have been thought proper to conceal the spot, as much as possible. We may also suppose, that the accumulation of graves, around that of the saint, after a long lapse of time, may have given occasion to doubt, which was the peculiar resting spot for our holy Apostle's body. Similar doubts have been started, concerning the burying places of several eminent saints, and of various illustrious individuals, who flourished in past ages.

<sup>78</sup> "The tomb of St. Patrick is still

Irish Apostle's grave is yet pointed out,<sup>78</sup> in the cemetery, attached to the Protestant Cathedral; and, people, coming from the most distant places, take away the earth, so that a large and deep hole had been formed there, when that spot was seen by the present writer. The Protestant Cathedral of Downpatrick is said to occupy the site of St. Patrick's more ancient church. Here were formerly preserved the tombs of St. Patrick, St. Brigid and St. Columkille; because, during the period of the Northmen invasions, the city of Down was deemed to possess advantages of security, greater than most places in Ireland. When St. Brigid's relics<sup>79</sup> were transferred to Down is not known exactly; but, Colgan conjectured, this act was done by Kellach, sometime Abbot of Kildare, and Abbot of Iona, from 852 to 865. During the same century, in the year 878, the body of St. Columba<sup>80</sup> was also transferred to Down; and, as stated in the "Martyrology of Donegal," it was buried in one tomb with Patrick and Brigid. It seems, that the bodies had been taken from the shrines, as there is no mention made of the latter, when the relics were found. However, the Norsemen extended their ravages to this quarter, and they frequently returned, during the tenth century, seeking for spoil, and destroying the city of Down, with its churches, so late as the year 988. In 1103, Magnus, King of Norway, with a vast army, proceeded to the coast of Down, and having incautiously landed, was himself slain. According to the "Annals of Ulster," he was interred near the church of St. Patrick,<sup>81</sup> though tradition points out an insulated spot, adjacent to Horse Island, as the place for his sepulture. Under these circumstances, it was not surprising, that the saints' bodies were deposited for security, in some secret spot, when, in the course of time, the exact place became unknown, and that, when more peaceful times returned, and the Norseman's power was overthrown, a Christian people should anxiously desire to recover their precious deposit. During the early and middle ages, Down was a resort for numberless pious pilgrims. In 1176, Malachy, the third Bishop of Down bearing that name, succeeded Gelasius Mac Cormac. According to Ware, he had been taken prisoner, by John de Courci,<sup>82</sup> the succeeding year; but, at the urgent request of Cardinal Vivian, then in Ireland, he was immediately restored to his liberty, and to his former honours—a fact unnoticed by the Four Masters, in recording the battle of Dun-da-lethglas, although minutely given, in the Dublin copy of the "Annals of Innisfallen." Being a pious and a holy man, deeply solicitous for the honour of his Church and of its Great Founder, Bishop Malachy spent, we are told, long and weary nights before the altar, praying and begging of

pointed out, with a cross on it, but the better informed class do not believe, that this is the place, where he was interred, but under the altar in the Cathedral." County of Down Ordnance Survey Letters. Mr. O'Donovan's Letter, dated Downpatrick, April 28th, 1834, pp. 103, 104.

<sup>79</sup> St. Bridget or Bright, Abbess of Kildare, affectionately called "the Mary of Erin," died 1st February, about the year 523, and was interred in her own church, her relics and those of Bishop Conlaeth being afterwards enshrined, and adorned with gems and precious stones, as also, with crowns of gold and silver.

<sup>80</sup> While kneeling at the altar, on the 9th of June, A.D. 597, without ache or struggle, the spirit of St. Columba gently took its flight, and after three days' obsequies—that of St. Patrick having lasted twelve—he was in-

terred in a Reilig, near his own church. The body was placed in a shrine, adorned with precious metals, in the eighth century; and, it appears to have remained in peace until the ninth, when Iona, like all the other British isles, fell a prey to the Danish ravages. It was several times sent to Ireland for safety, by the abbots, and finally it was deposited in Down A.D. 878, thus realizing his own prophetic Irish verses, as given by Montalembert, in a French translation. See "Les Moines d'Occident," tome iii., liv. xi., chap. vii., p. 283, and chap. viii., pp. 291 to 294.

<sup>81</sup> See the Rev. James Johnstone's "Antiquitates Celto-Normannicæ," p. 84.

<sup>82</sup> Inside the walls of the city, there was a castle erected by De Courci, in the angle of the present Church-street and Church-lane. It was prostrated, within the last forty years; and,

God to make known to him, that precise spot where the sacred bodies lay interred.

One night, in 1185, when solemn silence reigned all around, the holy man, engaged as usual in fervent prayer, saw a bright sunbeam traversing the church. Thereupon, he prayed, yet the more intensely, that it might stop, where the sacred bodies were interred. Eventually, it became fixed on a particular spot of the church floor. This induced him to believe, that his desired wishes had been realized. Procuring assistance, and digging beneath the place, to his unbounded joy, he found the coffin of St. Patrick, lying between those of the two other saints. This was the year in which the lord, Earl John, afterwards England's King, first came into Ireland.<sup>83</sup> The glad discovery was communicated to De Courci. He, the bishop, and the Primate Tomaltach, otherwise Thomas O'Connor, son of Hugh, and brother to Rory, Kings of Connaught, sent ambassadors to Pope Urban the Third, in Rome. He sent Cardinal Vivian back to Ireland, to oversee and to assist, at the translation of those relics. On Monday, the 9th of June, 1186, on the festival of St. Columba, the Benedictine Monastery and Cathedral of Down witnessed a noble gathering, for a sacred and national object.<sup>84</sup> Cardinal Vivian, in his magnificent robes, the Primate, Thomas O'Connor, Bishop Malachy, besides thirteen other bishops, with abbots, and provosts, deans, archdeacons, priors, and many other dignitaries of the Church, the imposing figure of the stalwart De Courci, his barons and knights, mailed retainers and English settlers, a multitudinous assemblage of Irish chiefs and people, from all parts of the country,—for so we are told, in the office of the Translation, and by contemporary writers,—were that day congregated, at the great church of Down.<sup>85</sup> This gorgeous procession has been minutely described. The shadows of the high ecclesiastical and military dignitaries were flashing in the surrounding waters, beneath the glorious sky of June; the air was redolent with rich perfume and with the voice of Psalmody; and, when the attendants reached the interior, that ceremonial prescribed by the ritual having been celebrated, the bodies were solemnly removed and placed in that more distinguished part of the church, which had been prepared and dedicated for their reception. It was then resolved, that the anniversary of that glorious event should thereafter be celebrated, in Ireland, as a high festival, while the Feast of St. Columba was transferred to the morrow of his Octave.<sup>86</sup> It is certain, that on this occasion, some of the relics of St. Patrick were removed by Cardinal Vivian to Rome, where they still remain.<sup>87</sup> It is likewise traditionally reported, that, at this time, the hand of St. Patrick<sup>88</sup> was enshrined and placed over the high altar, where it rested, in a conspicuous position, until the destruction of the abbey caused its removal. That religious object, however, has not been lost.

further up in the Irish Quarter stood another, called M'Rory's Castle, on the west side of Irish-street, nearly opposite to the Shambles.

<sup>83</sup> According to Giraldu Cambrensis. See "Opera," edited by James F. Dimock, M.A., vol. v. *Topographia Hibernica*, Dist. iii., cap. xviii., pp. 163, 164.

<sup>84</sup> See the Rev. Sylvester Malone's "Church History of Ireland," chap. iiii., pp. 95 to 97.

<sup>85</sup> Ussher mentions several authorities—Henry of Marleburg, John Brampton, and Ralph of Chester—as narrating the translation, besides Giraldu, who, as previously mentioned, states it to have occurred in his own time, and he gives the well-known verses written on the occasion:—

"In burgo Duno, tumulo tumulantur in uno,  
Brigida, Patritius, atque Columba pius."

These Latin lines are thus rendered, in Wright's edition or version of the record:—

"Patrick, Columba, Brigit, rest in glorious  
Down:  
Lie in one tomb, and consecrate the  
town."

<sup>86</sup> A Solemn Office, with nine lessons, commemorative of the translation, was prepared by the proper ecclesiastical authority. This has been printed at Paris, in 1620. Colgan and Messingham have published it.

<sup>87</sup> Portions of these were given, by direc-



We are inclined to believe, that at this period, a portion of the relics of our saint were enshrined for the church of Armagh,<sup>89</sup> as well as for the church of Down, and another portion for Saul. This affords a simple explanation of the facts, recorded by our writers, that various shrines of our saint, belonging to these churches, had been violated, or carried away for safety. The Cathedral of Down had been frequently restored and embellished, and among others, by St. Malachy O'Morgair. On the site of old Downpatrick gaol,<sup>90</sup> stood a house of Irish Canons, founded by that great prelate, when bishop there, in 1138.<sup>91</sup> In 1316, Edward Bruce, with his Scottish troops, destroyed the Abbey.<sup>92</sup> Again, Bishop Tiberius, who died in 1526, repaired the Cathedral. From the twelfth, until some time in the seventeenth, century, the entire plains, north and west of the cathedral and city of Down, were covered by the tidal waters of Lough Cuan, from which sprung up several islands, clothed with wood and beauty, among which was that of Inishcouscry, with its old Irish monastery.<sup>93</sup> The Cathedral stood on the apex of the great hill, to the west of the city, which, half-way down, was encircled by a deep fosse, portions of which are still slightly discernible. Some forty feet distant from the western door was the noble round tower, sixty-six feet in height.<sup>94</sup> The Benedictine monastery lay a little further west, on the slope of the hill, now partially occupied by the new cemetery. To the north, lay the great Dun of Ros-catha,<sup>95</sup> "the fort of the peninsula of the battles."<sup>96</sup> Dun-leth-glas, or Drom-leth-glas, as it is frequently called—the prefix Drom proving decisively that it could not have been an insulated promontory—stood close to the intersection of John and the modern Mary-street.<sup>97</sup> In the year 1441, the See of Down was united to that of Connor, by Pope Eugene the Fourth. From that period to the present, its bishops<sup>98</sup> are noticed, by several eminent Irish

tions of his Holiness, Pope Pius IX., to the late Bishop Denvir, when on his visit to the tomb of the Apostles SS. Peter and Paul, in the Eternal City.

<sup>88</sup> Now, this greatly-prized object is happily placed under the guardianship of the Most Rev. Dr. Dorian.

<sup>89</sup> This conjectured fact—if correct—probably to the misconception of St. Bernard, that St. Patrick's remains had been deposited in Armagh.

<sup>90</sup> Close behind the Cathedral, or "hard by," as the Terrier expresses it, in 1615.

<sup>91</sup> On the adjoining Windmill Hill, where the new county gaol stands, according to tradition, was placed the church of St. Bride, described in the Annals of Ulster, at 1005, as in the midst of the town, and as profaned in that year, by the murder of Madagan, son of Domhnall, King of Ulster, by Dubhthinne, surnamed the Torc, in violation of the guarantees of the saints of Ireland. This violation was speedily avenged, by the death of the murderer, at the hands of Muireadhach, the victim's son.

<sup>92</sup> See Rev. Thomas Walsh's "History of the Irish Church, with the Monasteries of each County," &c., chap. xliii., p. 413.

<sup>93</sup> This was afterwards converted, by De Courci, into a Cistercian Abbey, whose grey and ivy-covered ruins, on the banks of the Coyle, still attest its former grandeur.

<sup>94</sup> Outside the walls, lay the Priory of St. Thomas the Martyr, otherwise called Tober-

glory, seated near St. Dallan's Well. It is described in its original charter, as lying at the angle, between the roads leading to Crevisse, and it is returned in a survey of James I.'s time as an aliter, for the present Killyvees, and the Grange of Saul, now Saul Quarter.

<sup>95</sup> This actually stood, as stated by Father M'Caná, in his Itinerary of 1645, "outside the city on the north-east," correctly south-west, and also, by Downing, in 1680.

<sup>96</sup> It is called corruptly in Inquisitions, Dones coscue, or the Round Mount, which some modern writers have erroneously described as the Dun-leth-glas of history.

<sup>97</sup> It lay alongside where the Convent School now stands, and is so marked, in a map of the town, dated, A.D. 1729. Near it stood the Monastery or Priory of St. John the Baptist, belonging to the Cross-bearers, marked on the same map and accompanying survey, "St. John's Close," and "Chappel yard." Now, it forms part of the present convent grounds, the gardens of the prior of the Cross-bearers stretching past the site of the new Catholic Church, back to the Gas House Hill, still known as the Prior's Island, from having been that official's property, until the suppression of the religious houses.

<sup>98</sup> Their names and acts will be found, in the works of Ware, Lanigan, Theiner, Reeves, Rev. Sylvester Malone, Rev. James O'Laverty, and Father Walsh. For a de-

ecclesiastical historians. For several centuries after the Anglo-Norman invasion, there existed a very bad feeling, between the Anglican and Irish clergy and people. This was considerably fomented, by the Colonial Government, who passed a statute, prohibiting the appointment of Irish clerics to appointments in monastic houses. This decree necessarily produced intense bitterness of feeling against the Anglican monks, and it caused the repeated destruction of their houses. De Courci had turned the secular canons out of the Cathedral of Down, and he presented it to Benedictines from Chester, who, therefore, became custodians of the relics of its three great saints, to the infinite displeasure of the Irish, who burned the church and monastery, then in process of being rebuilt. The Benedictines prayed King Henry III., in the most fulsome language, for some resting-place in England. They stated, that they had sent to his Excellency one of their monks, with the feretrum or bier of the patron saints of Ireland, Patrick, Columb, and Brigid, containing their remains, and that, if in their distress they were not sent speedy aid, they should abandon their desolated and ruined monasteries, leave the entire diocese under an interdict, and proceed to the Court of Rome, to procure the desired aid.<sup>99</sup> Whether the feretrum was actually carried to England or not, or captured by the Irish, and deposited in some secret place of safety, is unrecorded; but, the latter is most probably the case, and where more likely than at Saul, which St. Patrick tells us he so dearly loved. At the year 1293, the Four Masters write, that it had been then revealed to Nicholas MacMaelisa, Primate from 1272 to 1303, and to which he had been elevated from Raphoe See, that the relics were at Saul, and that they were taken up by him, great miracles having been wrought through their means. The relics were honourably covered, and deposited in a saving shrine.<sup>100</sup> Occasionally, we find the relics, or *mionna*, afterwards mentioned, but nothing has been recorded, clearly revealing their ultimate destination.<sup>101</sup>

## CHAPTER XXVII.

THE YEAR OF ST. PATRICK'S DEATH—HIS AGE—CHURCHES, CHAPELS AND RELIGIOUS INSTITUTIONS, DEDICATED TO ST. PATRICK, IN IRELAND, AND IN DISTANT COUNTRIES—VENERATION ACCORDED HIM IN CALENDARS, MARTYROLOGIES, AND CHURCH OFFICES—RELICS AND MEMORIALS OF IRELAND'S APOSTLE—CONCLUSION.

A CORRECT analysis of evidence, bearing on the year of St. Patrick's decease, as found in ancient and modern works, assigns it generally, to some date, after the middle of the fifth century. His death probably took place, nearer to the middle, than to the close, of that age. Thus, we have noted, the re-

scription and history of Downpatrick, the reader is referred to Walter Harris' "Ancient and Present State of Down," chap. iii., sect. i., pp. 25 to 36.

<sup>99</sup> These facts we learn, from a document published in Prynne's Records and Rymer's *foedera*, and addressed in 1220, by the Prior and Chapter of the Church of St. Patrick of Down, to King Henry III. of England.

<sup>100</sup> There is nothing inconsistent in the narrative, when taken in chronological sequence, and nothing to justify those scepti-

cal objections, urged by the late Dr. O'Donovan and Dr. Reeves, according to John W. Hanna, from whose article in the *Ulster Weekly Examiner* of June 8th, 1872, most of the foregoing statements are extracted.

<sup>101</sup> See that very complete narrative, regarding the parish of Down, in Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. i., pp. 248 to 320.

CHAPTER XXVII.—<sup>1</sup> The "Annals of Connaught," refer the death of Sean or Old Patrick, to this year; while those of Boyle

spective dates of A.D. 453,<sup>1</sup> 457,<sup>2</sup> 458,<sup>3</sup> 460,<sup>4</sup> 464,<sup>5</sup> 465,<sup>6</sup> 472,<sup>7</sup> 481,<sup>8</sup> 487,<sup>9</sup> 488,<sup>10</sup> 490,<sup>11</sup> 491,<sup>12</sup> 492,<sup>13</sup> and 493.<sup>14</sup> By many writers,<sup>15</sup> this latter is thought

have the death of Patrick, surnamed Senis, at A.D. 464. See John D'Alton's "History of Ireland and Annals of Boyle," vol. ii., p. 67. But, he is said to have been the saint of Glastonbury, and not the Apostle of Ireland. See *ibid.*, n. (b.) Some hold, that Sean Patrick is not a distinct person from the Irish Apostle.

<sup>2</sup> Thus, in "Rerum Hibernicarum Scriptores," tom. iv., the "Annales Ultonienses" have, at A.D. 457, the death of Old Patrick, as some books say. See p. 3. Yet, it is probable, that such a date was intended, for Sen-Patrick's and not for the Irish Apostle's demise. The oldest known Chronicle of Wales seems to agree with this account. See "Annales Cambriæ," edited by Rev. John Williams ab Ithel, p. 3.

<sup>3</sup> Giraldus Cambrensis, at this year, relates, that St. Patrick passed to the Lord, in the 120th year of his age. See "Topographia Hibernica," Dist. iii., cap. xvii. And, according to Nennius' calculation, he seems to agree in this account, as Ussher endeavours to show, in "Primordia," cap. xvii., p. 883. Also see "Circle of the Seasons," p. 77, and "Lives of the Saints ; enriched with Fifty-one full-page Miniatures, in Gold and Colours, the Text within engraved Borders, from ancient Books of Devotion," p. 81. London, Roy. 4to, 1869.

<sup>4</sup> Having concluded with Baronius and Petavius, that our saint was eighty-two years old when he died, the Bollandists perceived, it should be absurd to follow them in their other supposition, that he lived until A.D. 491. Accordingly, they looked for an earlier period, and they guessed this to have been at A.D. 460. See "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Episcopo, &c. Commentarius Prævius, sect. v., p. 523. Adrian Baillet has "vers l'an 460."—"Les Vies des Saints," tome iii., xvii. Mars. S. Patrice, sect. i., p. 439. Abbé Fleury, in his "Histoire Ecclesiastique," has a like statement. See tome vi., liv. xxvi., sect. xiii., p. 152. A reference is made to this date, likewise, in "L'Art de vérifier les Dates," tome i., p. 96, at *St. Patrice*. See, also, Rohrbacher's "Histoire Universelle de l'Eglise Catholique," tome viii., liv. xxxix., p. 20. The Rev. Joseph Milner says of St. Patrick : "He died about the year 460, in an advanced age."—"The History of the Church of Christ," vol. ii., cent. v., chap. xi., p. 271. The edition, with additions and corrections, by the late Rev. Isaac Milner, D.D., F.R.S., Dean of Carlisle and President of Queen's College, Cambridge. Revised and corrected throughout, by the Rev. Thomas Grantham, B.D., Rector of Bramber with Botolph, in the county of Sussex, &c. London, 1847, 8vo.

<sup>5</sup> The Rev. Alban Butler, in his "Lives

of the Fathers, Martyrs, and other Principal Saints," vol. iii., March xvii., seems to refer his death to this year.

<sup>6</sup> According to Nennius, St. Patrick must have died, about A.D. 465, when 120 years old. Without admitting such an extreme age for our saint, the Rev. Dr. Lanigan argues for this year, as the one to which the Irish Apostle's death should most probably be assigned. See "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. ii., and nn. pp. 323 to 331. A copy of the Annals of Innisfallen, among Harris' Manuscripts, in the Library of the Royal Dublin Society, places it on the 432nd year, after our Lord's passion. "Quies Patricii 16 Cal. Aprilis anno 432." a passione Domini." Following the computation of Bede and of other writers, who have affixed the passion to A.D. 33, this must bring the year of St. Patrick's death to A.D. 465. See Thomas Moore's "History of Ireland," vol. i., chap. x., p. 226. The Rev. M. J. Brennan, O.S.F., adopts this date—St. Patrick's age being 78—in his "Ecclesiastical History of Ireland," chap. i., p. 22. Also, the same year has been recorded, in the Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., p. 304 ; and, it is thought to be most probable, by Rev. Michael J. O'Farrell, in his "Popular Life of St. Patrick," chap. xxii., p. 294.

<sup>7</sup> According to Father Peter Ribadeneira, in his "Lives of the Saints," &c., part i., p. 159. Dublin edition. A Glastonian tablet, cited by Ussher, has placed the Irish Apostle's demise, at A.D. 472. See "Primordia," cap. xvii., p. 879. In their Lives of St. Patrick, John of Teignmouth, and John Capgrave follow this record as an authority.

<sup>8</sup> At the 17th of March, the "Martyrologium Anglicanum" says of our saint, "obiit quadringentesimo octuagesimo primo."

<sup>9</sup> Under this year, in John D'Alton's "History of Ireland and Annals of Boyle," vol. ii., we read : "From the beginning of the world, according to Dionysius, to the death of St. Patrick, the Bishop, 5,660 years, and from the incarnation of our Lord 448. Patrick, Archbishop of the Irish, died, in the 120th year of his age, on the 15th of the Calends of April." See p. 72. In a note (a), the editor observes, "the lapse of years assigned in these Annals, as from the Incarnation to the death of St. Patrick, is evidently erroneous." In the Latin "Annales Buelliani," at this same year, we read : "Patricius Archiepiscopus Hiberniensium anno etatis sue cxx. die xvito Kal. April. quievit."—Dr. O'Connor's "Rerum Hibernicarum Scriptores," vol. ii., p. 3.

<sup>10</sup> At this year, in the "Annales Inisfalenses," we have noted, "Quies Patricii 17



to be most probably correct.<sup>16</sup> Marianus Scotus—or, perhaps, some transcriber of his Chronicle less skilled in dates—makes St. Patrick live to A.D. 513,<sup>17</sup> when he is said to have died, at the extraordinary age of 132.<sup>18</sup>

(in) xvi. Kl. April. anno ccccxix. a passione Dni.”—*Ibid.*, p. 4.

<sup>16</sup> The English writer, Pitseus, or John Pitts, tells us, St. Patrick died A.D. 490, in the 122 year of his age, Aurelius Ambrosius reigning in Britain. See “*Relationum Historicarum de Rebus Anglicis*,” tomus i., pars. ii., p. 91.

<sup>17</sup> The “*Annals of Ulster*,” at this year, state, “*Dicunt Scotii hic Patricium archiepiscopum defunctum*.” Marianus Scotus, in one edition of his work, or his interpolator, has St. Patrick’s death, at A.D. 491, “*S. Patricius obiit*.” Yet, in the same Chronicle, at A.D. 432, the Irish Apostle is said to have preached only forty years. “*XL. annis in Hibernia prædicavit*.” Ussher has endeavoured, but unsatisfactorily, to amend Marianus’ text, in one way, (See “*Primordia*,” cap. xvii., p. 880 *et seq.*), while Colgan arranges it in another. See “*Trias Thaumaturga*,” Quinta Appendix ad Acta S. Patricii, cap. vi., pp. 232, 233. Also, cap. xviii., p. 255. Probably, Marianus allowed no more than those forty years, the number marked by a Scholiast to Nennius. Afterwards, Dr. Lanigan thinks, that some dabbler in Chronicle-making, in another part of the text, put sixty years, the number mentioned in other documents. He affixed them, most probably, to the year 491, in consequence of his supposing that this was the year of St. Patrick’s death; while, according to what Marianus has stated, at A.D. 432, the saint should have died A.D. 472. Florence of Worcester, Siegbert, Ranulphus, in “*Polychronicon*,” lib. v., cap. iv., with others, place his death in 491. They allow sixty years for his preaching. These annalists thought the saint arrived in Ireland in 431. They followed Bede, in his “*Epitome*,” as also other writers, who assigned the arrival of Palladius to A.D. 430. See, Ussher’s “*Primordia*,” cap. xvii., p. 899. Petavius, in “*De Doctrina Temp.*” tomus ii., ad An. per. Jul. 5204, and Baronius, in his edition of the “*Martyrologium Romanum*,” at March 17th, n. (e), p. 128, Rome, 1686, fol., as also in his “*Annales Ecclesiastici*,” tomus vi., sect. xx., p. 399, ad A.D. 491, affix St. Patrick’s death to A.D. 491. At the same time, they state, that he died at the age of eighty-two years. Matthew of Westminster—treating of St. Patrick’s Life—places his death at the year 491. See *Mattheus Westmonasteriensis*, “*Florilegus dictus, præcipue De Rebus Britannicis ab Exordio Mundi usque ad Annum Domini 1307*,” p. 176. The Centuriators of Magdeburg follow this account, in tomus ii., “*Quinta Centuria Ecclesiasticæ Historiæ*,” cap. x., col. 1429. They did not reflect, according to Rev. Dr. Lanigan, that such

statements are irreconcilable, unless it be improperly supposed, St. Patrick had not been born until A.D. 409. Hence, in the year 432, when his mission is supposed to have begun in Ireland, he could only have been twenty-three years old, and consequently he was under the canonical age to become a bishop. Those writers should have recorded his death, much earlier than 491, or they should have given him a longer term of life.

<sup>18</sup> At this year, the “*Annales Ultionienses*” state: “*Patricius Ar. Eps. Scotor. quievit*.” They add, to square this with the Roman mission, “*cxx. anno ætatis sue. lx., xvi. Kal. April. vero a quo venit ad Hiberniam anno ad baptisandos Scotos*.” See Dr. O’Conor’s “*Rerum Hibernicarum Scriptores*,” tomus iv., p. 8. Sir James Ware also adopts this date. See “*De Præsulibus Hiberniæ Commentarius*,” p. 2. The Rev. Dr. Todd remarks, that the Scottish or Irish traditions seem to fluctuate, between the years 491 and 492 for St. Patrick’s death—corresponding with the common era 492 and 493. This appears, from the sundry letters, given in the “*Annals of Ulster*,” viz., 491, Kal. Jan. feria 4; and 492, Kal. Jan. feria 6. That is to say, the 1st of January 491 (A.D. 492) was on Wednesday, and the 1st of January 492 (A.D. 493) on Friday; the former year being bissextile. The dates in those Annals are counted from our Lord’s Incarnation, a year before the common era of our Lord’s Nativity. See “*St. Patrick, Apostle of Ireland*,” chap. iii., pp. 496, 497, and nn. 1, 2, 3. Wordsworth has his death, at this year; and, in his “*Occasional Sermons*,” he has some other observations on the age of St. Patrick, St. Columba, &c. These were published in London, 1852.

<sup>19</sup> The Annals of Tigernach—as also in the *Hiatus Suppletus*—and the *Four Masters*, as also Ussher, Colgan, Abbatte D. Giacomo Certani, &c., place the death of St. Patrick under this year. See Dr. O’Donovan’s “*Annals of the Four Masters*,” vol. i., pp. 154 to 159, with notes (r, s, t, u, w, x, y, z, a, b, c, d, e, f). *Ibid.* Also the Latin version in Dr. O’Conor’s collection, vol. iii., pp. 130 to 133, with notes. See, also, Dr. O’Conor’s “*Rerum Hibernicarum Scriptores*,” vol. ii., *Annales Tigernachi*, pp. 119, 124. Certani has “*del quattroceto nouantatrè di nostra Redenzione*.”—“*Il Mose dell’ Ibernìa*,” lib. xiv., p. 515. Archbishop Ussher has laboriously treated on this matter, in his “*Britannicarum Ecclesiarum Antiquitates*,” cap. xvii., pp. 457 to 460. See, likewise, Harris’ Ware, vol. i., “*Archbishops of Armagh*,” p. 22. Roderick O’Flaherty makes the following calculation,

Owing to the variations of statement, several writers, treating about St. Patrick, decline to give any particular date for his death.<sup>19</sup> Scotland is said to have had the following holy men, who were contemporaneous with St. Patrick, viz.: Sernan, Apostle of the Orkneys; Ternan, the successor of St. Ninian; Queran, Abbot of Benchor; Kentigern, who was over the monastery of Culross.<sup>20</sup> Yet, the foregoing statement is extremely doubtful, and it has not been calculated with very great accuracy.

The time spent on his Irish missionary career varies, according to the statement of various writers; and, as a consequence, these have calculated it, in assigning the date for his death. The Glastonians reduced it to eight,<sup>21</sup> while Jocelyn allowed for it thirty-five, years. Again, the distinction between the Irish Apostle and San-Patrick, with a confusion of the years for their respective deaths, and the differences of date, may serve to account for the divergencies of calculation. Relative periods and persons, with their eras, have been introduced, likewise, to increase the difficulty. Thus, Nennius has stated, that sixty years elapsed, between the death of St. Patrick and that of St. Brigid,<sup>22</sup> and he allows four years only to intervene, between the death of St. Brigid and the date for St.

"ab adventu ad mortem S. Patricii pro 58 annis in poemate anni Sexaginta cum aliquot mensibus ab Anno 432 ad 17 Martii Anno 493, statuuntur."—"Ogygia," pars. iii., cap. xci., p. 424. Likewise, the Calendar of the O'Clerys has it, that our saint resigned his spirit, in the year 493. See, also, Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. vii., p. 234. In James Stuart's "Historical Memoirs of the City of Armagh," chap. i., it is said, he died on the 17th of March, A.D. 493. See p. 85. Also, P. Pius Bonifacius Gams, in his "Series Episcoporum Ecclesiæ Catholicæ quotquot innotuerunt a beato Petro Apostolo," at p. 206.

<sup>15</sup> Among these may be classed, the learned Dr. Todd, in his "St. Patrick, Apostle of Ireland," chap. iii., p. 497; Rev. Robert King, in his "Primer of the History of the Holy Catholic Church in Ireland," vol. i., book i., chap. v., p. 493; the Rev. Canon James Craigie Robertson's "History of the Christian Church," vol. i., book ii., chap. xi., sect. 4, p. 508; Archdeacon Cotton's "Fasti Ecclesiæ Hibernicæ," vol. iii., p. 4; Bishop Forbes' "Kalendars of Scottish Saints," pp. 431, 433. Citing Cave and O'Flaherty, we find, in Bishop Tanner's "Bibliotheca Britannico-Hibernica" these words: "Dierum, laborum, ac gloria saturi, tandem obiit A. ccccxciii. die 17 Martii, ætatis suæ 122." See, p. 579, and n. (m.)

<sup>16</sup> According to a summary of dates and facts, preserved in the "Leabhar Breac," St. Patrick died in the one hundred and twentieth year of his age, i.e., the 27th—recte 26th—of the solar cycle, the Calends of January being on Friday, the first day after the bissextile, on the 16th of the Calends of April, which, in that year, fell on Wednesday, the 13th of the Moon. Fol. 99, b. i.

<sup>17</sup> The chronology of his life was 16 years

of age, we are told, when he was sold as a slave, 6 years in captivity, 40 in the Roman provinces, and 70 years engaged on his Irish mission.

<sup>18</sup> See "Chronicon." Edition in Pertz's "Monumenta Germaniæ Historica," tomus v., p. 536.

<sup>19</sup> As for instance, Peter Lombard, in "De Regno Hiberniæ, Sanctorum Insula, Commentarius," &c., cap. xiv., pp. 76, 77. Rt. Rev. Bishop Moran's edition. Also, Bishop Challoner, in "Britannia Sancta," part. i., pp. 180, 181; Le Comte de Montalembert, in "Les Moines d'Occident," tome ii., liv. ix.; Le Vicomte Hersart de la Villemarqué, in "La Légende Celtique et la Poesie des Cloîtres en Irlande, en Cambrie et en Bretagne," sect. xix., p. 121. The Roman Breviary only states, in St. Patrick's Office: "Assiduis tandem curis pro Ecclesia consumptus, verbo et opere clarus, in extrema senectute divinis Mysteriis refectus, obdormivit in Domino," &c., noct. ii., sect. vi. Officium S. Patricii.

<sup>20</sup> See Camerarius, "De Statu Hominis Veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., cap. iii., sect. 2, p. 167.

<sup>21</sup> The Glastonians state, that St. Patrick spent thirty-nine years, at Glastonbury. See Ussher's "Primordia," cap. xii., p. 371, and cap. xvii., p. 879.

<sup>22</sup> Nennius writes, in his "Historia Britonum," cap. xi.: "A morte Patricii usque ad obitum Sanctæ Brigidæ 60 anni sunt." In the Ulster Annals, it has been assigned to A.D. 524, while in some other documents it is placed in 525. Ussher observes, in his "Primordia," cap. xvii., p. 883, that, following Sigebert's chronology, who assigns St. Brigid's death to A.D. 518, such computation should give A.D. 458, for the departure of St. Patrick.

<sup>23</sup> Nennius says, "nativitate Columkillæ

Columba's birth.<sup>23</sup> This computation will bring us, towards the year 465.<sup>24</sup> Discrepancies exist, likewise, in all early chronology, and these affect every department of Irish historical study. The dates are subject, at present, to much doubt, and a strong disposition to disbelieve in them prevails, except in so far as these can be supported by collateral authorities.<sup>25</sup> Again, some of our annalists have followed one ecclesiastical guide, and some another. Thus, Tigernach places the birth of Christ, in the year of the world 3952, Keating in 4035, and the Four Masters in the year 5201. The years of the several events, so chronicled, must be deducted from these numbers respectively, before we can compare them with—say the foundation of Rome—or with one another. That being done, however, it will be found, that the discrepancies are greatest, in the earliest events, and those differences tend to disappear, as we approach the common terminus.<sup>26</sup>

Tradition has generally assigned the death of St. Patrick to a Wednesday, on the 17th of March. Accepting such *data* as possible, the date A.D. 465, Dr. Lanigan<sup>27</sup>—who discusses the matter with great critical ability—assigns for the death of St. Patrick. It so happens, that Wednesday, March 17th, fell out in 471. But, this advanced period seems inconsistent, with the chronology assigned for St. Patrick's successors, in the See of Armagh. By adopting the year preferred by Dr. Lanigan, we have ten years<sup>28</sup> for the Apostle's administration of that See, and about thirty-three for the whole period of his Irish mission.<sup>29</sup> Again, March 17th fell on a Wednesday, in 482,<sup>30</sup> as also in 493.<sup>31</sup> Thus, there were four years, in a course of less than thirty, to which that criterion applied. As A.D. 490, 491, or 492, should not serve to coincide, very justly has Ussher argued for 493, on this score.<sup>32</sup> Again, Jocelyn<sup>33</sup> makes the year, 493, that of St. Patrick's death, and the first year of the Emperor Anastasius,<sup>34</sup> whose reign began, however, in 491. There, Jocelyn places it, in the pontificate of Pope Felix II., *alias* III.<sup>35</sup> Yet, Dr. Lanigan

usque ad obitum Sanctæ Brigidæ 4 sunt anni." St. Columkille was not born before the year 520.

<sup>24</sup> The year, that has the best claim to the birth of Columba, seems to be 521. If we admit, that this was known to Nennius—and he might have collected it from Adamnan and Bede—it will follow, that he placed St. Brigid's death in 525. Deducting from this date the sixty years back to St. Patrick, we have, according to him, our Apostle's exit occurring, in the year 465.

<sup>25</sup> The Christian world computes by the vulgar era, and calls the existing year that of our Lord, making, in the corrected computation of Petavius and of Ussher, four years in advance of the present date. In the most venerable records of past events, antecedent to our era, the dates vary to a very much larger extent, according to the various manuscripts and the systems of their interpreters. We need not, therefore, be surprised to find equal discrepancies of date, in the pre-Christian period of our own annals; but, we may observe, that the disagreement arises, in a great measure, from the employment of different Anno Mundi epochs, for events before the birth of our Lord.

<sup>26</sup> Beginning, say, with Bede and the Saxon Chronicle. See Sir Samuel Fergu-

son's "Inaugural Lecture of the Meath Antiquarian Society," pp. 5, 6. Trim, 1879, 8vo.

<sup>27</sup> He shows, that the 17th of March fell on Monday, in A.D. 458, and on a Thursday, in A.D. 460.

<sup>28</sup> This very general opinion prevailed, and, he assumes, that the See of Armagh had not been founded, before A.D. 454.

<sup>29</sup> This comes very near to the thirty-five years, assigned for it, in Jocelyn's Life of our saint. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. xii., and nn. 129, 131, 134, 135, pp. 361 to 364.

<sup>30</sup> This was the year, in which Iarlath died; and, as Dr. Lanigan thinks, therefore it is inadmissible.

<sup>31</sup> Four years are marked with the Dominical letter C, viz., A.D. 465, 471, 482 and 493.

<sup>32</sup> See "Primordia," cap. xvii., p. 882.

<sup>33</sup> See Sexta Vita S. Patricii, cap. cxvii., p. 108.

<sup>34</sup> Jocelyn also states, that Aurelius Ambrosius was then Governor in Britain, and that Forchernus reigned in Ireland.

<sup>35</sup> This Pontiff, however, died the 25th of February, A.D. 492. See Fleury's "Histoire Ecclesiastique," tome vii., liv. xxx., sect. xxiv., p. 46.



contends, that St. Patrick could not have lived on to this late period; because his reputed biographers St. Mel<sup>36</sup> and St. Kienan<sup>37</sup> had died before it, as also some of our saint's predecessors, in the See of Armagh.<sup>38</sup> The age of St. Patrick, when he departed this life, has been as variedly estimated, as the year for his death. While some writers assert, moreover, that as many as eighty years<sup>39</sup> are to be allowed for his Irish missionary career, others restrict it to only a very few years. Thus, eighty-two,<sup>40</sup> eighty-three,<sup>41</sup> ninety-two,<sup>42</sup> ninety-seven,<sup>43</sup> and ninety-nine years,<sup>44</sup> are stated. One hundred and eleven<sup>45</sup> or twelve years,<sup>46</sup> as also, one hundred and twenty<sup>47</sup> years, are given.

<sup>36</sup> If St. Mel, as asserted, wrote St. Patrick's Life, he must have survived the subject of his biography, and consequently, the most Blessed Primate died, prior to A.D. 488—the year assigned for St. Mel's death. Ussher saw into this difficulty, and accordingly added from himself to "S. Patricii" the words, "ad huc superstitis." See "Index Chronologicus," ad A.D. cccclxxxviii. Ware, in "Writers of Ireland," acted in like manner. In such tracts, it is always pre-supposed, that the person, whose Acts are given, after persevering unto the end, had been removed to heaven. Even, if Mel had not written such Memoirs, the very report of his having done so shows, that he was considered as a survivor of St. Patrick.

<sup>37</sup> St. Kienan of Duleek, who died in 487, must have survived St. Patrick, if it be true, as stated, that a Life of the latter glorious Apostle had been composed, by the former saint. Colgan's evasion, that Kienan might have written that work before St. Patrick's death, will not answer the description of what is called the Life of a Saint. See "Trias Thaumaturga," Quarta Appendix ad Acta S. Patricii, pars. iii., p. 217.

<sup>38</sup> Thus, our Annalists place the death of St. Benignus in 468, but his successor, St. Jarlath, died in 482. He was again succeeded by Cormac, in the See of Armagh, and his death is announced, to have taken place, in 497. Computations founded on St. Patrick's prophecies regarding St. Brendan, and those of Nennius, referring to St. Patrick, St. Columkille and St. Brigid, seem worthy of some consideration, on this subject of enquiry.

<sup>39</sup> Thus, "Vincentius octoginta annos numerat: nec inveniri ejus sepulchrum, addit."—"Quinta Centuria Ecclesiasticæ Historiæ," tomus ii., cap. x., col. 1429.

<sup>40</sup> The Bollandists make our saint eighty-two years old, at the time of his death, viz., A.D. 460. See *Commentarius Prævius ad Vitam S. Patricii*, sect. v. Porter has adopted the Bollandist doubts, concerning the great number of years, commonly allowed for St. Patrick's life. See "Compendium Annalium Ecclesiæ Regni Hiberniæ," p. 126. Baronius, in "Annales Ecclesiastici," tomus vi., sect. xx., p. 399, ad A.D. 491, and Petavius, have a conjecture, that the number of St. Patrick's years, as found in Probus, to have been written

cxixii., must have been originally lxxxii.—a c having been substituted for l, owing to the mistake of a copyist. The Bollandists calculate the sixty years of Apostolic life, commonly assigned for St. Patrick's mission in Ireland, from the time he was about twenty-two years of age, and not long released from bondage. Their calculations, in trying to determine precisely the date for journeys, said to have been made to Rome by St. Patrick, after the commencement of his Irish Apostolate, are based on relations, the accuracy of which may well be questioned. See, Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. ii., and nn. 11, 12, 13, 14, pp. 133 to 135.

<sup>41</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Episcopo, &c., sect. v., p. 523. There they state, that having completed his eighty-second year, he died in his eighty-third. See Adrian Baillet's "Les Vies des Saints," &c., tome iii., xvii. Mars. S. Patrice, sect. i., p. 439. Ed. Paris, 1701, 8vo. Also, Abbé Fleury's "Histoire Ecclesiastique," tome vi., liv. xxvi., sect. xiii., p. 152, and Rohrbacher's "Histoire Universelle de l'Eglise Catholique," tome viii., liv. xxxix., p. 20.

<sup>42</sup> According to a copy of Marianus Scotus' Chronicon, at A.D. 491; but, here the text of Marianus seems to have been vitiated. Colgan enters upon an analysis of other passages, to show, that Marianus wished to present St. Patrick, in various computations, as having lived one hundred and twenty years.

<sup>43</sup> According to Richard Stanihurst, in his "Vita S. Patricii," lib. ii., p. 74.

<sup>44</sup> According to a copy of the Annals of Boyle, as quoted by Ussher.

<sup>45</sup> According to the Glastonian Tablet. John of Teignmouth and John Capgrave follow this account, in their Legends of the British Saints, when treating about St. Patrick.

<sup>46</sup> See Father Peter Ribadeneira's "Lives of the Saints," &c., part i., p. 159. Dublin edition.

<sup>47</sup> The Irish Tripartite Life gives our Apostle this number of years—thus differing from the Latin Tripartite, in one passage, but agreeing with it in another. See Miss Cusack's "St. Patrick, Apostle of Ireland," p. 500. The Breviary of Aberdeen states, that he lived to be 120 years. See, also,

But, Rev. Dr. Lanigan argues, that the latter computation was chiefly owing to the theories of earlier authors, when dividing the missionary acts of St. Patrick,<sup>48</sup> into cycles of years, so as to give him altogether 120 years,<sup>49</sup> as the term of his mortal pilgrimage.<sup>50</sup> A spurious Irish Poem<sup>51</sup>—called St. Patrick's Testament<sup>52</sup>—endeavours to distribute the presumed 120 years of his life into even cycles. But, this tract was evidently written, long after the saint's death.<sup>53</sup> Two years and six score was his age, or one hundred and twenty-two years, according to the Rev. Jeffry Keating,<sup>54</sup> the O'Clerys' Calendar, and various other authorities.<sup>55</sup> Our glorious saint died, at the age of a hundred and twenty-three years, according to the account of Jocelyn.<sup>56</sup> Again, one hundred and thirty-one,<sup>57</sup> as also, one hundred and thirty-two<sup>58</sup>—

James Stuart's "Historical Memoirs of the City of Armagh," chap. i., p. 85, and Archdeacon Cotton's "Fasti Ecclesiæ Hibernicæ," vol. iii., p. 4.

<sup>48</sup> Thus, the Abbate Certani has it: "Cosè nell' anno cento e venti di sua età, e'l sessagessimo del suo Apostolato," &c.—"Il Mose dell' Ibernica," lib. xiv., p. 515.

<sup>49</sup> This is the number assigned, in the old Roman Breviary, printed at Venice, A.D. 1522, lect. ii.; in the Breviary of the Lateran Canons, lect. vi.; in the Breviary of the Canons Regular, printed at Bruxelles, A.D. 1622, lect. vi.; in the Office of St. Patrick, printed at Paris, A.D. 1622, lect. vi. The Second, Fourth, and Seventh Lives seem to accord; Tirechan, Nennius, Matthew of Westminster, in his Annals at A.D. 491, Giraldus Cambrensis, in "Topographia Hibernica," Dist. iii., cap. xvii.; St. Antoninus, in Chronico, Tit. II, cap. 18, sect. 2.; Vincentius Beluacen, in Speculo Histor., lib. 20, cap. 230; the Annals of Ulster, of Dublin, the Codex Chromellienses, Ussher, Ware and Colgan, also favour this statement. See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. vi., pp. 233, 234.

<sup>50</sup> An ancient Latin Poem is cited, by Ussher, in confirmation of this opinion:—

"Ter denis annis versatus in æde Sabelli  
Ter denis aliis peragravi lætus Iernam,  
Centum et videnos annos vivendo peregi,  
Præsentem ad noctem sæculum produci-  
tur istud."

<sup>51</sup> According to Sir James Ware, this tract is "fidei incertæ." See "Opuscula S. Patricii," Annotationes, p. 109.

<sup>52</sup> When expressly treating of the writings ascribed to St. Patrick, Colgan says nothing about it. See Quarta Appendix ad Acta S. Patricii, pars. ii., pp. 214, 215.

<sup>53</sup> See Ussher's "Primordia," cap. xvii., p. 887.

<sup>54</sup> See his "General History of Ireland," part ii., and in the fourteenth year of King Lugaidh's reign, which according to his calculation should be A.D. 480 or 481. John Bale, in "Scriptorum Illustrium Majoris Brytanniæ," states 122 to have been St.

Patrick's age. See cent. i., sect. xliiii., p. 43.

<sup>55</sup> Such as Sigebert, in his Chronicle, at A.D. 491, Florence of Worcester, Matthew of Westminster, a copy of Marianus Scotus, Raynulfus, Roger of Wendover, and the Annales Waurlienses, as cited by Ussher; likewise, the Annals of Ulster and of the Four Masters, at A.D. 493. In Baronius' n. (e), to his edition of the "Martyrologium Romanum," at the 17th of March, he has "annos natum 122." Romæ Ed., 1686. The Centuriators of Magdeburg follow this computation of Sigebert, in toms ii., "Quinta Centuria Ecclesiasticæ Historiæ," cap. x., col. 1429.

<sup>56</sup> St. Patrick was sixteen years old, when he was carried away by the pirates. Six years did he serve in captivity: eighteen years did he live with St. German, in France: he was five-and-fifty when he came into Ireland, to preach the Gospel: five-and-thirty years did he employ in the conversion of Ireland, and the adjoining Isles. Such is the computation of Jocelyn. See Sexta Vita S. Patricii, cap. xcxi., p. 107. The Latin Tripartite states: "annoque sui inter Hibernos Apostolatus lxii., ætatis xxii., xvi. Kalendas Aprilis purissimum cælo reddidit Spiritum."—Septima Vita S. Patricii, lib. iii., cap. ciil., p. 168.

<sup>57</sup> According to a "Martyrologium Anglo-Saxonum Ecclesiæ Exoniensis," as cited by Ussher.

<sup>58</sup> According to the author of the Third Life, "Peractis annis ætatis suæ centum triginta duobus 16. Kal. April. ad cælum profectus est."—Cap. lxxxix., pp. 28, 29. Probus thus writes: "in die scilicet xvi. Calend. April. expleta sunt circa B. Patricium, peractis totius vitæ ejus cxxx. duobus annis."—Lib. ii., cap. xxxiv. And, afterwards, "post ætatem annorum (ut antea dictum est) cxxxii.; peractis omnibus quæ in Deum sunt, \* \* \* \* \* ad beatæ et æternæ regnæ felicissimæ profectus est."—Cap. xxxv., p. 60. This is repeated, in the old "Breviarium Remense," "Cum verò anni ætatis 132. attigisset, magnis defunctus laboribus, obdormivit in Domino."—Officium S. Patricii, lect. vi.

<sup>59</sup> See Tillemont's "Mémoires pour servir

by some thought to have been an error of transcription<sup>59</sup>—and, even, one hundred and fifty-three years,<sup>60</sup> have been assigned as St. Patrick's age, at the time of his departure.

The great number of churches, chapels and religious institutions, dedicated to St. Patrick, both at home and abroad, are evidence of the fervour, duration, and universality, of that reverence his devout clients have paid to his memory. In the first place, Colgan<sup>61</sup> has given us a list of churches<sup>62</sup>—the foundation of which has been attributed to the Irish Apostle—together with the names of their patrons. It seems very doubtful, however, if all the churches named after him had been founded, during St. Patrick's lifetime. The following is the list, as we find it: Kill-Chienain,<sup>63</sup> a monastery in the county of Louth, near the River Boyne, in Ultonia. Kill-Cholpa, an old See, near Down, in Ultonia.<sup>64</sup> Bretton, an old See, in the present diocese of Down.<sup>65</sup> Dun-leth-glaise, or Down, an episcopal See in Ultonia.<sup>66</sup> St. Patrick's Island, in the diocese of Dublin.<sup>67</sup> Kill-Clethe, a church near Down.<sup>68</sup> Magbile, a monastery in the diocese of Down.<sup>69</sup> Slane, an old episcopal See in Meath.<sup>70</sup> Trim, formerly an episcopal seat, in Meath.<sup>71</sup> Donough Patrick, a church, in Meath.<sup>72</sup> Drum-Duchan, a monastery, in the diocese of Clogher.<sup>73</sup> Cluain-fiacul, in the diocese of Armagh.<sup>74</sup> Domnach-airthir, in Ultonia.<sup>75</sup> The Cathedral church of Man.<sup>76</sup> Elphin, an episcopal See, in the province of Connaught.<sup>77</sup> Cluain-chaoín, otherwise, Louth, formerly a noble monastery and an episcopal seat, in Ultonia.<sup>78</sup> Ard-Patrick, near Louth, in the diocese of Armagh.<sup>79</sup> Domnach-comuir, in the diocese of Connor. Cloghar, an episcopal See in Ultonia.<sup>80</sup> Drumbo, in Ultonia. Domnach-Sechluinn, in Meath.<sup>81</sup> Granard, formerly an episcopal See, in Angalia.<sup>82</sup> Saul, a monastery, in the diocese of Down.<sup>83</sup> Ándruim, an old episcopal See.<sup>84</sup> Forgney, an episcopal See, in Meath.<sup>85</sup> Kill-duma, formerly an episcopal See, in the country of the Bregii.<sup>86</sup> Drum Chorothri, a church, in Meath. Kill-etnain, otherwise, Cluain-etnain, in Meath.<sup>87</sup> Kill-airthir.<sup>88</sup> Cluain Chremha.<sup>89</sup> Forrdhruim.<sup>90</sup> Domnach-

a l'Histoire Ecclesiastique," tome xvi., p. 783. Colgan thought, that for cxxxii. the original reading was cxvii. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. vi., pp. 232, 233.

<sup>60</sup> So states an anonymous writer, in "De Ecclesiasticorum Officiorum Origine," preserved in a Manuscript of the Cottonian Collection.

<sup>61</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiv., pp. 270 to 272.

<sup>62</sup> These are classed, nearly after that order, in which they have been enumerated, in the Acts of St. Patrick, and more especially, in the Tripartite Life. The very wonderful number of 196 is specified, in distinct names; besides 66 churches, that he is said to have built, in a certain part of Leinster, with innumerable other churches, it is said, he founded in Munster. Colgan thinks it possible to conceive, that St. Patrick founded not less than 700 churches; especially, if we consider, that during his lifetime, no sacred building was raised or consecrated, even by his disciples, without their great master's sanction.

<sup>63</sup> St. Kienan, Senior, was its patron, according to St. Fiach's Scholiast, num. 19.

<sup>64</sup> St. Tassach, bishop, was the patron.

<sup>65</sup> St. Loarn, bishop, was the patron.

<sup>66</sup> Of this, St. Patrick himself is the special patron.

<sup>67</sup> Of this, St. Patrick himself was patron.

<sup>68</sup> St. Eugene and St. Niell are regarded as the patrons.

<sup>69</sup> St. Alild, bishop, was the patron.

<sup>70</sup> St. Ere, bishop, was the patron.

<sup>71</sup> Saints Loman, Fortchern and Cathald, bishops, were the patrons.

<sup>72</sup> St. Patrick himself is regarded as the patron.

<sup>73</sup> Saints Cethuberis and Cinnia were the patrons.

<sup>74</sup> St. Patrick himself was the patron.

<sup>75</sup> St. Conned was the patron.

<sup>76</sup> Saints Romulus, Connidrius, Germanus and Machaldus, bishops, were the patrons.

<sup>77</sup> St. Assicus, bishop, is the patron.

<sup>78</sup> St. Mochteus, bishop, was the patron.

<sup>79</sup> St. Patrick himself was the patron.

<sup>80</sup> St. Maccarthann, bishop, is patron.

<sup>81</sup> St. Secundinus was the patron.

<sup>82</sup> St. Guasacht was the patron.

<sup>83</sup> St. Patrick himself was the patron.

<sup>84</sup> St. Mochai was the patron.

<sup>85</sup> St. Munis, bishop, was the patron.

<sup>86</sup> St. Mogoroc, bishop, was the patron.

<sup>87</sup> St. Columba, a priest, was the patron.

<sup>88</sup> St. Lugacius, priest, was patron.

<sup>89</sup> St. Mellan was patron.



mor.<sup>91</sup> Kill-huailleach. Kill-Cloghuir, in the country of the Bregii. Cluain-aladh-deirg, in the same country. Druim-Inis-Cluain.<sup>92</sup> Craoibech.<sup>93</sup> Teg-Laisreann.<sup>94</sup> Imleach-Seascuinn, a monastery.<sup>95</sup> Ailech-mor, in the country of Airtech, Connaught.<sup>96</sup> Cluain-Seanmoil<sup>97</sup> and Cluain-na-manach,<sup>98</sup> in the same province. Leaccain, in Meath.<sup>99</sup> Ardagh, in Teffia.<sup>100</sup> Inis-bofinde, on Lough Ree. Kill-glais, in Teffia.<sup>101</sup> Senlios, in Connaught.<sup>102</sup> Druim-cheo, a monastery, in Teffia.<sup>103</sup> Cluain-Bronaigh, a monastery, in Teffia.<sup>104</sup> Domnach-mor of Mag-slecht.<sup>105</sup> Kill-Buadhmaoil, in Connaught.<sup>106</sup> Senchua, in Tir-olill, a country of Connaught.<sup>107</sup> Cassel-Irra, in Connaught.<sup>108</sup> Kill-mor, in the country of Magglas, in Connaught. Domnach-mor, in the plain of Scola, in Connaught, and formerly an episcopal See.<sup>109</sup> Sencheall, in Tir-oilella.<sup>110</sup> Tamnacha, formerly an episcopal See, in Connaught.<sup>111</sup> Mag-nennense, a monastery, in Connaught. Sean-Domnach, in Turcharedha, in Connaught.<sup>112</sup> Sean-Domnach, in the plain of Mayo, in Connaught.<sup>113</sup> Domnach-Sarige, a monastery of Kiennacht, in the country of the Bregarii.<sup>114</sup> Ath-dalaarg, a monastery, and formerly an episcopal See, in Connaught.<sup>115</sup> Fidhardh, in Hy-Many.<sup>116</sup> Kill-garadh, in Connaught.<sup>117</sup> Basleac, formerly an episcopal See, in Connaught.<sup>118</sup> Cuilchon-maíne, a monastery, in Connaught.<sup>119</sup> Dominica Magna, of Mag-selga, in Connaught. Druimnea, a monastery, in Gregaire, a country of Connaught. Kill-Atrachta, a monastery of Connaught.<sup>120</sup> Airdne Choëmain, a monastery, in Connaught.<sup>121</sup> Kierrage of Airtech, a church, in Connaught.<sup>122</sup> Kierragia Arnensis, a church, in Connaught.<sup>123</sup> Sencheall, in Kierragia Arnensis.<sup>124</sup> Ard-uiscen, and many other churches, in Connaught. Cuil-chorra, in the territory of Cera, Connaught. Mag-Foëmsensis, a church, in the territory of Cera, in Connaught. Achadh-fobhair, an episcopal See, in Connaught.<sup>125</sup> Cruachan, a church, at Croughan Aigle Mountain, in Connaught. Three churches, called Teora-tuaga, in Connaught. Keall-tog, in Connaught.<sup>126</sup> Kill-forchlann, in Tyrawley, Connaught.<sup>127</sup> Rath-Roain, in Connaught. Desert-Patruic, in Connaught.<sup>128</sup> Domnach-mor, in Tyrawley.<sup>129</sup> The church of St. Teloc and of St. Domnald. Kill-aladh, an episcopal See, in Tyrawley.<sup>130</sup> Lia-namanach, a monastery, in Tyrawley. Kill-mor, of Huachter Muaidhe.<sup>131</sup> Buaille-Padruic, in Tir-Fiachra. Corcaraoídh. Kill-roa, in Tir-Fiachra.<sup>132</sup> Kill-Rodain, in the

<sup>90</sup> St. Lugad, son of Erc, was the patron.

<sup>91</sup> St. Cassan, priest, was the patron.

<sup>92</sup> St. Lugad and St. Daluan were the patrons.

<sup>93</sup> St. Daluan was the patron.

<sup>94</sup> St. Lugad and St. Begga were the patrons.

<sup>95</sup> St. Moluan was the patron.

<sup>96</sup> St. Domalis, bishop, was the patron.

<sup>97</sup> St. Connetus was the patron.

<sup>98</sup> St. Dabonna, bishop, was the patron.

<sup>99</sup> St. Crumman.

<sup>100</sup> Saints Mel and Melchuo, bishops, are called patrons.

<sup>101</sup> St. Echea was the patron.

<sup>102</sup> St. Laloca was the patron.

<sup>103</sup> St. Lupita, virgin, was the patron.

<sup>104</sup> The two Saints Emeria, virgins, were the patrons.

<sup>105</sup> St. Mauran, or Barban, was the patron.

<sup>106</sup> St. Buadhmael was the patron.

<sup>107</sup> St. Ailbeus was the patron.

<sup>108</sup> St. Bron, bishop, was the patron.

<sup>109</sup> St. Filart was the patron.

<sup>110</sup> Saints Maccetus, Cethenus, Rodanus and Matona were the patrons.

<sup>111</sup> St. Carell, bishop, was the patron.

<sup>112</sup> St. Coëman was the patron.

<sup>113</sup> Saints Ethnea and Fethelmia, virgins, were the patrons.

<sup>114</sup> St. Cethech, bishop, was the patron.

<sup>115</sup> St. Cethech, bishop, was the patron.

<sup>116</sup> St. Justus was the patron.

<sup>117</sup> St. Cethech was the patron.

<sup>118</sup> St. Sacellus, bishop, was the patron.

<sup>119</sup> St. Crocha, virgin, was the patron.

<sup>120</sup> St. Attracta was the patron.

<sup>121</sup> St. Coëman was the patron.

<sup>122</sup> St. Cona was the patron.

<sup>123</sup> St. Loarn was the patron.

<sup>124</sup> St. Conan was the patron.

<sup>125</sup> St. Senach, bishop, was the patron.

<sup>126</sup> St. Cannech, bishop, was the patron.

<sup>127</sup> Saints Crebrea and Lassara, virgins, were the patrons.

<sup>128</sup> St. Donnmalus, of Cros-Patruic, was the patron.

<sup>129</sup> St. Muena, bishop, was the patron.

<sup>130</sup> St. Muredach, bishop, was the patron.

country of Muireasc.<sup>133</sup> Drum-lias, in the country of Calry, Connaught. Srath-Patruic, in the country of the Glens, Connaught.<sup>134</sup> Domnach-mor, in the country of Mag-ene, in Tir-Connall. Disert-Patruic, in Mag-ene. Raith-Cunga, in Tir-Connall, where the seven holy bishops were buried, and among these, St. Biteus, and St. Assic. Domnach-mor of Mag-ithe, in Tir-Connall. Domnach-Senchua, of Derry diocese, Ultonia. Domnach-Daire of the same diocese, and probably identical with the city of Derry. Domnach Seinlis, Domnach-Mionchluana, Domnach—perchance Cluain-catha—Both-Domnaich, in the valley of Gleann-Aichle, Domnach-mor of Maghtochuir<sup>135</sup>—formerly an episcopal See of Inis-Eogain—Domnach-bile, or Moville : all of these are in the diocese of Derry. Inbhear, in Connaught.<sup>136</sup> Ailech-Airtich, formerly an episcopal See, in Connaught.<sup>137</sup> Cuil-Chonalta, an episcopal See, in Connaught.<sup>138</sup> Domnach-airthir-Arda, in the country of Kiennacht, Ultonia ; and, Domnach-Breghmuighe, in the same region, with other churches. Dun-Cruthen, of Derry diocese, Ultonia.<sup>139</sup> Damliag, an episcopal See, of Bregia.<sup>140</sup> Rath-mugia, or Arthermugia, an episcopal See, in Dalriedia.<sup>141</sup> Condoria, or Connor, an episcopal See of Dalriedia. Foth-Rath, in Dalriedia.<sup>142</sup> Rath-Mudain, in Dalriedia.<sup>143</sup> Tulach,<sup>144</sup> Domnach-Coinre,<sup>145</sup> Druim-Indich,<sup>146</sup> Cuill-echtrann,<sup>147</sup> Kill-glais,<sup>148</sup> Lettir-Phadruic,<sup>149</sup> Commorensse Monasterium, Domnach-mor of Mag-damorna, Rath-Sidhe, Kill-Chonadhain and Tulach : all of these were in Dalaradia. Gluaire,<sup>150</sup> in the region of Latharna. Glean-indecht. Imleach-cluain,<sup>151</sup> in the field of Semna. Rath Easpuic,<sup>152</sup> an episcopal See. Rath-muge-Aoenaich<sup>153</sup> and Cuil-rathain,<sup>154</sup> episcopal Sees, in Dalriedia. Domnach-Fainre, Domnach-riascach, Domnach-righ-dhuin, Domnach-Brain, Domnach-Molain, Domnach-Libeir and Domnach-Foth-airbe, in the territory of Hi-Tuirtre, in Ultonia. Imchlar or Domnach-Imch-lair,<sup>155</sup> afterwards Donoughmore, and Domnach-Airthir,<sup>156</sup> in the diocese of Armagh. Clogher,<sup>157</sup> an episcopal See, in Ultonia. Druim Dubhain nunnery,<sup>158</sup> in the diocese of Clogher. Teg-Talain,<sup>159</sup> in Ui-Meith. Domnach Tortan<sup>160</sup> and Domnach-Urchaile, in Meath. Kill-naningen,<sup>161</sup> Kill-chuilinn,<sup>162</sup> an episcopal See, with divers other churches, in the plain of the Liffey. Kill-uasaille,<sup>163</sup> formerly an episcopal See, in Lagenia. Forrach-Patruic, in the territory of Erchon. Domnach-Mor of Mag-criathar, Inis-fail,<sup>164</sup> Inis-beg,<sup>165</sup> Slechte,<sup>166</sup> an episcopal See, Domnach-Mor of Mag-Reda, in Lagenia, with sixty-six or seventy other churches, founded there, by St. Patrick and by King

<sup>131</sup> St. Olcan was the patron.

<sup>132</sup> St. Macerca was the patron.

<sup>133</sup> St. Rodan was the patron.

<sup>134</sup> Colgan has improperly placed it, in Ultonia.

<sup>135</sup> St. Maccarthenn, bishop, was the patron.

<sup>136</sup> Eochan, bishop, was the patron.

<sup>137</sup> Domnald, son of Colgne, bishop, was patron.

<sup>138</sup> Domnald, bishop, was patron.

<sup>139</sup> St. Beatus, bishop, was the patron.

<sup>140</sup> St. Kienan, bishop, was the patron.

<sup>141</sup> St. Olcan, or Bolcan, bishop, was the patron.

<sup>142</sup> Saints Cathbad and Diman were patrons.

<sup>143</sup> St. Erelacius, priest, was patron.

<sup>144</sup> St. Nehemias, bishop, was patron.

<sup>145</sup> The two Saints Connan were patrons.

<sup>146</sup> St. Ernan was the patron.

<sup>147</sup> St. Fiachrius, bishop, was the patron.

<sup>148</sup> Saints Glassicus and Liberius were the patrons.

<sup>149</sup> St. Daniel was the patron.

<sup>150</sup> St. Macclarius was the patron.

<sup>151</sup> St. Ceeman was the patron.

<sup>152</sup> St. Winoc, bishop, was the patron.

<sup>153</sup> St. Brugacius, bishop, was the patron.

<sup>154</sup> St. Carbre, bishop, was the patron.

<sup>155</sup> St. Columbus, priest, was the patron.

<sup>156</sup> St. Coned was the patron.

<sup>157</sup> St. Maccarthenn was the patron.

<sup>158</sup> Saints Cectamaria and Cinnia were patrons.

<sup>159</sup> St. Killian was the patron.

<sup>160</sup> St. Justin was the patron.

<sup>161</sup> Saints Mugania and Fethlimia, virgins, were patrons.

<sup>162</sup> Saints Isserninus and Mactail were patrons.

<sup>163</sup> St. Auxilius was the patron.

<sup>164</sup> St. Mochatoc was the patron.

<sup>165</sup> St. Augustine was the patron.

Crimthann. Martar-tech, in Ossory. In Munster, he founded the following churches, viz.: Disert-Phadruic, Kill-fiacla,<sup>167</sup> Kill-malaca,<sup>168</sup> Kill-ratha,<sup>169</sup> Kill-teidil,<sup>170</sup> Mun-gairit,<sup>171</sup> Domnach-Mor, Ard-Patruic, with many others. In Ultonia, he erected Druim-Mor, Ard-Patruic, in the diocese of Armagh, Ferta, or Deferta, near Armagh, Tamlact, or Tamlact-bo,<sup>172</sup> Coll-na-Naingean, near Armagh, Inis Cobhuir,<sup>173</sup> Armagh,<sup>174</sup> and Druim-mac-Ubhla.<sup>175</sup> Domnach-Sechnaill,<sup>176</sup> in Meath, Kill-monach, Ferna-martuir, the monastery of Ernath, in Ultonia, Kill-dare,<sup>177</sup> Domnaic-Dala,<sup>178</sup> Domnach-Læbain,<sup>179</sup> Sen-domnach of Rath-each, Sean-nDomnach, near Dun-Sobairche, in Dalrieda, Domnach-Aite, and Finnauar, or Cloghar, in Conaille Murthemne, are said to have been Patrician churches.<sup>180</sup>

The following parishes, townlands and places, in Ireland, appear to have been named, after our Irish Apostle. This information has been gleaned from printed records, maps, epistolary and oral communication; yet, it must be regarded, as still incomplete. There is a St. Patrick's parish, within the Liberties of St. Patrick, Dublin City.<sup>181</sup> There is a Templepatrick Parish, in the baronies of Upper and Lower Belfast, county of Antrim.<sup>182</sup> There is a Kilpatrick Parish, in the county of Cork;<sup>183</sup> there is another, so called, in the county of Kildare;<sup>184</sup> there is one, in Tipperary County;<sup>185</sup> one, in Westmeath;<sup>186</sup> and one, in Wexford County.<sup>187</sup> There is a St. Patrick's Island, in the parish of Holmpatrick, county of Dublin.<sup>188</sup> There is a St. Patrick's-rock, a townland and parish, in the county of Tipperary.<sup>189</sup> There is a St. Patrickswell Town, in the parishes of Kilkeedy, Killonahan and Munget, county of Limerick.<sup>190</sup> There is a townland, named Toberpatrick, or "Patrick's Well," in the parish of Kiltristan, and county of Roscommon;<sup>191</sup> also, in the parish of Skreen, county of Sligo;<sup>192</sup> also, in the parish of Kil-

<sup>166</sup> St. Fiach was the patron.

<sup>167</sup> Its patrons were Saints Curcneus, Loscanus, Calechus, Beoanus.

<sup>168</sup> St. Malachus Britto was the patron.

<sup>169</sup> St. Coëmanus was the patron.

<sup>170</sup> Saints Munis and Lomchuo were the patrons.

<sup>171</sup> St. Nesson was the patron.

<sup>172</sup> St. Ercnata is regarded as the patron.

<sup>173</sup> St. Aidan was the patron.

<sup>174</sup> St. Patrick himself has always been the adopted patron.

<sup>175</sup> St. Sedna was the patron.

<sup>176</sup> St. Sechnall, or Secundin, was the patron.

<sup>177</sup> St. Senell was the patron.

<sup>178</sup> St. Besena was the patron.

<sup>179</sup> St. Maccetus was the patron.

<sup>180</sup> The following list of Protestant episcopal churches, dedicated to St. Patrick, has been kindly furnished, by the Rev. Christopher McCready, Rector of St. Audoen's, Dublin, from the names of the 1,628 Irish churches, vested by the Commissioners of Church Temporalities in the Representative Body, viz.: 1. Dioceses of Armagh and Clogher: Armagh Cathedral, Upper Donaghmore, Aghnamullen, Ard-ragh, Donagh (Glaslough), Donaghmoynne, and Tullycorbet. 2. Diocese of Meath: Donaghpatrick and Trim. 3. Dioceses of Derry and Raphoe: Upper Badoney, Lower Badoney, Donaghmore, Kilrea, and Leckpatrick. 4. Dioceses of Down, Connor and

Dromore: Downpatrick, Coleraine, Jordanstown, Kirkinriola, Racavan (Broughshane), Templepatrick, Tickmacrean, (Glenarm) and Newry. 5. Diocese of Ardagh: Ardagh Cathedral. 6. Dioceses of Tuam, Killala and Achonry: Ayle, and Killala. 7. Dioceses of Dublin, Glandalagh and Kildare: St. Patrick's Cathedral (Dublin), Holmpatrick (Skerries), Dalkey, Powerscourt (Enniskerry). 8. Diocese of Ossory, Ferns, and Leighlin: Crosspatrick and Stradbally. 9. Dioceses of Cashel, Emly, Waterford and Lismore: Waterford and Clashmore. 10. Diocese of Limerick: City of Limerick, parish of St. Patrick.

<sup>181</sup> See "Ordnance Survey Townland Maps for the County of Dublin," Sheet 18.

<sup>182</sup> It is noted, on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 50, 51, 55, 56, 60.

<sup>183</sup> See County Sheet, 99.

<sup>184</sup> See County Sheets, 8, 12.

<sup>185</sup> See County Sheets, 51, 59.

<sup>186</sup> See County Sheets, 7, 8, 12, 13.

<sup>187</sup> See County Sheets, 32, 37.

<sup>188</sup> It is noted, on the "Ordnance Survey Townland Maps for the County of Dublin," Sheet 5.

<sup>189</sup> See "Ordnance Survey Townland Maps for the County of Tipperary," Sheets 52, 53, 60, 61, 68, 69.

<sup>190</sup> See "Ordnance Survey Townland Maps for the County of Limerick," Sheet 12.



pipe, county of Wicklow.<sup>193</sup> There is a Patrickswell, in Rathvilly Parish, county of Carlow;<sup>194</sup> also, in Knockainy, county of Limerick; also, in the parish of Burgesbeg,<sup>195</sup> and in the parish of Inishlonnaght,<sup>196</sup> county of Tipperary. There is a Patrickstown, in the parish of Diamor, county of Meath.<sup>197</sup> There is a Patrick's Island, in the parish of Cloonclare, in the county of Leitrim.<sup>198</sup> The following townlands, called Templepatrick, are known, viz.: one in Antrim,<sup>199</sup> one in the county of Down,<sup>200</sup> and one, in the county of Westmeath.<sup>201</sup> There are no less than twenty-two townlands, denominated Kilpatrick, noted on the Ordnance Survey Townland Maps for the following Irish counties, viz.: one, in Antrim;<sup>202</sup> six, in Cork;<sup>203</sup> one, in Kerry;<sup>204</sup> two, in Kildare;<sup>205</sup> one, in King's County;<sup>206</sup> one, in Louth;<sup>207</sup> two, in Tipperary;<sup>208</sup> five, in Westmeath;<sup>209</sup> two, in Wexford;<sup>210</sup> and one, in Wicklow.<sup>211</sup> But, besides these, other places in Ireland are called traditionally, by this name, although these are not so noted as denominations, on the Irish Ordnance Survey Maps.

Besides the fine Catholic Cathedral of the Archdiocese in Armagh—to which allusion has been already made—the Vincentian College there is dedicated to St. Patrick. Also, in this diocese, an old church, at Clonfeacle, overhanging the River Blackwater, opposite Blackwatertown, county of Armagh, was probably dedicated to St. Patrick, as the more recently erected church beside it is dedicated to him.<sup>212</sup> St. Patrick's cross is shown, at the place.<sup>213</sup> The Christian Brothers' Schools, at Armagh, are dedicated to St. Patrick. The following churches are dedicated to Ireland's Patron, in the diocese of Down and Connor: St. Patrick's Church, Donegal-street, Belfast, and St. Patrick's, Mount St. Patrick, Downpatrick, Loughgiel, Braid, Skerry. St. Mary's and St. Patrick's, Ballymoney, as also SS. Patrick and Bridgid, Ballycastle, county of Antrim. St. Patrick's Church, in Newtownards, Portaferry, Saul, Ballygalget, Leggamaddy, Bright and Ballykinler, county of Down. Besides the above churches, the following Institutions are under the invocation of St. Patrick: the Convent of Mercy, Mount St. Patrick, Downpatrick, the Female Orphanage, Crumlin Road, Belfast, the Male Orphanage and Industrial School, Milltown, Falls' Road, Belfast.<sup>214</sup> This, probably, is not a complete list. In the diocese of Derry, the parish of Donaghmore is a

<sup>193</sup> It is noticed, on the "Ordnance Survey Townland Maps for the County of Roscommon," Sheet 23.

<sup>194</sup> It is noted, on the "Ordnance Survey Townland Maps for the County of Sligo," Sheet 13.

<sup>195</sup> See the "Ordnance Survey Townland Maps for the County of Wicklow," Sheets 39, 44.

<sup>196</sup> It is noted, on the "Ordnance Survey Townland Maps for the County of Carlow," Sheet 4.

<sup>197</sup> See "Ordnance Survey Townland Maps for the County of Tipperary," Sheet 20.

<sup>198</sup> See *ibid.*, Sheets 82, 83.

<sup>199</sup> See "Ordnance Survey Townland Maps for the County of Meath," Sheets 9, 15.

<sup>200</sup> See "Ordnance Survey Townland Maps for the County of Leitrim," Sheet 9.

<sup>201</sup> See County Sheets 50, 51, for Templepatrick town and townland.

<sup>202</sup> See County Sheet, 7.

<sup>203</sup> See County Sheet, 17.

<sup>204</sup> See County Sheet, 1.

<sup>205</sup> See County Sheets, 24, 32, 59, 60, 96, 97, 99, 148.

<sup>206</sup> See County Sheet, 93.

<sup>207</sup> See County Sheets, 8, 12, 26.

<sup>208</sup> See County Sheets, 7, 8, 15, 16.

<sup>209</sup> See County Sheet, 17.

<sup>210</sup> See County Sheets, 51, 59, 66.

<sup>211</sup> See County Sheets, 8, 11, 13, 18, 19, 25, 26, 31.

<sup>212</sup> See County Sheets, 3, 7, 21.

<sup>213</sup> See County Sheets, 35, 36, 40.

<sup>214</sup> This was erected, as an inscription testifies, by the Rev. Bernard Quinn, who was the Parish Priest, in 1780. It was re-erected, by the Rev. Michael Coyne, P.P., in the year 1848.

<sup>215</sup> The cemetery there is elevated, high over the bordering road and fields, and, it lies close by Blackwater Town.

<sup>216</sup> For the foregoing information, the writer is indebted to Rev. John Conway, of St. Malachy's College, Belfast, in a communication, dated 8th September, 1879.

<sup>217</sup> The foundation stone was laid, by Most

very extensive one, extending from near Clandy to nearly Barnis Gap. Here, a new church, dedicated to St. Patrick, has been erected, by the Very Rev. Edward Boyle, P.P. and V.F.<sup>215</sup> The site is at Cross Roads, and immediately adjoining the graveyard, attached to the old church, which was built over one hundred years ago, on the relaxing of the severity of the penal laws. At first, like most of the Roman Catholic churches of the period, it was only a little thatched building, but, it was afterwards slated. The designs for the new church were prepared, by Messrs. O'Neill and Byrne, Architects, Belfast; and, it is in the Gothic style, with nave and aisle, one hundred and ten feet in length, with fifty-eight feet of over walls.<sup>216</sup> The following is an account, with a list of churches,<sup>217</sup> in the diocese of Clogher, dedicated to Ireland's great Patron: St. Patrick's Church,<sup>218</sup> Ballibay, parish of Tullycorbet, St. Patrick's,<sup>219</sup> parish of Magheraclone, and St. Patrick's,<sup>220</sup> (Bawn), parish of Aughamullen West—all in the county of Monaghan. Again, St. Patrick's,<sup>221</sup> (Holywell), parish of Cleenish, and St. Patrick's,<sup>222</sup> parish of Derrygonnelly; both in the county of Fermanagh. Also, St. Patrick's,<sup>223</sup> in the parish of Aghentine, county of Tyrone, and St. Patrick's,<sup>224</sup> Lough Derg, county of Donegal. In the diocese of Dromore, the Christian Brothers' Schools, in Newry, are dedicated to St. Patrick. In the diocese of Kilmore, the fine College, at Cullies, Cavan, is under the patronage of St. Patrick. At Ardagh, in the present deanery of Kells, diocese and county of Meath, a church is said to have been erected, by St. Patrick. A more imposing site it would not have been possible to select. It commands a magnificent view of the adjoining counties of Cavan, Monaghan, Louth, Armagh and Down. The old church has been uprooted, however, and a Protestant temple has been erected there, but the parish is still dedicated to St. Patrick.<sup>225</sup> Also, at Castlecorr, in the deanery of Kells, there was an old church, which stood on a hill, and a portion of its grey walls still remains. The cemetery was dug up, and the tombstones removed. St. Patrick's well lies a short distance from the ruins.<sup>226</sup> The old stone-roofed church of Kilpatrick, in the deanery of Mullingar, seems to have been dedicated to him.<sup>227</sup> On the townland of Rathconrath, in the parish and barony of the same name, county of Westmeath, there is a holy well, dedicated to St. Patrick. Again, in the parish of Templepatrick, barony of Rathconrath, there is an old church, measuring forty, by twenty-one, feet. On a rock, near the churchyard, St. Patrick's footprints are shown: A cross stood convenient. On the vigil of St. Patrick's feast, stations were here celebrated.<sup>228</sup> There was a Tubber-Patrick, near Kilmalish, in the deanery of Mullingar.<sup>229</sup> This spring was dedicated, no doubt, to the great

Rev. Dr. Kelly, Catholic Bishop of Derry, on Sunday, May 12th, 1872, and a sermon was preached, by Rev. Edward Loughrey, on the occasion.

<sup>216</sup> The *Northern Star and Ulster Observer* of Tuesday, May 14th, 1872, contains the preceding statements.

<sup>217</sup> Furnished by Rev. Daniel O'Connor, C.C., in a communication dated Corcahan, Monaghan, August 26th, 1879.

<sup>218</sup> This was erected, about the year 1860, by Rev. Andrew Carney, P.P., at the cost of £3,000, and completed, in the year 1878, by the present P.P., Rev. Laurence J. O'Neill, at the additional cost of about £3,000.

<sup>219</sup> Erected in the years 1858-59, by Rev. Patrick Carolan, P.P., and completed, by the present pastor, Very Rev. John Canon

Hoey, at the total expenditure of £2,000.

<sup>220</sup> It was erected, about forty years ago.

<sup>221</sup> It was built, in the year 1828, by Rev. James Rooney, P.P.

<sup>222</sup> It was built, by Rev. Ross M'Mahon, P.P., about the year 1836.

<sup>223</sup> Opened for its sacred purpose, on St. Patrick's Day, 1870.

<sup>224</sup> Erected, A.D. 1763, by Rev. Anthony O'Doherty of the Order of St. Francis. This church underwent considerable repairs and renovations, in 1860 and 1878.

<sup>225</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvi., pp. 294, 295.

<sup>226</sup> See *ibid.*, vol. ii., chap. xvi., p. 313.

<sup>227</sup> See *ibid.*, chap. xviii., p. 430.

<sup>228</sup> See *ibid.*, vol. ii., chap. xviii., pp. 444, 449.

St. Patrick. St. Patrick's Christian Schools are at Tullamore, King's County. The Catholic Church of Moate, county of Westmeath, is believed to be the only church, chapel or religious institution, dedicated to St. Patrick, in the united dioceses of Ardagh and Clonmacnoise.<sup>229</sup>

Besides some old churches, in the city and archdiocese of Dublin, at present we may mention St. Patrick's Church, at Ringsend, near the city boundary. The Ecclesiastical College of Maynooth is dedicated to St. Patrick. This Institution was endowed, by the Irish and Imperial Parlia-



St. Patrick's College, Maynooth, County of Kildare.

ments, having been called into existence, towards the close of the last century, and, with some changes of rule, having received various accessions of building, since that time. It has lately been disestablished ; but, its efficiency has not been diminished, in preparing young men, from all the Irish dioceses, to pursue their course of studies for the priesthood.<sup>231</sup> In Dublin Archdiocese, the following institutions are also under the patronage of our Apostle : St. Patrick's Training School for Catholic Schoolmasters, at Drumcondra ; the Convent of the Order of St. John of God, Sandymount Avenue, near Dublin ; St. Patrick's Convent, Sisters of Mercy, Glasthule. In the diocese of Ossory, we find St. Patrick's Church and Parish, in the barony of the city of Kilkenny, and in the barony of Shillelogher.<sup>232</sup> In Ballyragget parish, St. Patrick is said to be the patron ; as also, at Rathpatrick, in Slieverue parish, and again, at Tubrid-Britain, *alias* Greane, in Urlingford parish.<sup>233</sup> In the diocese of Ferns and county of Wexford, the following places are known to

<sup>229</sup> See *ibid.*, vol. ii., chap. xviii., and note at p. 490.

<sup>230</sup> Letter from Rev. J. O'Farrell, C.C., dated Banagher, King's County, 29th December, 1879.

<sup>231</sup> The accompanying illustration, from a photograph, kindly furnished by the President, Very Rev. William J. Walsh, D.D.,

was drawn on the wood, and engraved, by William Oldham of Dublin.

<sup>232</sup> See "Ordnance Survey Townland Maps for the County of Kilkenny," Sheets 19, 20.

<sup>233</sup> See "Statuta Diocesis Ossoriensis edita Kilkenniae, in Synodo Diocesana die 3 Junii, 1873," sect. 8, pp. 24, 28, 29.



have had a special connexion, with that veneration, due to Ireland's great Apostle: In the town of Wexford, there was an old church, dedicated to St. Patrick; and latterly, a new Catholic Church there erected, by the Very Rev. James Canon Roche, P.P., has our Apostle for its patron. Crosspatrick Prebend derived its title from him. There is a parish of St. Patrick's, in the barony of Forth.<sup>234</sup> In Kilpatrick Parish, there is a St. Patrick's well. There is another St. Patrick's well, in Kilmore Parish. In Templeludigan Parish, there is a St. Patrick's well, where a *patron* used to be held, on the 17th of March. There is a list extant of the "*Ecclesiæ Parochiales et Capellæ*," in the diocese of Kildare, drawn up by Ross M'Geoghegan, Bishop of Kildare, for Father Colgan. In it, we find the following mentioned, as having been dedicated to St. Patrick: 1. "*Capella Sti. Patritii de Tullymore*." This is Lullimore, north of Rathangan.<sup>235</sup> 2. "*Capella Sti. Patritii in alonia de Carrick*." This ancient parish of Carrick is now a portion of Ballyna Parish, barony of Carberry, county of Kildare. 3. "*Ecclesia Parochialis Sti. Patricii de Cruoghgan*," which is now Croghan, in the King's County. 4. In "*Decanatu Clao-nensi*," which is now the deanery of Clane, was his church. The blessing and laying of the foundation-stone of a new church, dedicated to Ireland's Patron Saints, Patrick and Brigid, took place on Sunday, September the 11th, 1876, at Clane, in the county of Kildare. 5. "*Parochialis Sti. Patritii de Killughterhyey quæ vocatur Teampull Domnoill agus Suada*." This has not been identified. In the parish of Allen, in the county of Kildare, there are ruins of an ancient church, and a burial-ground, called Cross Patrick. In the barony of Offaly, parish of Carberry, there is a Killpatrick, where, according to Father Shearman, St. Patrick erected a church, on his return from Munster. The old church of Naas is said to have been dedicated to St. Patrick.<sup>236</sup> St. Patrick's Christian Schools are here. At Rathvilly, county of Carlow, there is an old church and a well, dedicated to St. Patrick. There is a new church of St. Patrick, at Timahoe, dedicated about 1832, and built by Rev. Cornelius Dowling, P.P. of Stradbally, Queen's County. St. Patrick is said to have erected a church, at Magh Reda, now Morett. This was called Donaghmore, according to the Tripartite Life of the saint; yet, it cannot now be identified. At Kellistown, parish of Ballon, county of Carlow, there was a large ruined church, in 1788, said to have been built by St. Patrick, and dedicated to him. Near it was a well of St. Patrick, surrounded by a stone wall, and shaded by large trees.<sup>237</sup> The Ecclesiastical and Lay College of Carlow is dedicated to Ireland's great Apostle.<sup>238</sup> It was founded, in the last century, and it has served its educational purposes during the present, as

<sup>234</sup> See "Ordnance Survey Townland Maps for the County of Wexford," Sheet 37.

<sup>235</sup> There is a rock, at Lullimore, marked with a footprint, and this is called St. Patrick's Step. For much of the present and succeeding information, the writer is indebted to the Rev. Michael Comerford, P.P. of Monasterevan, in a communication, dated January 30th, 1880.

<sup>236</sup> See Rev. John Francis Shearman's "*Loca Patriciana*." Also, Dr. Joyce's "*Origin and History of Irish Names of Places*," Second Series, p. 53.

<sup>237</sup> The following legend of this spot is thus recorded: "A profane wretch who wanted wood for firing, repaired to this well to cut down one of those sacred trees. The first stroke he gave, he imagined he saw his

cabin in flames and ran with the utmost speed to quench the fire; but when he came there, he found everything as he left them. He returned to his work again, and giving another stroke, saw the flames rise higher than before, which obliged him to repair home a second time, when, finding all things safe as at first, he returned to the tree and by his repeated strokes brought it down to the ground, but before he could drag it home, he found his cabin and furniture entirely consumed to ashes. We were shown the very spot, where the cabin stood, and no one will venture to erect another in the same place nor contradict the truth of this tradition."—"The Compleat Traveller." London, 1788.

<sup>238</sup> The accompanying illustration, from a photograph, furnished by the President, Very

well for the home as for foreign missions.<sup>239</sup> Again, the Monasteries and Schools of the Monks of St. Patrick—a classical and mathematical teaching body of religious—at Tullow, county of Carlow, and at Mountrath, Queen's County, are dedicated to the Irish Apostle. In the Archdiocese of Cashel, St. Patrick's College, Ecclesiastical and Lay, is dedicated to Ireland's Patron.



St. Patrick's College, Carlow.

The Knocklong Chapel of 1752 was dedicated to St. Patrick, as we learn from the Visitation Book<sup>240</sup> of the Most Rev. James Butler, Archbishop of Cashel. In the diocese and city of Cork, there is a church and parish, dedicated to St. Patrick. Among the local institutions are St. Patrick's Reformatory, at Upton, and St. Patrick's Hospital for Incurables, under care of the Mercy Nuns. In the diocese and city of Limerick, there is a church and parish, dedicated to St. Patrick,<sup>241</sup> as also the parish of Patrick's Well. Among the religious institutions, St. Patrick's Christian Schools are at Bruff, county of Limerick. In the dioceses of Waterford and Lismore, there is a St. Patrick's Parish, in the city of Waterford.<sup>242</sup> St. Patrick's Christian Schools are, also, in the city of Waterford. The only trace of St. Patrick's

Rev. James Kavanagh, D.D., has been drawn on the wood, and engraved by William Oldham.

<sup>239</sup> The author's former student life, in this college, enables him to pronounce with some degree of authority, on the excellent system of discipline and course of studies adopted; nor have these declined, in any single particular, under existing arrangements and academic government.

<sup>240</sup> See *Limerick Reporter* of February 14th, 1873.

<sup>241</sup> It is partly, in the barony of Lower Bunratty, and this portion is shown, on the

"Ordnance Survey Townland Maps for the County of Clare," Sheets 53, 63; and partly in the baronies of Clanwilliam and of Limerick City. The latter part is marked, on the "Ordnance Survey Townland Maps for the County of Limerick," Sheet 5.

<sup>242</sup> See "Ordnance Survey Townland Maps for the County of Waterford," Sheet 9.

<sup>243</sup> So has the writer been informed, in a communication from Rev. Jeremiah Molony, P.E., Ross, V.F., and dated Roscarbury, County Cork, December 12th, 1879.

existence, in the diocese of Ross, is the Church of Domnach-mor (monastic), in the parish of Lislee, and to the south-west of Timoleague.<sup>243</sup> In the Archdiocese and town of Tuam, county of Galway, the Christian Brothers have Schools, dedicated to St. Patrick.

Among the local memorials of Ireland, St. Patrick's well,<sup>244</sup> in the parish of Knockainy,<sup>245</sup> and barony of Smallcountry, county of Limerick, is yet much frequented by pilgrims on St. Patrick's Day, because the popular tradition holds, that the Irish Apostle visited that place, and blessed the well.<sup>246</sup> At Stradbally, in the Queen's County, was St. Patrick's well, near the present Protestant church and cemetery—said formerly to have been dedicated to our saint. It was once tastefully arched over with dressed stones, and it sprung from beneath a wall, on Church-lane; but, the devotions of the people there caused offence to a former Protestant rector, so that it was covered over,<sup>247</sup> while the stream flowing from it was conducted, by a subterranean culvert, into the opposite paddock, and thence into the small river, passing through Stradbally. A holy well, overshadowed by a venerable tree and called "Tober Patrick,"<sup>248</sup> is at Kilcoo,<sup>249</sup> in the extreme north-west of the County Fermanagh. There is a Srúpatrick, or "Patrick's Stream," in the parish of Kilkeel, and county of Down, while, it is said to have been so called, because the Irish Apostle travelled no further, into the mountainous district of Mourne.<sup>250</sup> A great number of additional places, in Ireland, bears the composition of Patrick, with some other term; thus, Derrypatrick, "Patrick's oak-wood," &c. Thus, likewise, tradition has it, one of these was Derrypatrick, in the barony of Lower Deece, county of Meath. It was formerly known as Doire-Padraig. All of the ruins, now remaining there, is the east end of an old church. A nunnery was formerly, at this spot, according to the popular tradition, but no trace of it now remains.<sup>251</sup>

It seems probable, in former times, that Patrington, a parish and market town, in the East Riding of Yorkshire, takes its name from our saint, since its spacious and handsome Protestant church, in cruciform style, is dedicated to St. Patrick. It has a tower, surmounted by a fine, lofty spire, while the whole building combines the decorated and later English styles. Perhaps, Patrickroft, in the parish of Eccles, in South Lancashire, may have derived its name, likewise, from the Patron Saint of Ireland.<sup>252</sup> Regarding the Principality of Wales, there are two persons, bearing the name of Padrig, mentioned in Bonedd y Saint. One of these, Padrig Maenwyn,<sup>253</sup> son of Mawon, and who was Apostle to the Irish, is said to have been a native of Cwrt-y-Carn, in the south-western extremity of the parish of Llandeilo-Taly-

<sup>244</sup> This townland is described, on the "Ordnance Survey Townland Maps for the County of Limerick," Sheet 32.

<sup>245</sup> See it shown, on Sheets 32, 40. *Ibid.*

<sup>246</sup> Information given, by Rev. John Madden, C.C., Knockainy.

<sup>247</sup> The writer often saw it, previously, and with persons occasionally praying beside it, "in the days of childhood."

<sup>248</sup> Here a "pattern," used to be held, on the 17th of March.

<sup>249</sup> Here was a very ancient church, and some curious monuments near it are pictured and described, by W. F. Wakeman, in an article, headed "Kilcoo," in "The Journal of the Royal Historical and Archæological Association of Ireland," vol. v. Fourth Series, January, 1879, No. 37, pp. 24 to 34.

<sup>250</sup> Note of John O'Donovan, in the Sheet Name Books for the county of Down, now kept at the Ordnance Survey Office, Phoenix Park, Dublin.

<sup>251</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvii., p. 371.

<sup>252</sup> See Lewis' "Topographical Dictionary of England," vol. iii., p. 538.

<sup>253</sup> The legends, relating to Padrig Maenwyn, are narrated by Professor Rees, in his "Essay on the Welsh Saints," pp. 128, 129. The epithet Maenwyn, or "maen fins," has the signification of a boundary stone. *Maen* is pronounced *man*. "Wyn" means also a lamb. In Wales *ff* has nearly the pronunciation of *w*; and, in Ireland, we have such names as Whelan so rendered, in



bont, Glamorganshire.<sup>254</sup> There is a sand-bank near Llanilli, in the same neighbourhood, and, it is called, at this day, Cefn Padrig. The other person was Padrig,<sup>255</sup> son of Aelfryd, son of Goronwy, of Gwareddog. He is said to have had the parish of Llanbadrig, in Anglesey, dedicated to him; while, a small island, about a mile from the mainland, is called after him, Ynys Badrig.<sup>256</sup> The following are the modern Catholic churches, chapels and religious institutions of England and Wales: In the Archdiocese of Westminster, St. Patrick's Church, Soho, W.; St. Patrick's in the East, Wapping, E.; and, St. Patrick's Cemetery, Leytonstone, E. In the diocese of Middlesborough, and in this town, St. Patrick's Church; also, St. Patrick's, Hull. In the diocese of Leeds, St. Patrick's, Bradford; St. Patrick's, Halifax; St. Patrick's, Huddersfield; and, St. Patrick's, Leeds. In the diocese and town of Birmingham, St. Patrick's Church; Our Blessed Lady and St. Patrick, Hanley, Stoke-on-Trent; St. Patrick's, Walsall; St. Patrick's, Wednesbury; and, St. Patrick's, Wolverhampton. In the diocese of Hexham and Newcastle, St. Patrick's, Maryport; SS. Joseph, Cuthbert and Patrick, Cornforth; Our Lady and St. Patrick, Coxhoe; St. Patrick's, Felling; St. Patrick, Sunderland; and St. Patrick, Newcastle-on-Tyne. In the diocese of Liverpool, St. Patrick, Liverpool; St. Patrick, Barrow-in-Furness; St. Patrick, Wigan; and, St. Patrick, Peel, Isle of Man. In the diocese of Newport and Menevia, St. Patrick, Cardiff; with St. David and St. Patrick, Haverfordwest. In the diocese of Northampton, the Oratory of St. Patrick, Wisbech High Fen. In the diocese of Plymouth, Our Blessed Lady and St. Patrick, Teignmouth. In the diocese of Southwark, Woolstone. In the diocese of Nottingham, St. Patrick, Nottingham; St. Patrick and St. Bridget, Clay Cross; and, St. Patrick, Leicester. In the diocese of Salford, St. Patrick, Bolton; St. Patrick, Manchester; Our Lady of Mount Carmel and St. Patrick, Oldham; St. Patrick, Rochdale; and, St. Patrick, Walton-le-Dale. The Christian Brothers' Schools in Manchester, England, are also dedicated to St. Patrick. In the diocese of Shrewsbury, we find St. Patrick, Wellington.

The churches, formerly dedicated to St. Patrick, in Scotland, were Strogeith,<sup>257</sup> Kilpatrick, in Arran,<sup>258</sup> Dalpatrick, in Lanarkshire,<sup>259</sup> Temple-Patrick, in Tiree,<sup>260</sup> Kirkpatrick, in Closeburn,<sup>261</sup> St. Patrick's Well, in Muthill,<sup>262</sup> St. Patrick's Well, parish of Dalziel, Lanarkshire,<sup>263</sup> Ard-Patrick,<sup>264</sup>

one case, and set down as Phelan, or Faolan, in another.

<sup>254</sup> An ingenious conjecture of Canon Laurence Toole, St. Wilfrid's, Hulme, suggests, that when the Ancient Britons were driven by the Saxons, from the north of Britain—where St. Patrick was born—towards the south and west; those fugitives still preserved the original tradition of his birth occurring within their territories, but transferred the exact place to that spot, named in the text, owing to some local association, now unknown. Letter to the writer, dated October 7th, 1877.

<sup>255</sup> He was a member of the Bangor of Cybi, founded at Holyhead.

<sup>256</sup> Both of these Patricks seem to have been confounded, by Mr. Williams, in his "Tourist's Guide," pp. 100, 101, and in Lewis' "Topographical Dictionary of Wales." See the *Cambrian News* of October 3rd, 1877. Notes and Queries.

<sup>257</sup> According to the Lib. Cart. Isl. Miss, p. viii., 4, 6.

<sup>258</sup> See "Origines Parochiales Scotiæ," vol. ii., p. 254.

<sup>259</sup> See "Old Statistical Survey of Scotland," vol. ii., p. 382.

<sup>260</sup> According to Rev. Dr. Reeves, in the "Ulster Journal of Archaeology," vol. ii., p. 242, and vol. x., p. 402.

<sup>261</sup> See "New Statistical Survey of Scotland," Dumfries, p. 83.

<sup>262</sup> "It is certain that the inhabitants, until very lately, held his name in so high veneration, that on his day neither the clap of the mill was heard, nor the plough seen to move in the furrow."—"New Statistical Survey of Scotland," Perth, p. 313.

<sup>263</sup> See "Old Statistical Survey of Scotland," vol. iii., p. 457, and "New Statistical Survey of Scotland," Lanark, p. 445.

<sup>264</sup> See "Origines Parochiales Scotiæ," pars. ii., p. 36.

Kilpatrick on the Clyde,<sup>265</sup> Dumbarton,<sup>266</sup> Dalziel,<sup>267</sup> Kilpatrick, in Kilvicken,<sup>268</sup> Kilpatrick, in Torosay,<sup>269</sup> Kilpatrick, or Kilpeter, in Uist.<sup>270</sup> Kirkcaldy is said to be dedicated to St. Patrick, and Blackford, in Perthshire.<sup>271</sup> The following Catholic churches, chapels and religious institutions of Scotland, at present, are dedicated to St. Patrick: In the Archdiocese of St. Andrew's and Edinburgh, St. Patrick, Edinburgh; St. Patrick, Lochgelly; St. Patrick, Kilsyth. In the Archdiocese of Glasgow, St. Patrick, Glasgow; St. Patrick, Coatbridge; St. Patrick, Shieldmuir; St. Patrick, Shotts; St. Patrick, Strathaven; St. Patrick, Overton; St. Patrick, Inverkip; and, Dumbarton, St. Patrick. In the diocese of Galloway, St. Patrick, Old Cumnock.<sup>272</sup>

In France, there is a beautiful old church, in the city of Rouen, dedicated to St. Patrick.<sup>273</sup> His history is given, in its stained glass windows.<sup>274</sup> Besides this, the Irish College, Paris, under the direction of priests of the Congregation of the Mission, is dedicated to St. Patrick. We have every reason to believe, there are many other memorials to our Apostle, erected in France. Thus, in the beginning of the year 1859, a statue<sup>275</sup> of St. Patrick had been prepared, for the parish church of Moulins-Lille, France. The church itself is dedicated to St. Vincent De Paul; and, both of those great saints are deservedly endeared, to the sympathies of the French people. The statue represents the saint, as standing on the shamrock sod, with serpents and reptiles at his feet. He holds the crozier in his left hand, and in his right is a scroll, on which is printed in gilt letters—"The voice of the Irish." At Onreto, in Italy, there is a church, dedicated to San. Patrizio, as also a well. There can hardly be a doubt, but in Germany, and in other countries of Europe, various religious foundations had been erected, in honour of Ireland's Patron saint, although we have not been able, to ascertain their exact localities.

In the United States of America, the following cathedrals, churches, chapels and religious institutions, have been dedicated to the great St. Patrick: In the Archdiocese and city of Baltimore, we find St. Patrick's Church; in Cumberland, Mount Savage, Havre de Grâce, Little Orleans, and in the city of Washington, there are churches, dedicated to him, as also, male and female schools. In the diocese and city of Charleston, South Carolina, is St. Patrick's church. In the diocese and city of Richmond, there is a St. Patrick's church, with schools; at Lexington, there is a church to St. Patrick. In the diocese and city of Savannah, there is St. Patrick's Church; also, at Augusta. In the diocese of Wheeling, there is a church to St. Patrick, at Rodemer's Tunnel; also, one, at Weston. In the diocese of Wilmington, there is a church to St. Patrick, at Newark; also, we find one, at Conowingo.

<sup>265</sup> See *ibid.*, pars. i., pp. 20, 501; v. 229.

<sup>266</sup> See *ibid.*, pars. i., p. 24.

<sup>267</sup> See "Origines Parochiales Scotiæ," pars. i., p. 58.

<sup>268</sup> See *ibid.*, pars. ii., p. 304.

<sup>269</sup> See *ibid.*, pars. ii., p. 307.

<sup>270</sup> See *ibid.*, pars. ii., p. 365.

<sup>271</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 433, 434.

<sup>272</sup> The foregoing enumeration is drawn up, from the "Catholic Directory, Ecclesiastical Register, and Almanack, for the Year of Our Lord 1880," published in London.

<sup>273</sup> It is noticed, in Le Vicomte Walsh's "Explorations en Normandie," pp. 81, 82. Rouen, 1835, 8vo.

<sup>274</sup> So has the writer been informed, in a

letter of Mark S. O'Shaughnessy, who had inspected it. Dated Dublin, 19 Gardiner's-place, June 4th, 1876.

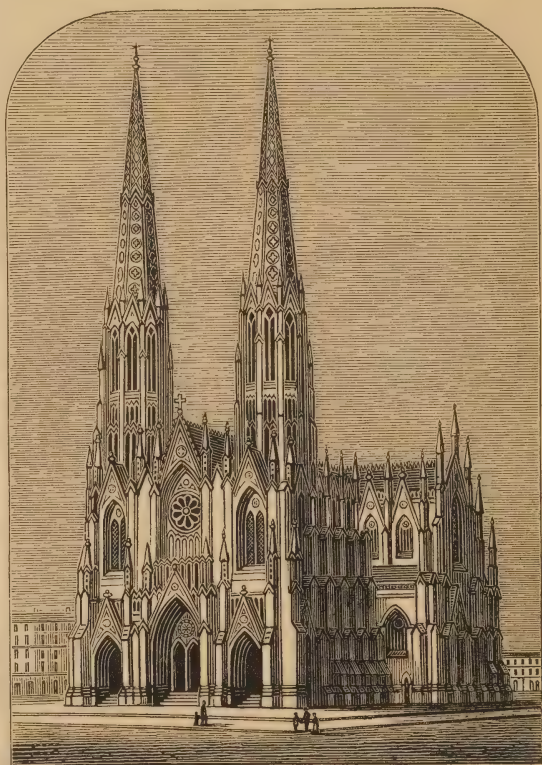
<sup>275</sup> This was duly inaugurated with grand religious ceremonies, and with an ecclesiastical and civic procession, in which was borne a green banner, with gold embroidery and shamrocks, on the 17th of March, 1859. Then, the statue was blessed, and afterwards set up in the church. The day previous, the confessionals were attended by the Irish residents, who, on the next morning, Sunday, attended an early Mass for a general Communion, as stated in a letter, signed Peregrius, and dated Lille, March 22nd, 1859. It appeared, in a subsequent number of the *Catholic Telegraph*, Dublin.

In the Archdiocese and city of New York, the magnificent Cathedral of St. Patrick, built on a space, isolated from the surrounding streets, and projecting on Fifth Avenue, was initiated by Archbishop John Hughes, who laid the foundation-stone, on the 15th of August, 1858, with an imposing religious and civic ceremonial.<sup>276</sup> His successor, Cardinal M'Closkey, has unremittingly prosecuted this glorious work, to its present advanced stage of progress. The architect of this great structure is Mr. Renwick. The style adopted is known as the decorated

Gothic, which prevailed in Europe, from A.D. 1250 to 1400. The extreme length of this edifice — the exterior being of pure white marble — is 334 feet; the interior dimensions are 306 feet; the length of the transept is 140 feet; the width of the nave is 96 feet—including the aisles—or, from pillar to pillar, 48 feet, giving to each aisle a width of 24 feet. The height of the nave is 110 feet, and that of the aisles, 54 feet. The clustered and fluted columns of the nave, choir, and transepts, are all of white marble, to the spring of the arches. These are imitation sandstone, capped with marble. The roofs are all coved and interlaced, most richly, with cusps and ribs. The Cathedral is cruciform. Its numerous

stained-glass windows

are mullioned, in varied shapes, and deeply recessed. The most effective of all are those lights, containing the representation of St. Patrick, in the northern transept great window, and that of the Immaculate Conception, in the southern great transept window. Clerestory windows light the upper lines, and these too are ornate and large. The white marble high altar, reredos, with tabernacle, and niches, are of highly artistic design, while statues,



Catholic Cathedral of St. Patrick, New York, U.S.A.

<sup>276</sup> The present details are taken from *Frank Leslie's Illustrated Newspaper* of November 2nd, 1878. New York. Accompanying this No., there is a large sheet illustration of the interior view, on the occasion of a grand fair opening of the New York forty-five Catholic churches, His Honour Mayor

Ely delivering the inaugural address, October 22nd, 1878. The exterior view, as now erected, is also given, and from the latter, Frederick W. Wakeman has drawn our accompanying illustration, on wood. It was engraved, by William Oldham.

<sup>277</sup> Although this superb structure is said



and mosaics, gleam out on the view. The various chapels, and their accessories, are intended to harmonize with the general plan; but, several of the details, interiorly and exteriorly, await completion.<sup>277</sup> Symmetry, vastness, lightness, and solidity, seem happily combined, in the *tout ensemble*. The front has three doorways, the centre one having a total width of 31 feet, with a height, including the gables, of 51 feet. Above the recessed door, there is a transom of pure white marble, sculptured with leaf-forms and tendrils of grape-vines, interwoven with wheat, symbolic of the Holy Sacrament; there are three doves, the centre one representing the descent of the Holy Ghost; the right, the dove from the ark, with an olive branch in its mouth; and the left, signifies the ascent of the Holy Spirit. The door itself is square-headed, and it has a total width of 11 feet. Above this beautiful piece of sculpture is the small rose window of the portal. Rich clustering columns support the jambs, whose capitals are exquisitely carved. On either side of the portal rise the buttresses, constituting the main part of the facade. These extend to the middle of the main gable, and they are surmounted by delicate pinnacles. This gable is most richly panelled, each panel being filled with exquisite tracery, and its apex is surmounted, by a grand floral finial. Below the moulding of the main gable is the great rose window, with flowing tracery. The lower arc of its circumference touches the arched heads of the mullions, which are in the varied forms of foils. Directly below is the gable of the main portal, bearing in its centre panel the arms and motto of the Cardinal, with a hat, from which tassels stream on both sides, and a mitre. The pediments of the gables are highly adorned with floriated crockets. The side portals are adorned, in like manner, although less richly. Over these arise two grand towers. These are to terminate with spires, elevated 334 feet, from the ground. In the central panel of each gable are shields, the right shield having the arms of New York, the left bearing those of the United States. The towers are 32 feet square, at the base, exclusive of the buttresses, diminishing in stages, as they rise; but, the walls, especially below, are of immense thickness and solidity. At the height of 136 feet, they change to an octagonal form, maintained for 54 feet more. Thence, the tall spires will gracefully ascend into the blue sky. In design, these are richly charged at their edges, with crockets of floral forms, while their faces are covered with beautifully-traced panels. In the second stories are the large windows, with finely-moulded jambs. The bells will be hung, in the upper lofts. The flanking buttresses of the towers terminate, in graceful pinnacles, and richly-sculptured niches, intended to receive statues, adorning the middle heights and flanks of the grand façade.<sup>278</sup> Altogether, this noble Cathedral of St. Patrick is immeasurably the most costly and magnificent church, in the United States, and, as a memorial of our illustrious Apostle, the grandest on earth. Besides this grand structure, there is another St. Patrick's Church, on the corner of Prince and Mott-streets, in the city of New York. Also, there is a St. Patrick's Church, at Millerton, Dutchess County; one, at Newburgh, Orange County; one, at Nobody, Sullivan County; one, at Quarryville, Ulster County; one, at Verplanck's Point, Westchester County; besides, Male and Female Schools, with Male and Female Orphan Asylums, dedicated to the

to have cost two millions of dollars, or about £400,000 sterling; yet, in October, 1878, it was comparatively free from debt, the progress of construction being mainly limited to the funds secured.

<sup>278</sup> In the summer of 1879, this grand Cathedral was solemnly dedicated to God

and to St. Patrick, with a magnificent ceremonial service, attended by the prelates, clergy and laity, from all parts of the United States and from Canada. The sermon, on this occasion, was preached, by Rt. Rev. Patrick J. Ryan, D.D., Coadjutor-Bishop of St. Louis.

Patron of Ireland. In the diocese and city of Albany, State of New York, there is a church of St. Patrick ; also, one, at Binghampton, Broome County ; one, at Cambridge, Washington County ; one, at Catskill, Greene County ; one, at Chatham Village, Columbia County ; one, at Clayville, Oneida County ; one, at Cleveland, Oswego County ; one, at Geddes, Onondaga County ; one, at Johnstown, Fulton County ; one, at Norwich, Chenango County ; one, at Oneida, Madison County ; one, at Taberg, Oneida County ; one, at Troy, Rensselaer County ; one, at West Troy, Albany County ; one, at Utica, Oneida County ; one, at Athens, Greene County ; one, at Chittenango, Madison County ; one, at Coeymans, Albany County ; one, at Forest Port, Oneida County ; one, at Jordan, Onondaga County ; one, at North Granville, Washington County ; one, at Otisco, Onondaga County ; one, at Truxton, Onondaga County ; and, one, at Whitney Point, Broome County. Besides, there is a Mercy Convent, at West Troy, with other Male and Female Schools, dedicated to St. Patrick. In the diocese and city of Brooklyn, State of New York, there is a church, dedicated to Ireland's Apostle ; as also, one, at Fort Hamilton ; one, at Glen Cove, Queen's County ; one, at Huntington, Suffolk County ; one, at Islip, Suffolk County ; one, at Southold, Suffolk County ; Male and Female Schools are also under his invocation. In the diocese and city of Buffalo, State of New York, there is a church of St. Patrick ; also, one, at Elmira, Chemung County ; one, at Lockport, Niagara County ; one, at Owego, Tioga County ; and, one, at Java, Wyoming County. The Cemetery, at Limestone Hill, and Parochial schools, are also under his invocation. In the diocese and city of Newark, State of New Jersey, the Cathedral Church is dedicated to St. Patrick ; also, a church, at Chatham, Morris County ; one, at Elizabeth, Union County ; one, at Hibernia, Morris County ; one, at Jersey City, Hudson County ; one, at Woodbury, Gloucester County ; as also, a church, dedicated jointly to our Saint and to the Blessed Virgin, at Moorestown, Burlington County. There are schools, likewise, under St. Patrick's patronage. In the diocese of Ogdensburg, there is a church, dedicated to St. Patrick, at Brasher Falls, St. Laurence County ; one, at Chateaugay, Franklin County ; one, at Hogansburg, Franklin County ; one, at Port Henry, Essex County ; one, at Rossie, St. Laurence County ; one, at Rouse's Point, Clinton County ; one, at Watertown, Jefferson County ; one, at Colton, St. Laurence County ; one, at Maple Ridge, Lewis County ; one, at Patent, Clinton County ; and, one, at Sterling Bush, Jefferson County. In the diocese and city of Rochester, the Cathedral Church is dedicated to St. Patrick ; and there is also a church, under his invocation, at Mumfordsville ; one, at Dansville, and one, at Mt. Morris, Livingston County ; one, at Victor, Ontario County ; one, at Macedon, Wayne County ; one, at Seneca Falls, Seneca County ; one, at Aurora, Cayuga County ; and one, at Mt. Lean, Tompkins County. Besides, there is a St. Patrick's Girls' Orphan Asylum, in Rochester. In the archdiocese and city of Boston, there is a church, dedicated to St. Patrick ; as also, one at Brockton ; one, at Groveland ; one, at Laurence, South ; one, at Lowell ; one, at Natick ; and, one, at Watertown. An Academy, at Lowell, with a Parochial School, is under his invocation. In the diocese of Burlington, there is a church, dedicated to St. Patrick, at Fairfield, Franklin County ; one, at Moretown, Washington County ; one, at Wallingford, Rutland County ; and there is a St. Patrick's Convent, for Sisters of Mercy. In the diocese and city of Hartford, there is a church, dedicated to St. Patrick ; one, also, at Collinsville ; one, at East Hampton ; one, at Falls' Village ; one, at Farmington ; one, at Mystic ; one, at New London ; one, at New Haven ; one, at Norwich ; one, at Thompsonville ; and, likewise, Parochial Schools are under his protection. In the diocese of Portland, there is a church, dedicated to St. Patrick, at Trescott,

and one, at Newmarket. In the diocese and city of Providence, there is a church, dedicated to St. Patrick ; one, at Harrisville ; one, at Valley Falls ; one, at Fall River ; one, at Somerset ; one, at Wareham ; Parochial Schools are likewise dedicated to our saint. In the diocese of Springfield, and in the State of Massachusetts, there is a church of St. Patrick, at Amherst, at Chicopee Falls, at Douglass East, at Hadley South, at Hinsdale, at Monson, at Stockbridge West, and at Whittinsville. In the archdiocese and city of Philadelphia, there is a church dedicated to St. Patrick ; there is one, also, at Nesquehoning and at Audenried, Carbon County ; one, at Kennett, Chester County ; one, at Ironton, Lehigh County ; one, at Norristown, Montgomery County ; and, one, at Pottsville, Schuylkill County. Academies and Schools are, likewise, under our saint's patronage. In the diocese and city of Erie, St. Patrick's Cathedral is dedicated to the Patron of Ireland ; while, there is a church to him, at Franklin, Venango County. In the diocese and city of Harrisburg, the Pro-Cathedral is dedicated to St. Patrick ; while, there are churches to him, at York, York County ; at Carlisle, Cumberland County ; at Trevorton, Northumberland County ; as, also, Parochial Schools, under his invocation. In the dioceses of Pittsburgh and Allegheny, there is a church of St. Patrick, in the city of Pittsburgh ; as also, one to him, in Alpsville, and in Noblestown, Allegheny County ; one, at Brady's Bend, Armstrong County ; one, at Newry, Blair County ; one, at Gallitzin, Cambria County ; and, one, at Cameron's Bottoms, Indiana County ; as also, St. Patrick's Convent, for Mercy Nuns, at Pittsburgh, and Parochial Schools. In the diocese of Scranton, there are churches of St. Patrick, at Hyde Park and Oliphant, Lackawanna County ; at Whitehaven, Luzerne County ; at Canaan, Wayne County ; at Milford, Pike County ; at Barkley Mines, and at Overton, Bradford County ; at Middleton, Susquehanna County ; and, at Nicholson Wyoming County ; there is, also, a St. Patrick's Orphan Asylum, at Hyde Park. In the archdiocese and city of Cincinnati, there is a Church of St. Patrick ; as likewise, at Bellefontaine, Logan County ; at Eaton, Preble County ; at Fayetteville, Brown County ; at London, Madison County ; at Shelly, at Troy, Miami County ; Parochial Schools are also under his patronage. In the diocese and city of Cleveland, there is a church, dedicated to St. Patrick ; as also, one, at Bryan, Williams County ; one, at Elmore, Ottawa County ; one, at Gallion, Crawford County ; one, at Hubbard, Trumbull County ; one, at Kent, Portage County ; one, at Rockport, Cuyahoga County ; one, at St. Patrick's Settlement, Seneca County ; one, at Salineville, Columbiana County ; one, at South Thompson, Geauga County ; one, at Spencerville, Allen County ; one, at Toledo, Lucas County ; as likewise Parochial Schools, dedicated to him. In the diocese and city of Columbus, there is a church erected to St. Patrick, as also, one, at Fox's Settlement, Washington County ; one, at Junction City ; one, at St. Patrick's, Guernsey County ; as also, Parochial Schools, under his invocation. In the diocese and city of Covington, there is a church, dedicated to St. Patrick ; there is also a church to him, at Maysville, Mason County ; one, at St. Patrick's Settlement, Pendleton County ; besides, there is a Day-school for boys, at Maysville, and under his invocation. In the diocese and city of Detroit, there is a church, dedicated to St. Patrick ; also, there is one, at Brighton, Livingston County ; one, at Grattan, Kent County ; and, one, at Stony Creek, Monroe County ; one, at Bowne, Kent County ; another, at Grand Haven, Ottawa County ; one, at Minden, Sanilac County ; and, one, at Talmadge, in the same County ; there is also one, at Woodhull, Shiawassee County ; besides, there are Parochial Schools, dedicated to our patron saint, at Big Rapids and at Stony Creek. In the diocese of Fort Wayne, there is a church erected to our patron saint, at Arcola, Allen County ; one, at Chesterton, Porter County ; another, at Ko-



komo, Howard County ; one, at Ladoga, Montgomery County ; there is also one, at Lagro, Wabash County ; one, at Ligonier, Noble County ; another church in his honour is erected at Oxford, Benton County ; and also, one, at South Bend, St. Joseph's County. In the diocese and city of Louisville, several churches are erected to St. Patrick ; there is one, at Columbus, Hickman County ; one, at Stithton, Hardin County ; besides, there are Parochial Schools for Boys and Girls, at Louisville, in his name. In the diocese of Vincennes, there are erected churches in honour of St. Patrick ; one, at Bainbridge ; one, at Indianapolis ; one, at Knightsville ; another, at Madison ; one, also, at Scipio, Jennings County ; another, at Montgomery, Daviess County ; there is also a flourishing Day-school, at Indianapolis. In the archdiocese and city of Milwaukee, there is a church to our patron saint ; besides, there is one, at Abbottown, Sheboygon County ; also, one, at Beaver Dam, Dodge County ; one, at Benton, Lafayette County ; one, at Brighton, Kenosha County ; another, at Erin, Washington County ; also, one, at Janesville, Rock County ; another is dedicated in his name, at Racine, Racine County ; also, one, at Ripon, Fond du Lac County ; one, at Walwick, Iowa County ; and, another, at Whitewater, Walworth County ; besides, there are many schools under his invocation, one, in the city of Milwaukee, one, at Benton, one, at Brighton, one, at Fond du Lac, one, at Janesville, and, another, at Whitewater. In the diocese of Green Bay, there are churches, dedicated to St. Patrick, at Fort Howard, Brown County ; at Hollandtown, East Brown County ; one, at Lebanon, Waupacca County ; one, also, at Maple Grove, Manitowoc County ; and, one, at Stevensville, Outagamie County. In the diocese of La Crosse, there are several churches, dedicated to him ; one, at Bad Axe, Vernon County ; one, at Eau Claire, Eau Claire County ; another, also, at Erin Prairie, St. Croix County ; another, at Greenwood, Vernon County ; one, at Hudson, St. Croix County ; also, one, at the Irish Settlement, Marathon County ; another, at Manston, Juneau County ; one, at Seneca, Crawford County ; and, another, at Westfield, Sauk County ; besides there are, at Eau Claire, schools, erected under his invocation. In the diocese of Marquette and Saut-Sainte-Marie, there is established a church in honour of him, at Ontanagon, Ontanagon County. In the diocese of St. Paul, Minnesota, there are churches, dedicated to St. Patrick ; one, at Cedar Creek, Anoka County ; another, at Innergrove, Dakota County ; another, at Lanesboro', Fillmore County ; one, at Brownsville, Houston County ; also, one, at Kandiyohi, Kandiyohi County ; one, at Marysburgh, Le Seur County ; one, at Birch Coolie, Reuville County ; one, at Sheildsville, Rice County ; another, at Cedar Lake, Scott County ; and, another, at West Albany, Wabasha County. In the Vicariate-Apostolic of Northern Minnesota, there are churches, dedicated to St. Patrick ; one, at Melrose, Stearns County, and another, at Hinkley, Pine County. In the Vicariate-Apostolic of Dakota, there is no church erected, as yet, to our illustrious saint. In the archdiocese and city of New Orleans, there are churches, dedicated to our illustrious patron ; and, there is also a Day-school, which bears his name. In the diocese and city of Galveston, there is a church, which bears his name. The town of San Patricio, in the state of Texas, is named after our Irish Apostle, by the original Spanish settlers of Mexico, when the place belonged to this latter state. In the diocese of Little Rock, there are no churches, as yet, to St. Patrick. In the diocese and city of Mobile, there are churches, dedicated to our patron saint ; one, at Apalachicola, W. Florida ; there are also convents and schools, dedicated to him. In the diocese of Natchez, we have several churches, dedicated to this illustrious saint : one is situated, at Handsborough, Harrison County, and another, at Meridian, Lauderdale County. In the diocese of Natchitoches, there are also churches, erected in his honour ; one, at Bayou Cie, and

one, at Lake Providence, Carroll Parish. In the diocese of San Antonio, there are no churches or institutions dedicated, in honour of St. Patrick. Also, in the Vicariate-Apostolic of Brownsville, there are erected churches in honour of our patron saint, at Corpus Christi, Nueces County, and also one at San Patricio. In the Prefecture-Apostolic of the Indian Territory, there are no churches dedicated to him. In the archdiocese of Oregon, there is a church, erected to our illustrious saint, at Althouse Mines, Josephine County. In the diocese of Nesqually, there is a church, dedicated to St. Patrick, at Walla Walla ; and also, a college, at the same place, under his invocation. In the diocese of Vancouver, there are no churches to St. Patrick, within the United States possessions ; nor are there, within the British possessions, in the same diocese, any erected to him. In the Vicariate-Apostolic of Idaho, we have no churches erected, in honour of the illustrious saint. In the arch-



St. Patrick's Church, St. Louis.

diocese and city of St. Louis, there is a church, dedicated to St. Patrick ;<sup>279</sup> likewise, there is one situated at Armagh, in Franklin County ; there is a church, which bears his name, at Bond's Mines, Morgan County ; also, one, at Holden, Johnson County ; one, at Kansas City, Jackson County ; one, at Jonesburg, Montgomery County ; one, at Rolla, Phelps County ; one, at St. Marysville, Clark County ; and one, at Warrentown, Warren County. There is an Academy, in the city of St. Louis, and there are two flourishing schools, which are under his invocation ; there is also a flourishing school, bearing his name, in Kansas City. In the diocese of Alton, there are several churches—the principal of which are—in his name ; one, at Bluff City, Scott County ; one, at Big Spring, Shelby County ; another, at Cairo, Alexander County ; one, at Decatur, Macon County ; another, also, at East St. Louis, Clair County ; one, at Enfield, White County ; one, at Grafton,

<sup>279</sup> The accompanying illustration is from a photograph, kindly forwarded by Rt. Rev. P. J. Ryan, Coadjutor Bishop of St. Louis. It was drawn on the wood, by William

F. Wakeman, and engraved by Mrs. Millard. In 1847, the author commenced his missionary career, as a priest, in this church.

Jersey County; also, one, at Pana, Christian County; another, at Pond, Gallatin County; one, at Ruma, Randolph County; and one at Tiptown, Monroe County. There are Parochial Schools at Decatur, and at East St. Louis. In the diocese and city of Chicago, there are several churches in honour of St. Patrick; one is in the city; one is situated at Amboy, Lee County; one, at Dixon, same County; one, at Joliet, Wells County; one, at Lake Forest, Lake County; another, at La Salle, La Salle County; one, also, at McHenry, McHenry County; one, at Rochelle, Ogle County; one, at Rosencrans, Lake County; one, at Seneca, La Salle County; another is situated in Sheffield, Beaureau County; and one at Stirling, Whiteside County. There are also several missions and churches, without resident pastors, yet under the invocation of St. Patrick; among those are: one, at Ashton, Lee County; one, at Cass, Du Page County; one, at Hartland, McHenry County; one, at Irish Grove, Stephen County; one, at Marengo, McHenry County; one, at Momence, Kanakee County; one, at South Chicago, Cook County; and one, also, at St. Charles, Kane County. In the city of Chicago, there are St. Patrick's Schools for Boys and Girls, and there are also his Schools for both sexes, at Dixon, Joliet, and La Salle. In the diocese and city of Dubuque, there are many churches, dedicated to St. Patrick, our illustrious patron. One of these is in the City proper; while one is situated in Boonsboro, Boone County; one is, also, at Brooklin, Poweshiek County; another is at Cedar Falls, Black Hawk County; another, at Garryowen, Jackson County; one, at Georgetown, Monroe County; another, at Iowa City, Johnson County; another is at Waupsie, Howard County; and one, at Waukon, Aiamakee County. There is erected, at Dubuque, a school, under his invocation; also, at Garryowen, Iowa, and at Centre Grove, there are schools bearing his name. In the diocese of Leavenworth, there are churches, dedicated to St. Patrick, at Jewell City; at St. Patrick's, Wyandotte County; at Springdale; at Osage City; at Osaga; at Parsons; at Scranton; at St. Patrick's Settlement; and, again, at St. Patrick's Settlement, Atchison County. There are no other religious institutions in this diocese, under the invocation of St. Patrick. In the diocese of Nashville, the following churches are dedicated to our patron saint: one, at Memphis; one, at State Line; another, at M'Ewen, Humphrey's County; another, at Edgefield Junction; and one, at Greenville, Green County. There are also Select and Parish Schools, under his invocation, at Memphis. In the city and diocese of Peoria, there is a church, which bears his name; one is also at Danville, Vermillion County; another, at Galesburg, Knox County; one, at Havanna, Mason County; one, at Kickapoo, Peoria County; and one, at Lincoln, Logan County; there is also one, at Minonk; at Peoria City, there are Parochial Schools, under his invocation, as also, at Lincoln. In the diocese and city of St. Joseph, there is a church, dedicated to St. Patrick; there is one, at Nodaway Island, Andrew County; and one, at Gentry County; there are Parochial Schools, likewise, in this diocese for boys and girls, placed under his invocation. In the Vicariate-Apostolic of Nebraska, there are several churches, dedicated to him, viz.: one, at Fremont, Dodge County; one, at Forest City, Sarpy County; one, at Gleason, Platte County; one, at Jackson, Dakota County; another, at Newcastle, Dixon County; one, at North Platte, Lincoln County; and one, at O'Neill City, Holt County. In the archdiocese and city of San Francisco, California State, there are numerous churches, under the patronage of St. Patrick; one, at Jackson, Amador County; one, at Atlanta, San Joaquin County; another, at Merced City, Merced County; one, at Murphy, Calaveras County; another, at West Oakland; also, one, at Placerville, El Dorado County; one, at San José Pueblo, Santa Clara County; one, at Sommers-



ville, Contra Costa County ; and one, at Sonoma, Tuolumne County. There is a college at Sacramento, under his invocation. In the diocese of Grass Valley, there are churches erected, in honour of our patron saint ; one, at Cherokee, Nevada County ; one, at French Gulch, Shasta County ; one, at Grass Valley, Nevada County ; another, at Oregon Gulch, Trinity County ; one, at Table Bluff, Humboldt County ; one, at Weaverville, Trinity County ; and, one, at Gold Hill, Nevada State. There is also a Male Orphan Asylum of St. Patrick. In the diocese of Monterey and Los Angeles, there is a church, dedicated to St. Patrick, at Watsonville, Santa Cruz County. Under the archdiocese of Sante Fe, and in the Vicariate-Apostolic of Colorado, there is one of his churches, which is situated at Central City, Gilpin County.

In the British American possessions, in the archdiocese and city of Quebec, there is a church dedicated to St. Patrick, and one at Beauvoir, Lotbinière County. In the city and diocese of Montreal, there is a church, dedicated to the illustrious saint ; there is also one, at Rawdon. There is an Asylum for Irish orphan boys and girls, and, also, a Home for Destitute Women, under his invocation, in the city of Montreal. In the diocese and city of Ottawa, there is a church, dedicated to him ; and also, one, at Mount St. Patrick, Ontario ; there is, also, an Orphan Asylum, under his invocation, in the city of Ottawa. In the diocese of Rimouski, there is a church, erected in honour of our saint, at Douglastown, Gaspé County. In the diocese of Sherbrooke, there is a church, at Magog. In the diocese of Three Rivers, District of Arthabaska, there is a church, dedicated to our patron saint. In the archdiocese and city of Halifax, there is a church, dedicated to St. Patrick ; and also one, at New Ross ; there is a School and Convent, under his invocation, at Halifax. In the diocese of Arichat, there are churches to St. Patrick ; one, at Sydney, Island of Cape Breton ; and, one, at Picton, Nova Scotia. In the diocese of Charlottetown, there is a church, dedicated to St. Patrick ; and this is situated, at Grand River, Lot 14. In the diocese of Chatham, there is a Church of St. Patrick, at Nelson. In the diocese of St. John, New Brunswick, there are churches dedicated to St. Patrick ; one, at Golding Grove ; one, at Stanley ; one, at Dutch Valley ; and one, at Dumbarton. In the diocese of Harbor Grace, we find no churches, as yet, under his patronage ; but, we have some fine schools, under the direction of the Roman Catholic Boards of Education ; one is at Harbor Grace, and one at Carbonear. In the diocese and city of St. John's, Newfoundland, we have a church, erected in honour of our glorious saint. In the Prefecture-Apostolic of St. George, West Newfoundland, we find a church, dedicated to St. Patrick, at Bonne Bay, District of Bay Islands. In the archdiocese and city of Toronto, Province of Ontario, we find a church to his name ; one, also, at Dixie ; one, at Flos ; one, at Stayner ; and one, at Toronto Gore ; there are also Missions, in this diocese, which are dedicated to St. Patrick ; one, at Church Falls ; and one, at Whitby. There is also a school, erected in the city, and which is under his invocation. In the diocese and city of Hamilton, there is a church, erected to St. Patrick ; one, at Caledonia ; one, at Galt ; and one, at North and South Proton. In the diocese of Kingston, there are churches to St. Patrick ; one, at Ferguson's Falls, and one at Loberough. In the diocese of London, there is a church, in honour of St. Patrick, and in a place called after him. In the Vicariate-Apostolic of Northern Canada, there is a church to St. Patrick, at Kearney, attended from Parry Sound. In the archdiocese of St. Boniface, there are no churches dedicated to St. Patrick. In the Vicariate-Apostolic of British Columbia, there is a church at Cariboo, District of Williams Lake, and one at Natle, District of Stuarts Lake, called after the Irish Apostle.

In the diocese of the Port of Spain, there is a church, dedicated to St.

Patrick, at the Island of Grenada. In the Vicariate-Apostolic of British Guiana and Barbadoes, there is a church, at Barbadoes, which has been placed under his patronage.<sup>280</sup>

In Australia, and in the archdiocese of Sydney, New South Wales, we find the following churches dedicated to St. Patrick, viz. : one, in the city of Sydney, and one, in Paramatta. In the diocese of Bathurst, a church, at Rockley, and one, at Wellington, are dedicated to St. Patrick. In the diocese of Goulbourn, there is a College, under his invocation. In the archdiocese and city of Melbourne is St. Patrick's Cathedral, while there is a College, also, under his invocation. In the diocese of Perth, Western Australia, there are two churches, erected in honour of our patron saint ; one, at Freemantle, and, the other, at York. In the diocese of Sandhurst, Province of Melbourne, there are churches dedicated to him, viz. : one, at Morong ; one, at Woodstock ; one, at Beechworth ; one, at Shepparton, Benalla District ; one, at Wodonga, Chiltern District ; one, at Mount Pyramid, Echuca District ; one, at Mount Pleasant, Heathcote District ; also, one, at Undera, Nagambie District ; another, at Wangarratta ; and, one, at Yackandanah, Myrtleford District. In the diocese of Auckland, New Zealand, we find the Cathedral, there, dedicated to St. Patrick. In Africa, and in the Eastern Province, Cape of Good Hope, we find the Cathedral Church, dedicated to St. Patrick, at Grahamstown.<sup>281</sup> We are inclined to believe, that some churches, chapels, convents or schools, in the East Indies, and, perhaps, in other parts of Asia, are under our holy patron's invocation ; but, it is very certain, at any rate, that we have not been enabled to present a full and more complete list, so far as our Irish dioceses are concerned.

From the earliest times, and in the earliest Martyrologies, Records, and Calendars, the festival of Ireland's great Apostle seems to have been almost invariably set down, at the 17th of March. The loss of an ancient Martyrology, referred to in the writings of St. Gregory the Great, as having been generally circulated throughout Christendom, has been regretted by Cardinal Baronius. But, the ingenious and erudite Rosweyde has maintained, that he discovered it, at the commencement, in a copy of Ado's Martyrology, which was found in a monastery at Cologne.<sup>282</sup> That Martyrology appears to have been read in the Church, within one hundred years after St. Patrick's death, and of this fact, the learned are now almost sufficiently satisfied. The Venerable Bede, in the original and genuine copy of his Martyrology, has recorded St. Patrick, as one of those saints, existing before his own time.<sup>283</sup> Florus, and other writers, subsequently added later saints, to this compilation of Bede.<sup>284</sup> Our Apostle is particularly mentioned, in the Martyrologies of the eighth, ninth, tenth, and eleventh, centuries. In the Martyrology of Raban—the scholar of Alcuin—St. Patrick is commemorated. Being first Abbot of Fulda, his native place, that learned man was afterwards elected Archbishop of Mentz, and he died in 856. St. Patrick is noted, likewise, in the Martyrology of Usuard, the Benedictine Monk of St. Germain le Pre, who died in 860. About the middle of the

<sup>280</sup> The foregoing list has been compiled, from "Sadler's Catholic Directory, Almanac, and Ordo, for the year of our Lord, 1880," published in New York, U.S.A.

<sup>281</sup> The foregoing enumeration is extracted from "The Irish Catholic Directory, Almanack, and Registry," for 1880, published in Dublin.

<sup>282</sup> At the 17th of March, this entry occurs in it : "xvi. Calend. April. S. Patricii epis. qui primus, apud Scotos prædicavit."

<sup>283</sup> At Martius 17, or xvi, Kal, Ven, Bede

writes : "In Scotia S. Patricii Confessoris." — "Martyrologium De Natalitiis Sanctorum cum Auctario Flori et Aliorum," vol. iv., p. 45, of Rev. J. A. Giles' edition of "The Complete Works of the Venerable Bede, in the Original Latin, with a translation in English."

<sup>284</sup> In his notes on Ado's Martyrology, such additions have been pointed out, by the learned Georgi, who was chaplain to Benedict XIV.

ninth century, when he wrote,<sup>285</sup> Eric of Auxerre presents a most honourable account, relative to St. Patrick's existence, mission, apostolical labours, and sanctity. Thus, again, we find him recorded, in a notice of Notker Le Begue, the learned monk of St. Gall, who died in 912. In the old Martyrology of Rheinau,<sup>286</sup> in the Martyrologium Augustanum Monasterii S. Udabrics,<sup>287</sup> in the Martyrologium Labbeanum,<sup>288</sup> in the Martyrologium Corbeienae,<sup>289</sup> and in the Martyrologium Reginæ Sueciæ, olim Senonense S. Columbæ<sup>290</sup>—all of uncertain date—the festival of St. Patrick is to be found, at the 17th of March.<sup>291</sup> It is specially marked, in the "Feilire"<sup>292</sup> of St. Ængus the Culdee. In the Martyrology of Tallagh,<sup>293</sup> we find simply, Patricius Eps, or Patrick, Bishop, at the 17th of March.<sup>294</sup> In the Martyrology of Marianus O'Gorman,<sup>295</sup> his feast occurs. Likewise, in the Roman Martyrology,<sup>296</sup> the glorious saint obtains a marked prominence. In Father Henry Fitzsimons' Catalogue, as also in the anonymous list of Irish Saints, published by O'Sullivan Beare,<sup>297</sup> at the 17th of March, St. Patrick is distinguished as the Apostle of Ireland. The Martyrology of Donegal,<sup>298</sup> on this day, commemorates Patrick, the noble Apostle of Erin's island, and head of the religion of the Gaedhil, the first primate, and the first legate, who was appointed in Erin. In the Kalendars of the Saints of Scotland, St. Patrick is invariably commemorated, at the 17th of March.<sup>299</sup> Thus, in the Kalendar of Drummond,<sup>300</sup> in the Kalendar of Hyrdmanstoun,<sup>301</sup> in the Kalendar of Culenros,<sup>302</sup> in the Kalendar De Nova Farina,<sup>303</sup> in the Kalendarium Celticum,<sup>304</sup> in the Kalendar of Arbuthnott,<sup>305</sup> in the Kalendar of the Breviary of

<sup>285</sup> In the Life and Miracles of S. Germanus, Bishop of Tours.

<sup>286</sup> At xvi. Kal. Apr. "Et Hibernia Scotiæ, depositio Sancti Patricii Episcopi."

<sup>287</sup> At xvi. Kal. Apr. "Patricii Episcopi et Confessoris."

<sup>288</sup> At xvi. Kal. Apr. "In Scotia, Patricii Confessoris."

<sup>289</sup> At xvi. Kal. Apr. "Et depositio Patricii Episcopi."

<sup>290</sup> At the xvi. Kal. Apr. "In Scotia, natalis Sancti Patricii."

<sup>291</sup> See the Bollandists' "Acta Sanctorum," tomus vi., Junii, Supplementum, pp. 7, 17, 24, 32, 40.

<sup>292</sup> The following, from the "Leabhar Breac" copy, with English translation, has been obligingly furnished by Professor Bryan O'Looney:—

f xiii. kl.    Larran grem aine  
                   arpat epeann oige  
                   pacraic comet mile  
                   Rop oiciu oiar troige.

Blaze of a delightful sun,  
 The Apostle of virgin Erin,  
 Patrick, with many thousands,  
 May he abolish our miseries,  
 (ins.)

The festival of St. Patrick is noted, also, in the "Leabhar Breac," a Manuscript belonging to the Royal Irish Academy, at fol. 38.

<sup>293</sup> Edited by Rev. Dr. Kelly, p. xviii.

<sup>294</sup> In the copy, belonging to the Franciscan Library, Dublin, the same is noted.

<sup>295</sup> At die 17. Martii, he notices, "Patricius Apostolus Hiberniæ."

<sup>296</sup> "In Hibernia natalis Sancti Patricii episcopi et Confessoris, qui primus ibidem Christum evangelizavit et maximis miraculis et virtutibus claruit." — "Martyrologium Romanum," at Sextodecimo Kal. April. Luna. Martii 17. p. 127. Baronius' edition, Romæ, 1686, fol.

<sup>297</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. x., p. 47, cap. xi., p. 50, and cap. xii., p. 56.

<sup>298</sup> Edited by Drs. Todd and Reeves, pp. 78, 79.

<sup>299</sup> At the xvj. Kl. Aprilis, or 17th March, we find this notice, in the Martyrology for the use of the church of Aberdeen. "In Scotia natalis Sancti Patricij episcopi et confessoris qui primus ibidem Christum eunangelizavit." — "Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 263.

<sup>300</sup> Thus, at March 17th, or xvi. Kal. Aprilis, "Apud Hiberniam Occiani Insulam Natale Sancti Patricii Archiepiscopi Scottorum." — Bishop Forbes' "Kalendars of Scottish Saints," p. 7.

<sup>301</sup> There we read, at March 17th, or xvi. Kal. Aprilis, St. Patrick, Bishop, ix. lect. See *ibid.*, p. 38.

<sup>302</sup> Here we find, at March 17th, or xvi. Kal. Aprilis, Patrick, Apostle of Ireland. See *ibid.*, p. 55.

<sup>303</sup> There we find, at Aprilis xvi. Kal., St. Patrick, Bishop. See *ibid.*, p. 69.

<sup>304</sup> We find at March 17th, or xvi. Kal. Aprilis, F. Padruig, or the Feast of Patrick. See *ibid.*, p. 83.



Aberdeen,<sup>306</sup> in Adam King's Kalendar,<sup>307</sup> in Dempster's "Menologium Scoticum,"<sup>308</sup> in the Kalendar of David Camerarius,<sup>309</sup> and in the modern Scottish Kalendar,<sup>310</sup> his name will be found. In various French Breviaries and Diurnals, the Festival of St. Patrick is usually set down for the 17th of March. However, S. Patrice is entered, at the 16th of March, in a succinct Calendar, prefixed to the "Heures de Nostre-Dame a l'usage du Mans," and there may be other notices of a similar kind. The German and general European Martyrologists have his great feast, specially assigned to the 17th of that month. This agrees, likewise, with all the Irish mediæval records, we have been able to examine. So is it marked, in the Dublin Trinity College Antiphonariums, having notices of saints' festivals, and among them, references to St. Patrick's feasts, in their respective Calendars, at the 17th of March, more especially, in those classed, B. 1. 1.,<sup>311</sup> B. 1. 2.,<sup>312</sup> B. 1. 3.,<sup>313</sup> B. 1. 4.,<sup>314</sup> B. 3. 1.,<sup>315</sup> B. 3. 5.,<sup>316</sup> B. 3. 8.,<sup>317</sup> B. 3. 10.,<sup>318</sup> B. 3. 12.,<sup>319</sup> B. 3. 13.,<sup>320</sup> and B. 3. 15.<sup>321</sup> Nor was this Office of Nine Lessons restricted to Ireland alone; but, it was sanctioned, moreover, on the Continent of Europe.<sup>322</sup> The feast of St. Patrick was a movable one, in the diocese of

<sup>305</sup> There we meet, at xiv. Kal. Aprilis—which is the 19th of March—St. Patrick, Bishop and Confessor, ix. lect. Duplex fin. See *ibid.*, p. 98.

<sup>306</sup> Here, at March 17th, or xvi. Kal. Aprilis, we have St. Patrick, Bishop and Confessor. Semi-duplex, ix. lect. See *ibid.*, p. 114.

<sup>307</sup> There we find, at March 17th, "Patrikmes S. Patrik bischope cõfess. and apostile of Irland send be pape celestinus ye I. vnder King Eugenius 2." See *ibid.*, p. 147.

<sup>308</sup> At the 17th of March, in Ireland, he records Patrick, Apostle of the nation, who laboured for lx. whole years, in converting an obstinate people. See *ibid.*, pp. 194, 195.

<sup>309</sup> At the 17 Die. (Martii) he has St. Patrick, Confessor, Bishop and Apostle of the Irish. See *ibid.*, p. 236.

<sup>310</sup> There, at the 17th of March, or xvi. Kl. Aprilis, is noted Patrick. See *ibid.*, p. 249.

<sup>311</sup> This Manuscript contains, in its Calendar list, at March 17th, or Kal. xvi. Aprilis, Sancti Patricii Hybernix Apostoli, Duplex fin, ix. lect. This was an Antiphonarium, belonging to the Culdees of the Metropolitan church, at Armagh.

<sup>312</sup> This MS. contains the Antiphons, and musical notation, for the feast of St. Patrick, Bishop and Confessor. There is nothing else included within it, specially referring to an Irish saint.

<sup>313</sup> It contains this notice, at March 17th, or, as expressed, at Kal. xvi. Apr., Sancti Patricii Epis. et Conf. Duplex fin. ix. lect. At the foot of the page, I find noted, in red letters, St. Kieran's and St. Patrick's feasts, according to the plan of this Calendar, as being among the festivals, on which abstinence from servile works was enjoined.

<sup>314</sup> It contains, at Kal. xvi. Aprilis, Sancti Patricii Hybernix, Apostoli, ix. lect.

<sup>315</sup> It contains, at March the 17th, Kal.

xvi. Aprilis, Patricii Archiepiscopi et Conf. Duplex ix. lect.

<sup>316</sup> It notes, at Kal. xvi. Aprilis, Sancti Patricii Epis. et Conf., ix. lect.

<sup>317</sup> This has in its Calendar, at March 17th, or Kal. xvi. Aprilis, Sancti Patricii Episcopi (a post insertion).

<sup>318</sup> This Calendar records, at March 17th, or Kal. xvi. Aprilis, Sancti Patricii Epis. et Conf. Hybernix Apostoli, Duplex fin. This MS. contains an Office of St. Patrick, having ix. Lessons, with a Prayer.

<sup>319</sup> This contains, at March 17th, or Kal. xvi. Aprilis, Patricii Hiberniensium Apostoli, Duplex fin.

<sup>320</sup> This contains, at March 17th, or Kal. xvi. Aprilis, Sancti Patricii, Epis. et Conf. in Hybernia Apost., fin Duplex.

<sup>321</sup> Here, in its Calendar, we have S. Patris, at the 17th of March.

<sup>322</sup> This we glean, from the following account, contained in the "Annales Minorum," auctore A.R.P. Luca Waddingo Hiberno. Editio Secunda. Tomus ix., par. xvi., p. 96 :—"In Comitibus Generalibus Mantuæ celebratis anno 1390 die 26 mensis Maii, decretum est, ut in universo Ordine die xvii. Martii recitaretur officium divinum de Sancto Patritio Hibernix Apostolo, ritu festorum novem lectionum. Alias monui, me reperisse in Kalendaris, et libris choralibus nostræ sodalitatis nomen, et memoriam, hujus sancti Confessoris, quod ab his Comitibus, ut reor, sumpsit originem. Quid autem moverit Patres, ut huic sancto Antistiti peculiarem cultum indicerent, omissis aliis multis sanctis Confessoribus, variarum gentium Apostolis, et Provinciarum Patronis, plane nescierim, nisi fortassis Hiberni Patres in Comitibus ita urgerent, ampliori honori suæ gentis Magistri hoc ratione consultari. Ego quidem sancti viri prodigiis, et portentis, miraculorum gloria, et fidei Christianæ longe lateque propagatæ meritis exitus, humiliter rogavi Sanctissi-

Paris, A.D. 1806, it having been fixed, by ecclesiastical ordinance, on the Wednesday of the week known as Quasimodo.<sup>323</sup>

Throughout the kingdom and city of Murcia, in Spain, the 17th of March was kept, with an extraordinary pomp and solemnity,<sup>324</sup> and, St. Patrick's festival was celebrated with an Octave, although it came in Lent; because, on his day, and, doubtless, through his most powerful intercession, the Moors were driven out of Murcia.<sup>325</sup> In 1854, the Archbishops and Bishops of Ireland besought his Holiness, Pope Pius IX., that the Feast of St. Patrick, from being observed as a Semi-Double, throughout the universal Church, should thenceforward be held as a Double. This petition was affirmatively received, and a Decree to that effect was issued, on the 12th of May, 1859.<sup>326</sup> There is a Manuscript,<sup>327</sup> in the University Library, at Cambridge, which formerly belonged to Rev. James Henthorn Todd, and it contains a Latin Hymn on St. Patrick.<sup>328</sup> It was copied, from a "Proparium ad usum Ecclesiæ Cathedralis Sancti Patricii, Dublin." It occurs, at the end of the "Commune," the "Leta lux est hodierna" being that, in the ordinary place.

mum Dominum Urbauum viii. qui nunc feliciter sedet, ut in nova recognitione Breviarii ab ipso præscripta, cui me dignanter jussit interesse, hic honor Patrio accederet, ut qui pro Romana Ecclesia egregie et cum laude decertavit, Romanis tabulis tot titulis illustrem juberet adscribi. Placuit suæ Sanctitati summa in me benignitate, et in gentem Hibernicam benevolentia ita concedere, et peculiari chirographo decernere, ut in sacris Ecclesiæ dypticis reponeretur. Id itaque debet Hibernia Sodalitio Minorum, ut præ omnibus Ordinibus Hibernorum celebravit Apostolum; atque profecto vicissim illa peculiararia huic Instituto frequenter amoris indicia, et summam benevolentiam."

<sup>323</sup> See "Panegyrique de St. Patrice, Apôtre de l'Irlande, prononcé, le Jour de sa Fête 16 Avril 1806, dans l'Eglise du Collège Irlandais, etc., a Paris." Par M. Siret, Vicaire de Saint Méry. A Paris, 1806, 8vo. This was preached, in presence of S. E. Monseigneur le Cardinal Archevêque de Paris, du Belloy, and a numerous auditory. The sermon is dedicated to Napoleon the Great, Emperor of the French, and King of Italy. It consists of fifty-two pages, including appended historical notes.

<sup>324</sup> According to Convæus.

<sup>325</sup> See the English translation, by W. P., Esq., of Father Ribadeneira's "Lives of Saints," &c., part i., p. 160.

<sup>326</sup> The following is the text of that Decree:—

#### DECRETUM URBIS ET ORBIS.

Quum Archiepiscopi atque Episcopi omnes Hiberniæ Anno MDCCCLIV. Dublini congregati a Sanctissimo Domino Nostro Pio Papa IX. humillime postulaverint ut Festum Sancti Patritii Episcopi, Confessoris, atque Hiberniæ Patroni, quod in Breviario Romano ritu semiduplici notatur die XVII. Martii, ad ritum duplicem pro universa Ecclesia Catholica elevare dignaretur; Emi.

ac Rmi. Patres Sacri. Consilii Christiano Nomini Propagando in generalibus Comitibus eodem Anno habitis die XXI. Julii censuerunt supplicandum Sanctissimo pro gratia.

Hanc vero Sacri Consilii sententiam quum, instante nuper novis percibus Archiepiscopo Dublinensi, Sanctitas sua benigne exceperit jussit ut Festum Sancti Patritii Episcopi Confessoris die XVII. Martii amodo recolatur in universa Ecclesia ritu duplici minori, præsensque a Sacra Rituum Congregatione edi Decretum, ac promulgari mandavit. Contrariis non obstantibus quibuscumque. Die XII. Maii MDCCCLIX.

C. EPISC. ALBANEN. CARD. PATRIZI,  
S.R.C., *Præf.*

H. CAPALTI, S.R.C., *Secretarius.*

Concordat cum originali.

+ PAULUS CULLEN, Archiep. Dublin.

<sup>327</sup> It is classed Add. 710.

<sup>328</sup> The following is a copy:—

#### DE SANCTO PATRICIO. SEQUENTIA.

Letabundus decantet  
Hybernicorum  
Cetus eya.  
Totus mundus collaudet  
Regem celorum  
Mente pia.

Qui salutis nuncium  
Hybernis patricium  
Destinauit.  
Docet evangelium  
Errores gentilium  
Confutavit.

Canamus miraculis  
Plenum a cunabulis  
Christi uatem.  
Aquam in mel transtulit  
Quo nutrici contulit  
Sanitatem.

As is intimated, by the first word, its music corresponds with the famous "Lætabundus" of St. Bernard.<sup>329</sup>

Everything, connected with the memory of St. Patrick, must possess great interest, and, especially, for Irish Catholics. Therefore, we have deemed it right, to make some brief notes, regarding those authenticated relics of our Apostle, some of which have disappeared, while some still exist. Among the remains of St. Patrick, yet preserved, there are fragments of the Codex,<sup>330</sup> with its richly chased and elaborate cumdach,<sup>331</sup> or silver shrine for a book, it being known as the Domhnach Airgid. The Codex contains, perhaps, the oldest copy of the Gospels, to be found in the world. It is traditionally believed, to have been the private book of devotion, used by St. Patrick himself, and to have been given by him to St. Carthainn, when he consecrated the latter saint, Bishop of Clogher.<sup>332</sup> That Manuscript is thought to be of the fifth century; but, it is unfortunately so injured, by age and damp, as to make inspection of its contents impossible, the leaves being all discoloured and stuck together. Others state, however, that the Book of the Scriptures, containing the New Testament, transcribed by St. Patrick himself, and long preserved in his Metropolitan Church of Armagh, has perished. Fortunately, however, the beautiful copy of that sacred volume, known as the *Canoin Phadraig*, or "the Scripture of Patrick," made in 807, —three centuries after St. Patrick's decease,—has survived all the accidents of time, and, it is now deposited, in the library of Trinity College, Dublin. As one of the peculiarities, characterising this venerable volume, we may state, that instead of terminating with the Apocalypse, it closes with the Acts of the Apostles.<sup>333</sup> For a detailed history of the vicissitudes of this most

Glacierum fragmina  
Per eius spiramina  
Mox flammeſcunt.  
In ventre latrunculi  
Balat hircus populi  
Obstupeſcunt.

Moysi veſtigia  
Secutus incendia  
Extinguit carnalia.  
Et diſſoluit.  
Scandit ſupercilium  
Montis et ieiunium  
Sic quadragenarium  
Deo ſoluit.

Viroſa noxia  
Prece reptilia  
Sua fugat ab hibernia.  
Huius ergo pia  
Ducant ſuffragia  
Ad ſempiterna nos gaudia.

<sup>329</sup> For the foregoing information, and for a transcript of the Hymn, the writer is indebted to Henry Bradshaw, Esq., of the University Library, Cambridge, in a communication, dated August 13th, 1874.

<sup>330</sup> Specimens of it may be almost realized, in the first part of the "Fac-similes of National Manuscripts of Ireland," photozincographed by Major-General Sir H. James, R.E., Director of the Ordnance Survey, and edited by John T. Gilbert, Esq.

<sup>331</sup> For a particular account of the various

cumdachs or Irish Book-shrines, the reader is referred to Miss Margaret Stokes' valuable work, "Christian Inscriptions in the Irish Language," vol. ii., pp. 158, 159.

<sup>332</sup> It was once the property of the monastery at Clones; the *maer*, or keeper, during the middle ages, was Mac-Moyre, rendered Keeperson; it passed away from that family, within the last two hundred years, and, in recent times, it was purchased for £300, from a private gentleman, by Lord Rossmore, who presented it to the Royal Irish Academy, where it remains at present.

<sup>333</sup> Neither should we omit mentioning, that in one of its folios occurs an entry, in the handwriting of the confessor of King Brian Boru. Visiting Armagh, in 1004, this monarch ratified all the privileges of the Primatial See, after presenting a gold ring of twenty ounces, as an offering, at the grand altar of Armagh Cathedral. The following is a translation of that entry, for which we are indebted to the Very Rev. Dr. Reeves, one of the most eminent of our Irish archeologists:—"St. Patrick, when going to Heaven, ordained that the entire produce of his labour, as well as of baptism and decisions, as of alms, was to be delivered to the apostolic city, which in the Scotie tongue is called Ardmacha. Thus I have found it stated, in the records of the Scots. This is my writing, namely, *Calvus Perennis* (Mulsoohan), in the presence of Brien, Sovereign of the Scots; and what I have written, he decreed for all the kings of



venerable volume, our readers must consult the "Memoir of the Book of Armagh," which has been published, by the learned Dean Reeves.<sup>334</sup>

In Miss Cusack's work,<sup>335</sup> we have a beautiful illustration, which pictures to the view, a venerable relic of Irish art. This is known, as the Shrine of St. Patrick's Hand. It is now in custody of the Most Rev. Dr. Dorian, Bishop of Down and Connor; but, a most faithful representation of it, and an elaborately-finished one, may be seen, in the valuable book already quoted. That reliquary is made of massive silver, and it represents the hand and arm of a bishop, in the act of blessing. It measures over one foot, three and a-half inches, in length. Within it is contained, as has been believed for ages, the arm and hand of the saint. These were enshrined, in the twelfth century, by order of Cardinal Vivian, when he caused the bodies of Saints Patrick, Brigid, and Columkille, to be translated, into the interior of Down Cathedral. It would appear, that this reliquary was carried off by Edward Bruce, when he invaded the north of Ireland, and that it was given, after his defeat at Dundalk, A.D. 1318, to the head of the house of Maginnis, of Castlewellsan. In the possession of his successors it remained, until late in the last century, when it passed into the Russell family. Afterwards, it went to the family of the M'Henrys, from whom it was obtained for the late Bishop of Down and Connor, the Most Rev. Dr. Denvir.<sup>336</sup> The Clog-Phadruig, or Bell of St. Patrick, with its beautiful metallic-chased cover,<sup>337</sup> is an object of great interest to the antiquary;<sup>338</sup> and, it is now preserved, in the Museum of the Royal Irish Academy, Dublin.<sup>339</sup> With every appearance of truth, this is the identical relic of the Irish Apostle, to which allusion is made in Irish Annals and Records, as the Clog-an-udhacta, or the Bell of St. Patrick's Will.<sup>340</sup> So it is said to have been called, because it had been reserved for his own special use, and because it had been bequeathed, by him, to the church of Armagh. However, it was deposited, according to some accounts, in the tomb, at Saul, for a period of sixty or seventy years, after his death, when it was recovered by St. Columkille, and restored to the church of Armagh.<sup>341</sup> A poem, ascribed to him, is addressed to this bell.<sup>342</sup> In early times, the relic was religiously preserved, and, owing to the jealous care of its hereditary keepers, variously called the Mulhollands, O'Maelcallains, O'Mulhallanns,

*Maceria* (Cashel)." King Brian was killed at Clontarf, in 1014, and his confessor's death is recorded by the Four Masters, in 1031, thus, "Mulsoohan, confessor—or 'soul-friend'—of Brian, son of Cinnedy, departed this life."

<sup>334</sup> See Brennan's "Ecclesiastical History of Ireland." Edited by Rev. C. P. Meehan, M.R.I.A. The foregoing account has been written by the editor.

<sup>335</sup> See the "Life of St. Patrick, Apostle of Ireland," at page 408.

<sup>336</sup> See Brennan's "Ecclesiastical History of Ireland." Edited by Rev. C. P. Meehan. The foregoing notice is from the learned editor's pen.

<sup>337</sup> Dean Reeves refers the date of its workmanship to the period between 1091 to 1105, as may be historically inferred from the Irish inscription on it.

<sup>338</sup> There is an account of this remarkable bell, in Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dro-more," Appendix K.K., pp. 369 to 375, with illustrative notes.

<sup>339</sup> Five beautifully-executed chromo-lithographic drawings of this Irish bell, by Marcus Ward and Co., Belfast, appeared in 1850, and represent four sides of the shrine. An Introduction, by Dean Reeves, is prefixed.

<sup>340</sup> The fullest account of this precious relic is that given by the Ven. Dean of Armagh, Dr. William Reeves, in "A Historical and Descriptive Memoir of the Clog an Edachta, commonly known as St. Patrick's Bell, or the Bell of Armagh." Introduction, p. iv., and pp. 1 to 30. Dublin, 1877, 4to.

<sup>341</sup> The mediæval compiler of the Annals of Ulster professes to draw this tradition, from the Book of Cuana, which was an ancient one, in his time.

<sup>342</sup> The original Irish, with an English translation, will be found in Dean Reeves' Memoir already mentioned, and which was read November 9th, 1863, before the Royal Irish Academy. It is printed in "Transactions of the Royal Irish Academy," Polite Literature and Antiquities, vol. xxvii.

O'Mulchallynds, or Omolkallan, and O'Mellan, or Omellan,<sup>343</sup> St. Patrick's Bell has escaped all the accidents of time, and that barbarous fanaticism, which dealt so ruthlessly, with everything venerated, by our Catholic forefathers. In consideration of their high office, during the ages of faith, its custodians had allotted to them many townlands for their maintenance, together with many special immunities.<sup>344</sup> Regarding the authenticity and identity of this valuable relic, there cannot be the faintest doubt, established, as both have been, by the clearest historical evidence. The case, in which the bell is enshrined, exhibits the most elaborate workmanship, and it bears an inscription, begging a prayer for Donnal O'Lachlin. By him the shrine was made, in the eleventh or twelfth century. When dying, the last representative of the Mulhollands—named Henry—bequeathed it to a gentleman of Belfast, Adam M'Clean,<sup>345</sup> after whose death in 1849, it passed into the possession of the reverend and learned Dr. Todd, S.F.T.C.D.<sup>346</sup> In 1871, the Royal Irish Academy purchased it from his executor, with the case, for a sum of £500. Another reliquary, enshrining the maxillary bone of St. Patrick, has been long and religiously preserved, by a family named Cullin, residing in the parish of Derriaghy, county of Antrim. The shrine is of silver, but comparatively of modern date. The bone is in a perfect state, though having only one double tooth; it formerly had five, three of which were taken away, by members of the family, when going to America; while, the fourth tooth was deposited, under the altar-stone of the Catholic church of Derriaghy, by the parish priest, when the said church was rebuilt, in 1797.

We may find, in many legends of the Irish saints, that their pastoral staves or "baculs,"—as they came to be termed—were believed to have had important agencies, in miracles attributed to their efficacy. Thus, in the twelfth century, the possessor of St. Patrick's staff—called "baculum Jesu"—at Armagh was enabled, for a time, to maintain himself as primate, in opposition to the rightful bishop. This was in consequence of a reverence entertained for the staff, and for other relics of our great saint, by the Irish tribes; so that, whomsoever they found to be in possession of them, the foolish and senseless people among them were wont to receive as their bishop.<sup>347</sup> This staff, or crozier, as already stated, was impiously destroyed by Browne, the apostate Archbishop of Dublin. In the reign of Henry VIII., he burnt this relic, after having first stripped it of all the precious stones, with which the staff was richly ornamented. In Ballyboghil,<sup>348</sup> county of Dublin, the staff or crozier of St. Patrick<sup>349</sup> was long devoutly exhibited, in that old church, the ruins of which are there to be seen. These ruins measure eighteen yards by six; the windows and doors exhibit groined arches; while the belfry

<sup>343</sup> The O'Mulhallanns and O'Mellans were distinct families, as can be proved from our Annals.

<sup>344</sup> Distinct reference to St. Patrick's bell is made, in the Registry of Primate Milo Sweetman, 1365, in Primate Prene's "Registrum," about the year 1441, as also in subsequent Registers.

<sup>345</sup> This bell was in his possession in 1819, and James Stuart, in his "Historical Memoirs of the City of Armagh," devotes four pages, intitled "Curious Relic of Antiquity," to the subject, immediately after his preface to the work in question.

<sup>346</sup> See Brennan's "Ecclesiastical History of Ireland." Edited by Rev. C. P. Meehan, M.R.I.A. The foregoing account has been

written by the editor.

<sup>347</sup> Such is the account given, by St. Bernard, in his Life of St. Malachy. The Bachall-Iosa was kept by the *plebilis progenies*, or by the Clann-Sionaich, from whom a long succession of the Coarbs was derived. See Rev. Dr. William Reeves' "Historical and Descriptive Memoir of the Clog an Edachta, commonly known as St. Patrick's Bell, or the Bell of Armagh," p. 2.

<sup>348</sup> Anglicised, "the town of the staff." This seems an evidence, for the high antiquity of the tradition. The church was probably dedicated to St. Patrick.

<sup>349</sup> So recently as 1529, examinations were taken upon "the Holy Mass-Book, and the great relic of Ireland, called 'baculum

was triple-arched, like so many others, in the country of Fingal.<sup>350</sup> Another very remarkable reliquary of the Irish Apostle is the Fiacal Phadraig, or the Shrine of St. Patrick's Tooth, with which is connected some curious historical and traditional particulars.<sup>351</sup> In later life, as it is related, St. Patrick began to lose his teeth; and some of these were preserved, by his friends and disciples, whenever they fell from his mouth.<sup>352</sup> During the Irish Apostle's visitation to northern Connaught, he proceeded along the coasts of Sligo and Mayo. Crossing the River Moy, at Bartragh, he raised a cross there, and, afterwards, he erected the church of Cassel-Irra,<sup>353</sup> in Hy-Fiachrach—probably, in the present parish of Killaspugbrone. While there sojourning, Bishops Bronius and Macrinee came to him, when he wrote out the alphabet for them; and, then, he gave a tooth from his mouth to Bishop Bronius, because he was dear to Patrick.<sup>354</sup> This was afterwards placed in a shrine, and religiously preserved;<sup>355</sup> but, it was subsequently devoted to undesirable purposes, having fallen into the hands of a vagrant, named Reilly. He is said to have been a native of Sligo, and he made a living by going about this part of the country, with it, “performing cures upon man and beast.” The tradition was rife, that the shrine once belonged to the Canons of Cong.<sup>356</sup> The last of these Augustinians, Father Prendergast, got possession of it, about 1830, and, afterwards, he lent it to a Mrs. Blake, who preserved it at Blake Hill, near Cong. Thence, it was removed to Menlough, on the occasion of a serious illness occurring to one of the family, who afterwards presented it to Dr. William Stokes of Dublin. The Fiacal Padraig, or Shrine of St. Patrick's Tooth, is at present preserved, in the Museum of the Royal Irish Academy, it having been deposited there, by Dr. Stokes. The ornamental work is in brass, and it is of the fourteenth century. The case is shaped like a mitre, and covered with saints' figures, a crucifix is represented, with precious stones and interlacings.<sup>357</sup> We are told, that St. Patrick ordered seven persons of

Christi,' in presence of the king's Deputy, the Chancellor, Treasurer, and Justice.”—“State Papers,” part iii., p. 146.

<sup>350</sup> See John D'Alton's “History of the County of Dublin,” p. 506.

<sup>351</sup> See Miss Stokes' “Christian Inscriptions in the Irish Language,” vol. ii., pp. 130 to 132.

<sup>352</sup> These teeth are said to have given names to churches, commemorative of the circumstance, as in that of Kilfeacle, or “the church of the tooth,” near the town of Tipperary. Another was Clonfeacle, not far distant from Armagh.

<sup>353</sup> In its court was the stone, upon which St. Patrick's tooth fell. An account of the shrine, now known as the Fiacal Phadraig, will be found in Dr. William Stokes' “Life and Labours in Art and Archaeology of George Petrie, LL.D., and M.R.I.A., &c.,” p. 288.

<sup>354</sup> See the Annotations of Tirechan, in the Book of Armagh, and Dr. O'Donovan's notes to the “Annals of the Four Masters,” under A.D. 511. In this year, “Saint Bronn, Bishop of Cuil-Irra, in Connaught, died.” See, also, the “Genealogies, Tribes, and Customs of Hy-Fiachrach,” published by the Irish Archaeological Society.

<sup>355</sup> Probably, this shrine remained in the hands of the Berminghams, who had large

possessions all around the district near Cong.

<sup>356</sup> According to a tradition, in the parish, this shrine came from the county of Sligo, where there are still some recollections, relating to St. Patrick's tooth.

<sup>357</sup> It is 1½ inch thick at bottom, and it fines off to a thin metal plate, at the narrow top, in continuation of the highly-decorated rim, which originally surrounded it, but which, like other portions of the brass, silver, and gilt materials, has been much injured. It bears the marks of “tinkers' hands,” in the rude mode of soldering. On the chief or front side, there is a crucifixion, in metal work, with two figures, on each side; and, below it, there is an arcade of trefoil arches. Beneath, there is a row of four—there were five originally—raised gilt figures, holding books, shrines, and croziers; and, from an inscription underneath, we learn, that they represented Saints “Benon, Brigida, Patric, Columille, Brendan.” Between these and the silver plate—to which they are attached—is inserted, either as a relique or for artistic purposes, a portion of fine linen. On the front, there is an imperfect inscription, the upper line of which is in embossed—the lower is in the raised character of the twelfth or fourteenth century: “*Thomas de Bramichem : Dns : de Athen—ne fecit ornari piscia*



his people, in his lifetime, to guard the men of Ireland, to wit: a man at Cruachan Aigle, or Crough Patrick, a man at Benn Gulbain, or Binbulbin, in the county of Sligo, a man in Sliabh Bethad, or Slieve Beagh, a man in Sliabh Cua, of Slieve Gua, in the county of Waterford, the married pair at Cluain Iraird, or Clonard, and Domangort, of Sliabh Slangai, or Slieve Donard.<sup>358</sup> This account, however, seems to bear no very ancient stamp. The custom is almost universal in Ireland,—and even in more distant countries among Irish residents—to wear the shamrock, on St. Patrick's Day; while, both men and women display it on their head-gear, or before their breasts.<sup>359</sup> The girls are accustomed, moreover, to wear Patrick's Crosses, which are gay pieces of coloured silk, tastefully arranged transversely, on a white disk of satin, or, sometimes, on white paper. These are worn on the shoulder, or on the breast; and, as badges, they look very pretty. The high festival of St. Patrick usually brings with it a certain amount of family and public festivity; but, it were much to be desired, that it should be more soberly and religiously observed. In this latter respect, however, a considerable improvement has taken place of late years. A curious tradition, regarding the weather—and yet not very intelligible—prevails in the south of Ireland, in reference to the season after St. Patrick's Day.<sup>360</sup> It may be remarked, that in the midland counties of Leinster, where eels abound in the bogs and rivers, it was customary to prepare eel-paties or small eel-pies, as a treat for children, on the saint's festival. These pastries were sold, also, in the bakers' and confectioners' shops, and were largely dealt in, especially by the younger members of the community.<sup>361</sup> With the foregoing details, however, we do not pretend to have exhausted the folk-lore of Ireland, in reference to her venerable Patron.

It may be true, that the biographer has dwelt with too fond a prolixity, over the life-records and traditions, relating to St. Patrick; yet, it seems difficult to abbreviate, when so tempting a subject engages attention. In the words of an ancient writer of his Acts, we must now hasten to a close.<sup>362</sup> A just man, indeed, was this man, writes the chronicler, with purity of nature like the patriarchs; a true pilgrim, like Abraham; gentle and forgiving of heart, like Moses; a praiseworthy psalmist, like David; an emulator of wisdom, like Solomon; a chosen vessel for proclaiming truth, like the Apostle Paul. A man full of grace and of the knowledge of the Holy Ghost he was, like the beloved John. A fair flower-garden he appeared to children of grace; a fruitful

*parte.*" This Thomas de Bermingham was probably Lord of Athenry, in the thirteenth or fourteenth century; but, certainly the original shrine is older than his time. On the back or reverse side, there is a raised, but unfigured, cross, on each side of which are a series of figures—two raised, and two engraved, on the silver plate. Two of these are ecclesiastics, holding croziers; and one is that of a female, holding a harp, which is well worthy of inspection; for, it is probably one of the oldest representations of that instrument, which we now possess. The shrine is also highly decorated, with crystals, stones, and amber, placed in collated studs, like those in the shrine of St. Monchan, at Leigh. Upon it, there are also several pieces of gold and silver filigree work, similar to those around the central crystal in the Cross of Cong. It is to be hoped, that accurate illustrations of this relique, so interesting for its artistic details,

will ere long be published. See Sir William R. Wilde's "Lough Corrib; its Shores and Islands, with Notices of Lough Mask," chap. vii.

<sup>358</sup> See Whitley Stokes' "Three Middle-Irish Homilies, on the Lives of Saints Patrick, Brigit and Columba," pp. 38, 39.

<sup>359</sup> In distant countries, where the real shamrocks cannot be found, artificial ones are made and worn, by the Irish emigrants.

<sup>360</sup> Thus it runs in the Irish language:—"Gac m'le lá go mar. o lá le b'p'g'oe go lá le pa'p'uig. 'Asur go mo lá h-fém o lá r' amac,' ar pa'p'uig." Thus Englished: "Every second day will be good (fine) from St. Brigit's Day to St. Patrick's Day. 'And every day from my day will be fine,' said St. Patrick."

<sup>361</sup> We have a vivid recollection of this custom prevailing, in our earlier days.

<sup>362</sup> See Miss Cusack's "Life of St. Patrick, Apostle of Ireland," p. 499.

vine-branch, he is called, as also a sparkling fire, with force of warmth and heat to the sons of life, for instituting and illustrating charity. A lion, he is said to have been, in strength and power; a dove in gentleness and humility. A serpent in wisdom, the old Irish writer declares him to have been, and wise, in knowing how to do good. Gentle, humble, and merciful he was, towards the sons of life; dark and ungentle he proved, towards sons of death, as also a servant of labour, and in the service of Christ. A king he was, in dignity and power, for binding and loosing, for liberating and convicting, for killing and giving life. We have now followed the career of this extraordinary man, from youth to manhood, and from manhood to old age. Having traversed the length and breadth of the land, every province was illuminated by his presence; almost every Irish region and district had been sanctified by his footsteps; countless families were redeemed from the slavery of Satan, idolatry, and sin; souls were rescued from the peril of eternal condemnation. In a word, almost the whole Irish people became Christianized, and placed under the benign influence of Gospel truth. In the conversion of this nation, we cannot but admire the omnipotence of God, and the power of His Divine graces. To St. Patrick, as an humble instrument of the Almighty, this glorious conversion was mainly due; while God alone has power for softening the most hardened hearts, and for reclaiming the most abandoned sinners. No other nation ever before or since received the Gospel, with such alacrity and joy as Ireland did; kings, princes, chiefs, and people, vied with each other, in spreading this new light of Faith, by erecting churches and cells, and by devoting themselves to the practice of a religion, pure and undefiled. It may be added, also, as their crowning glory, that no other people have, since it had been received universally, so firmly adhered to the Gospel, and with such unrivalled fidelity. Successive phases of seduction, cruelties, spoliation, banishment and death, could not eradicate from true Irish and Catholic minds those doctrines taught, and those morals inculcated, by their glorious Apostle. His work was well and nobly done, in his day; and, to the end of time, our people shall not fail to venerate his memory, and to implore his constant intercession.

ARTICLE II.—ST. BECAN, EREMIT. [*Seventh Century.*] St. Becan flourished, it has been thought, about the year of grace, 630.<sup>1</sup> Some account of him will be found, in the Bollandists' collection,<sup>2</sup> and in Bishop Forbes' work.<sup>3</sup> According to Colgan, this saint was son to Ernan, and he sprung from the noble race of Conall Gulban.<sup>4</sup> He was kinsman to St. Columkille, and he is said to have been a brother to St. Cumineus Albus, or the White,<sup>5</sup> who presided over the monastery of Hy, in Scotland, from A.D. 657 to 696. The latter statement, however, is rather doubtful. He was related to several Abbots, who ruled over Iona, if we follow Colgan's statement. He became

ARTICLE II.—<sup>1</sup> This inference is drawn from St. Cummin's Epistle—referred to St. Cummineus Albus, Abbot of Iona, as the author, in Colgan's "*Acta Sanctorum Hiberniæ*," xvii. Martii. Vita S. Becani, n. i., p. 630. The festival of St. Cummin the Fair, is kept, on the 24th of February; but, there, it is shown, that some other Cummin was author of the celebrated Paschal Epistle.

<sup>2</sup> See "*Acta Sanctorum*," tom. ii., Martii xvii. Among the pretermitted saints, p. 506.

<sup>3</sup> See "*Kalendars of Scottish Saints*," p.

277.

<sup>4</sup> "*Hoc colligitur ex dictis de S. Cumeano ejus fratre ad 24. Feb. & Sanctilogio Genealogico cap. i. ubi ipsius & Sancti Cuminei Genealogia per Ernanum utriusque patrem, Fiachnam avum Feradachum, Ninnedium, & Fergussum, refertur ad Conallum Gulbanium, ejusdem Fergusii patrem.*"—Colgan's "*Acta Sanctorum Hiberniæ*," xvii. Martii. Vita S. Becani, n. 2, p. 630.

<sup>5</sup> See Colgan's "*Trias Thaumaturga*," Quarta Appendix ad *Acta S. Columbæ*, cap. iii., p. 482.

a monk,<sup>6</sup> and he received the surname Ruim, or Ruiminn, meaning Hermit, according to others.<sup>7</sup> He is called *solitarius*, in Latin. Following the example of many holy men, belonging to his race and family, he self-imposed a volutary exile from Ireland, his native country, and sailed for Iona. There, he led a solitary life, whilst his kinsman, Segenius,<sup>8</sup> ruled over Hy monastery,<sup>9</sup> as would appear from the mention of our saint's name, by his brother Cumian, who wrote a Paschal epistle, to the fathers of Iona,<sup>10</sup> about A.D. 634.<sup>11</sup> In this epistle, Cumian calls our saint, "Becan, the solitary—a dear brother, both in the flesh and in the spirit." It would appear, however, he was considered as one of the community, although leading this eremitical life. The Annals of the Four Masters state, that Becan, surnamed Ruiminn, died in Britain, on the 17th day of March, 675.<sup>12</sup> His name is entered, likewise, in the Martyrology of Tallagh,<sup>13</sup> at the 17th of March. Again, Marianus O'Gorman has eulogistic notice of him.<sup>14</sup> On this day, also, we find Bechán Ruim, as having a festival, celebrated in his honour, according to the Martyrology of Donegal.<sup>15</sup> Without assigning any satisfactory reason, Dr. Lanigan says, that our saint might have settled in Ireland, after his having been in Iona; and that, we are not bound to believe, he was the saint, bearing a similar name, to which the epithet Ruiminn was added, and who died in Britain, as stated by the Four Masters.<sup>16</sup>

ARTICLE III.—ST. NESSAN OF CORK. [*Probably in the Fifth Century.*] In Colgan's work,<sup>1</sup> we find some notices of the present holy man; although, indeed, with doubts enough obtruding. A certain Deacon Nessian is introduced, in the Acts of St. Patrick,<sup>2</sup> when the holy Apostle was travelling through Munster.<sup>3</sup> Colgan seems to think, he may have been venerated on this day.<sup>4</sup> Elsewhere, he is called, by Colgan, Nessian, Deacon of Mungaret, and he is classed among St. Patrick's disciples.<sup>5</sup> The Bollandists allude to St. Nessianus, Presbyter, as a Patron of Cork; but, on account of several homonymous saints, they could not pronounce with any degree of certainty

<sup>6</sup> See *ibid.*, cap. x., pp. 488, 501.

<sup>7</sup> "*Ruminn* ab Annalibus *Ruini* a Martyrologiis mox citandis, appellatur."—Colgan's "*Acta Sanctorum Hiberniæ*," xvii. Martii, n. 3, p. 630.

<sup>8</sup> His feast has been assigned to the 12th of August.

<sup>9</sup> From A.D. 623 to 652. See Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*," Appendix O, pp. 373 to 375.

<sup>10</sup> This Paschal Epistle of Cumian's is to be found, in Ussher's "*Veterum Epistolarum Hibernicarum Sylloge*." Epistola xi., pp. 24 to 35. It is thus directed: "Cumiani Hiberni, ad Segienum Huensem, abbatem, de Controversia Paschali. In nomine Divino Dei summi confido. Dominis sanctis & in Christo venerandis, Segieno abbati Columbæ sancti, & cæterorum sanctorum successorum, Becanoque solitario (charo carne & spiritu fratri) cum suis sapientibus; Cumianus supplex peccator, magnis minimus, apologeticam in Christo salutem."

<sup>11</sup> According to Ussher, who, at the year 634, says: "*Quintus Cycclus Paschalis* 84. annorum incipit: sub cujus initium, *Cumianus* ad *Segienum* Hyensem abbatem, de controversia Paschali, scripsit epistolam."

"*Britannicarum Ecclesiarum Antiquitates*." Index Chronologicus, p. 538.

<sup>12</sup> "The Age of Christ, 675. The second year of Finnachta. Becan Ruiminni died in Britain, on the 17th of March."—Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 284, 285. The Annals of Ulster place his death, at the following year: "A.D. 676. Beccan Rumin quievit," while the Annals of Clonmacnoise state, at "A.D. 673. Beagan Rumyn died in the island of Wales [*recte* Britain]."

<sup>13</sup> He is called "Becanus Ruiminn candidus et benignus."

<sup>14</sup> Edited by Rev. Dr. Kelly, p. xviii. The Franciscan copy has *Becanus Ruim*.

<sup>15</sup> Edited by Drs. Todd and Reeves, pp. 80, 81.

<sup>16</sup> See "*Ecclesiastical History of Ireland*," vol. ii., chap. xv., sect. vii., n. 38, p. 396.

ARTICLE III.—<sup>1</sup> See "*Acta Sanctorum Hiberniæ*," xvii. Martii, p. 629.

<sup>2</sup> See his Life, already set down for this day, at chap. xix.

<sup>3</sup> See "*Trias Thaumaturga*." Tertia Vita S. Patricii, cap. lxi., p. 26.

<sup>4</sup> *Ibid.*, nn. 58, 59, p. 32.



regarding him.<sup>6</sup> They conjecture, however, that he was the disciple of St. Finnbar,<sup>7</sup> and that he afterwards governed the church of his master. He seems to have been buried there.<sup>8</sup> Veneration was given, at the 17th of March, to Nesson of Cork, as we read in the Martyrology of Tallagh,<sup>9</sup> and, also, in that of Marianus O'Gorman.<sup>10</sup> Another festival has been assigned to him, at the 1st of December, and to which day the reader is referred.

ARTICLE IV.—ST. CONCHEND. This entry, in our lists of holy persons, would seem to have been intended for the name of a female saint. Whether it has been rightly inserted here, notwithstanding, may admit of some doubt. However, the Martyrology of Tallagh<sup>1</sup> registers Conchend, or Conchennia, as having a festival, at the 17th of March. In the Bollandists' notice of this account, they hesitatingly state, that she was a sister of St. Munna, or Mundus.<sup>2</sup>

ARTICLE V.—ST. GOBBAN, SON OF NASCAIN, AND BISHOP. On the 17th of March, his name is set down in the Martyrology of Tallagh,<sup>1</sup> as Gobban mac Nasair; this latter word, however, has been erroneously written for Nascaín. Colgan enters a few particulars, regarding the present saint, at this date,<sup>2</sup> when alluding to three brothers, greatly distinguished, for their renowned virtues, viz.: Gobbanus, a bishop, Straphanus,<sup>3</sup> or Stephanus, a presbyter, and Lasren,<sup>4</sup> whose father is called Nasca, or Nassan. These brothers are enumerated, among the twelve disciples of St. Mochudda, or Carthage,<sup>5</sup> Patron of Lismore. For their wonderful obedience to rule, they are praised; and, in Muscraige of Munster did their master erect a monastery, in an island called Inis-pict, or Inis-puinc, where they were placed with Bishop Damangen,<sup>6</sup> and other holy men.<sup>7</sup> Their period is referred to the end of the sixth century. Marianus O'Gorman has a notice of this saint.<sup>8</sup> We have recorded, in the Martyrology of Donegal,<sup>9</sup> that on this day, Gobban, son of Nasc, had veneration paid him. He is styled, a bishop, by other authorities.

<sup>5</sup> See *ibid.* Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 265.

<sup>6</sup> See "Acta Sanctorum," tom. ii., Martii xvii. Among the pretermitted saints, p. 506.

<sup>7</sup> His feast occurs, on the 25th of September.

<sup>8</sup> In the book of Litanies, attributed to St. Ængus, we have invoked seventeen holy bishops and seven hundred favoured servants of God, who lie with Barri and Nesson, whose names are written in the heavens. See "Irish Ecclesiastical Record," vol. iii. May, 1867, pp. 390, 391.

<sup>9</sup> Edited by Rev. Dr. Kelly, p. xviii. The Franciscan copy has *neppanur Copca-ſienp*.

<sup>10</sup> He is called "Nessanus Corcagiensis," by this Martyrologist.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xviii. The Franciscan copy has *Conchennia tūpgo*.

<sup>2</sup> See "Acta Sanctorum," tom. ii., Martii xvii. Among the pretermitted saints, p. 506.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly,

p. xviii. However, in the Franciscan copy, we find, *Gobbanur fil. naren*.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," xvii. Martii. Vita S. Gobbani, p. 631, and nn. 1 to 10.

<sup>3</sup> His feast is said to have been at Cluainmor, on the 23rd of May, on which day Sraffan is commemorated.

<sup>4</sup> The 25th of October, he is said to have been venerated at Ard-mac-Nasca, on the brink of Lough Laoigh, now Belfast Lough, in Uladh.

<sup>5</sup> His festival is kept, on the 14th of May.

<sup>6</sup> He is thought to have been identical with Domaingen, Bishop of Tuaim Muscraige, venerated on the 29th of April.

<sup>7</sup> Colgan conjectures, that these and other disciples of St. Carthage here were the pilgrims of Innis Puine, invoked in the Litany attributed to St. Ængus the Culdee. See "Irish Ecclesiastical Record," vol. iii. May, 1867, pp. 396, 397.

<sup>8</sup> He is called "Gobanus fil Naski," by this Martyrologist.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 80, 81.

ARTICLE VI.—ST. FAILTIGERN OR FAOILTIGERN, VIRGIN. An entry is found, in the Martyrology of Tallagh,<sup>1</sup> at the 17th of March, regarding St. Faltigern, a holy woman, whose personal history is involved in great obscurity. The Bollandists have a mere notice.<sup>2</sup> Faoiltighern, Virgin, is registered, also, in the Martyrology of Marianus O'Gorman,<sup>3</sup> and in that of Donegal,<sup>4</sup> as having had veneration paid her, on this day.

ARTICLE VII.—ST. TIGERNACH. A record is found, in the Martyrology of Tallagh<sup>1</sup> at the 17th of March, and there this holy man is called a bishop. His age has not been ascertained. The Bollandists confess their ignorance of any particulars referring to him.<sup>2</sup> The Martyrology of Marianus O'Gorman<sup>3</sup> and that of Donegal<sup>4</sup> state, that on this day was venerated Tigernach, a Priest.

ARTICLE VIII.—REPUTED FESTIVAL OF COLONATUS, PRESBYTER, AND TOTUANUS DIANUS, AT WURTZBURGH. Under such a heading, Canisius, Galesinius, Wion, Bucelin, and Dempster,<sup>1</sup> have entered a festival, for the 17th of March; and, the Bollandists state, they have little doubt, but that it refers to Colmanus and Toknanus, the companions of St. Kilian,<sup>2</sup> whose Acts are to be found at the 8th of July. To that date, we refer the reader, for an account of their glorious martyrdom. There is a notice of St. Colonatus, in Bishop Forbes' work.<sup>3</sup>

## Eighteenth Day of March.

ARTICLE I.—ST. COMMAN, OR CAIMAN, CONFESSOR.

[POSSIBLY OF THE SEVENTH CENTURY.]

EXAMPLES of holiness cheer men, in the prosecution of their good works, encourage them in adversity, as in prosperity, give activity and energy to religious organizations, and increase the number of our Lord's servants. Sanctity seems to have descended, as a family inheritance, in our island. St. Comman was of illustrious descent, belonging to the race of Conall Gulban, and being son to Ernan.<sup>1</sup> An account of this holy man is

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy, we have, *Faileteigerna tingo*.

<sup>2</sup> See "Acta Sanctorum," tom. ii., Martii xvii. Among the pretermitted saints, p. 506.

<sup>3</sup> She is called "Faileteigerna Virgo," by him.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 80, 81.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xviii. In the Franciscan copy, this entry is thus given *Tigernachur ep*.

<sup>2</sup> See "Acta Sanctorum," tom. ii., Martii xvii. Among the pretermitted saints, p. 506.

<sup>3</sup> "Tigernachus Praesbi" is found entered, in the work of this writer.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 80, 81.

ARTICLE VIII.—<sup>1</sup> In his "Menologium Scoticum," he notes, at this day: At Herbipolis, Colonatus, monk and martyr, Apostle of Franconia, together with his companion Totnan. See Bishop Forbes' "Kalendars of Scottish Saints," p. 194.

<sup>2</sup> See "Acta Sanctorum," tom. ii., Martii xvii. Among the pretermitted saints, p. 507.

<sup>3</sup> See "Kalendars of Scottish Saints," p. 305. Three festivals are set down at the 17th of March, 20th of May, and 9th of July.

ARTICLE I.—<sup>1</sup> The Sacred Genealogies thus trace his descent in the First Chapter: "S. Commanus filius Ernani, filii Fiachne,

in the Bollandists',<sup>2</sup> and in Bishop Forbes' work.<sup>3</sup> He was a brother to St. Cumman—incorrectly supposed to have been St. Cummineus Albus<sup>4</sup>—and to St. Becan, according to Colgan, who has a vague account of him. While St. Fergnai, uncle to our saint,—as Colgan thinks,—ruled over Iona monastery, Comman became a monk in his Order, and was subject to his rule. Our saint lived, afterwards, it is said, to the time of Adamnan.<sup>5</sup> He related to this latter a miracle, regarding St. Columkille, which he had heard from the lips of Abbot Fergnai,<sup>6</sup> and which miracle is recorded by Adamnan, in his Life of the great Pictish Apostle.<sup>7</sup> As Adamnan flourished, about A.D. 670, Colgan is of opinion, that our saint must be identical with the Comman,<sup>8</sup> who is called bishop, by our Annalists, and who died in the year 676.<sup>9</sup> This date, also—as he assumes—nearly coincides with that, determining the death of his brothers—Saints Commineus and Becan. These died respectively, according to Colgan's calculation, in the years, 668, and 675.<sup>10</sup> Regarding Comman's probable or conjectured episcopal rank, Colgan observes, that it matters not, because he was called *Honorabilis Presbyter*, or respectable Presbyter,<sup>11</sup> by Adamnan; for, he might have been ordained a bishop, after relating the miracle of St. Columkille to his biographer. A more shrewd remark might have been inserted, viz., shortly before Adamnan had written this narrative. Besides, we are informed, that old writers oftentimes understood a bishop, by the foregoing appellation. Colgan adds, that our different

*filií Feradachii, filii Nenmidii, filii Fergusii, filii Conalli Gulbanii, &c.*" — Colgan's "Acta Sanctorum Hiberniæ," xviii. Martii. Vita S. Commani, n. i., p. 651. Also, "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. 3, p. 480, and cap. x., p. 489.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii xvii. Among the pretermitted saints, p. 613.

<sup>3</sup> See "Kalendars of Scottish Saints," p. 307.

<sup>4</sup> His feast occurs, at the 24th of February. He is also called St. Cuimne Fionn. See Dr. Elrington's edition of Ussher's Works, vol. vi., "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 540.

<sup>5</sup> His Life is given, at the 23rd of September.

<sup>6</sup> Otherwise called St. Fergna Britt, whose feast is assigned to the 2nd of March.

<sup>7</sup> See, "Trias Thaumaturga." Quarta Vita, or Adamnan's Vita S. Columbæ, lib. ii., cap. xix., p. 368.

<sup>8</sup> Searching for Coman of the Third Class, Ussher says in his "Primordia," at p. 968, that Coman of Ferns was perhaps the Comman called by Adamnan (*l. 3, c. 19*), *honorabilis presbyter*, whom Ussher seems to have supposed the same as Coman of the Third Class. But, Dr. Lanigan asks, as Coman of Ferns did not die until 678, how could he have belonged to said class, which lasted until only 665? "Supposing the Comman of Adamnan to have been different from Coman of Ferns, which is very probable, he might have been the priest Coman of the list. It is true, that Adamnan speaks of

him as having conversed with him. This conversation might have occurred, when Adamnan was young, and some years before 665. Adamnan was born about the year 625, and must have been younger than Comman, who, as he tells us, was maternal nephew of Virgnow, who, after governing Hy for 25 years, died in 623."—"Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. iii., n. 36, p. 12.

<sup>9</sup> See, O'Donovan's "Annals of the Four Masters," vol. i., pp. 284, 285, where the death of a "Coman, bishop," is noted at the year 676, with Dairchell, Bishop of Glendalough. At note (m) on Dairchell, Mr. O'Donovan remarks: "The death of this bishop, and of Coman is noticed in the Annals of Ulster under the year 677, and in the Annals of Clonmacnoise at 674: "A.D. 677. Daircill mac Curetai *Episcopus* Glinne-da-locha, et Coman *Episcopus* Fernan *pansant*,"—*Ann. Ult.* "A.D. 674. Dairchill mac Cuyletty, Bushop of Glendalougha, died. Coman, Bishop, and Moyledoyer, Bushop, died."—*Ann. Clon.* *Ibid.* I feel inclined to think, the Annals of Ulster improperly call Coman, Bishop of Fernan. According to the Four Masters, an entry regarding the death of Maeldoghar, Bishop of Fearn, immediately follows the account of Coman's death. He is the Moyledoyer, of the Annals of Clonmacnoise.

<sup>10</sup> See the Acts of both these saints, as Colgan supposes, he has published, at the 24th of February, and the 17th of March.

<sup>11</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 19, pp. 223 to 225.

<sup>12</sup> Edited by Rev. Dr. Kelly, p. xix.,



Martyrologists—viz., the Martyrology of Tallagh,<sup>12</sup> that of Marianus O'Gorman,<sup>13</sup> of Maguire, and of the O'Clerys<sup>14</sup>—call this St. Comman,<sup>15</sup> a Bishop; although, the See which he governed, and the place where he was specially honoured, are unknown.<sup>16</sup> His feast was held, on the 18th day of March.

ARTICLE II.—ST. ERCRECT, OR EGBERT, A SAXON. [*Probably in the Eighth Century.*] On this day, Colgan publishes some accounts, regarding St. Ercrect, or Ecbert, an Anglo-Saxon saint.<sup>1</sup> He is thought,<sup>2</sup> to have been no other than Ecbert,<sup>3</sup> otherwise called Eatbert, the King of Northumbria, who, after a twenty years' reign,<sup>4</sup> desirous of obtaining an eternal crown,<sup>5</sup> relinquished the temporal one, to his son, Osulph. Eadbert assumed the monastic tonsure and habit. He led a most praiseworthy life, from about the year 757,<sup>6</sup> or 758,<sup>7</sup> in the Monastery of Lindisfarne, perfect in every practice of humility and obedience. He is said to have enriched the See of York, by founding there a remarkable library, and which he stored, with all the best books, that could be procured. It is said, he died, about the year 768,<sup>8</sup> and that his Natalis is generally assigned to the 20th of August.<sup>9</sup> This, indeed, seems to preclude the idea of his having been the saint, marked in our Irish Calendars, at the 18th of March. Whoever the latter was, Colgan is of opinion, that he must have lived for some time in Ireland, or that his existence closed in our island, to account for the national honour paid him, by our early writers. According to the Martyrology of Tallagh,<sup>10</sup> Ericbrit, the Saxon, had veneration paid him, at the 18th of March. Marianus O'Gorman<sup>11</sup> has a record of this holy man, yet nothing to indicate his personal identity.

where he is called Coeman, a bishop. In the Franciscan copy, the entry is *Caímanur* Ep.

<sup>13</sup> He has the notice, *Caímanur*, in one place, and *Comanur* Ep. in another, as if separate persons are to be understood.

<sup>14</sup> See Drs. Todd's and Reeves' edition, pp. 80, 81.

<sup>15</sup> Although he had spoken of Coman of Ferns, as a priest, and as having always remained so, which appears from his having thought this Comman might have been the Comman of Adamnan; yet, in his "Index Chronologicus," at A.D. 678, Ussher calls him the bishop of Ferns. Ware also reckons him among the bishops of Ferns, but places his death, at 675, merely, perhaps, on conjecture, and because he knew, that in the year 678 the See of Ferns was occupied by Dirath, who succeeded Maldogar, in 677. It is more than probable, that those writers were mistaken in making him a bishop, owing to their having met with a bishop of that name—the one of Colgan—and thence confounding him with Coman of Ferns. In a list of the bishops of that See, for the seventh century, as found in Colgan's "Trias Thaumaturga," *Quarta Vita S. Brigidæ*, lib. ii., n. 2, p. 564, no Coman appears, nor according to the succession there marked could there have been any room for him. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xvii.,

sect. iii., n. 36, p. 12.

<sup>16</sup> See Colgan's "Acta Sanctorum Hiberniæ," xviii. Martii, n. 3, p. 651.

ARTICLE II.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xviii. Martii. Vita S. Ercrecti, p. 652.

<sup>2</sup> By Colgan.

<sup>3</sup> Said, by Arnold Wion, to have been the eighteenth king of Northumbria.

<sup>4</sup> According to Arnold Wion's "Lignum Vitæ," lib. iv., cap. 7.

<sup>5</sup> This happened, in the third year of King Kinulph's reign, according to Henry of Huntingdon. See "Historia Anglicana," lib. iv.

<sup>6</sup> According to the Chronicle of Florence of Worcester. See, also Matthew of Westminster, in "Flores Historiarum," A.D. dclvii., pp. 274, 275.

<sup>7</sup> According to the Continuator of Ven. Bede's History, as mentioned in the Roman Breviary, Colgan observes, and Arnold Wion has the same account, "Lignum Vitæ," lib. iv., cap. 7.

<sup>8</sup> According to the English Martyrology, and Hugh Menard, at the 23rd of March.

<sup>9</sup> According to Hugo Menard's "Martyrologium Benedictinum," lib. i., obs.

<sup>10</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, we find, *Ercrebrectur Saxo*.

<sup>11</sup> He enters, *Ercrebrectur puer Ecbertur*, immediately after the insertion of three

ARTICLE III.—ST. CONNALL, BISHOP OF KILLCONNAL, AND OF AUGHIRM, COUNTY OF GALWAY. [*Supposed to be of the Fifth Century.*] Whether we may regard them, as possessing intrinsic value or not, the Acts of a St. Connall have been published, by Colgan, at the present date,<sup>1</sup> and the Bollandists insert some notices, expressed with caution and doubt, regarding him.<sup>2</sup> These seem to be justifiable enough, since the only document adduced is a Manuscript copy of the Acts of St. Patrick's Synod,<sup>3</sup> which states, that Ethianus and Conallus ordained unworthy bishops, in the spacious plain of Hai,<sup>4</sup> and that they were reprov'd, in consequence, by the Irish Apostle, because they acted, without taking his advice. It is stated, that he predicted their churches should be insignificant, although the ordained did penance for their offences. This ecclesiastic flourished, at an early period—towards the close of the fifth century—in the territory of Hy-Many, in the southern part of Connaught, if we can connect him, with the account previously given. However, as we have already seen, when treating about St. Etchanius, or Etchen,<sup>5</sup> that it is irreconcilable with chronology to suppose him a bishop, in the days of St. Patrick, or to connect him with the Ethianus, mentioned in the Canons; so must we have little credence in the statement, that his companion, Connall, could have been a saint, cotemporaneous with the great Irish Apostle, and said to have been his disciple.<sup>6</sup> According to Colgan, St. Connall had been appointed bishop over a church, erected at a place, named after him, Kilconnell,<sup>7</sup> or Connall's church, in the county of Galway, near a site, where the Franciscans afterwards founded an establishment.<sup>8</sup> This latter seems to have been erected,<sup>9</sup> in the year 1353, by William M'Donnough Moynagh O'Kelly, Chieftain of Hy-many, and its remains are still to be seen.<sup>10</sup> He is also said to have governed a church, at Eachdhuim, near Ballinasloe, and not far removed from the former place,<sup>11</sup> if, indeed, it is to be considered at all distinguishable, according to Colgan's account. This Connall<sup>12</sup>—also called Blessed Connall Droma<sup>13</sup>—is thought to have been the

foreign saints, in his Calendar, viz., Αλεξανου, Εουαγου, Σερπουρι. The first of these was Alexander, Bishop of Jerusalem, Bishop and Martyr, at Cæsarea, in Palestine; the second, St. Edward, King of England, and Martyr; and the third, was St. Gertrude, Virgin, of Nivelles. The festival of this latter holy woman is usually set down, at the 17th of March.

ARTICLE III.—<sup>1</sup> See, "Acta Sanctorum Hiberniæ," xviii. Martii. Vita S. Connalli, p. 632.

<sup>2</sup> See "Acta Sanctorum," tomus ii. Martii xviii. Among the pretermitted saints, p. 613.

<sup>3</sup> Found in the Cottonian Library, according to Archbishop Ussher, in "Primordia Britannicarum Ecclesiarum," p. 1049.

<sup>4</sup> Said to have been in the present county of Roscommon.

<sup>5</sup> He was Bishop and Patron of Clonfad, in the parish of Killucan, county of Westmeath, and his feast has been assigned to the 11th of February.

<sup>6</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxxiii., p. 268.

<sup>7</sup> The town and townland of Kilconnell are situated in a parish and barony, bearing

the same name. They are shown, on the "Ordnance Survey Townland Maps for the County of Galway," Sheet 86.

<sup>8</sup> Its ruins were drawn by Bigari, and they are represented as engraved, in Grose's "Antiquities of Ireland," vol. i., p. 65.

<sup>9</sup> The accompanying engraving of this ruined conventual house was sketched on the spot, and afterwards transferred to the wood, by William F. Wakeman. The engraving is by Mrs. Millard.

<sup>10</sup> For an interesting description and account of Kilconnell Abbey, from its foundation to its dissolution, the reader is referred to the admirable work of Rev. C. P. Meehan, M.R.I.A., "The Rise and Fall of the Irish Franciscan Monasteries," &c., chap. vi., pp. 69 to 73.

<sup>11</sup> See Dr. O'Donovan's "Tribes and Customs of Hy-Many." Additional Notes, A. p. 105, and B. n. (d), p. 130.

<sup>12</sup> The Bollandists intimate, that there may have been two distinct Connalls alluded to, in Colgan's Acts of St. Connall.

<sup>13</sup> Or as Colgan observes, "Conallus Droma, sive de Druim," which denotes a more elevated spot, on a hill or mountain.

<sup>14</sup> This holy virgin is Patrons of Killaraght, county of Sligo. Her feast was kept

uterine brother of St. Attracta,<sup>14</sup> and to have incurred her displeasure, because he refused permission to herself and her nuns to settle near that place, he had chosen, for a contemplative life. Little is known, regarding the Conall alluded to, and nothing can safely be stated, in reference to his identity with him, whose feast has been entered, in our Irish Calendars, at the 18th of March. Whether Killchonill, or Each-Druim<sup>15</sup>—now Aughrim,<sup>16</sup>



Kilconnell Abbey, County Galway.

about two miles distant—be understood as his place of residence, Colgan leaves to the investigators of his day an inference, that Conall's church had experienced the fate of St. Patrick's and of St. Attracta's denunciations. The Martyrology of Tallagh,<sup>17</sup> at the 18th of March, enters the name of Conall, Bishop. In like manner does Marianus O'Gorman note his feast.<sup>18</sup> Conall, Bishop, is again registered, in the Martyrology of Donegal,<sup>19</sup> as having been venerated, on this day.

ARTICLE IV.—ST. MOEDOC, OR MAEDHOG, OF CLUAIN-ESGRACH. We find the name and his locality given, in the Martyrology of Tallagh,<sup>1</sup> at this date. Both are precisely similar, in the Martyrology of Marianus O'Gorman, who records Maidocus, of Cluain Escrach.<sup>2</sup> In the Appendix to the Acts of

on the 9th of February, and on the 11th of August. At the latter day, her Acts may be found.

<sup>15</sup> Anglicised, "the horse's ridge," or "hill."

<sup>16</sup> The parish of Aughrim, situated in the baronies of Clonmacnowen and of Kilconnell, is shown on the "Ordnance Survey Townland Maps for the County of Galway," Sheets 86, 87, 98, 99. The town of Aughrim, where the celebrated battle,

fought on the 12th of July, 1691, took place, is shown on Sheet 87.

<sup>17</sup> Edited by the Rev. Dr. Kelly, p. xix. In the Franciscan copy, we find, Conallur ep.

<sup>18</sup> Thus, Conallur ep.

<sup>19</sup> Edited by Drs. Todd and Reeves, pp. 80, 81.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, we read, maedocur oe cluain esrach.



St. Moedoc, Bishop of Ferns,<sup>3</sup> Colgan has a notice of Moedocus de Cluain Escrach, whose feast is set down for the 14th of March;<sup>4</sup> but neither at such date, nor at this day, is there further note regarding him.<sup>5</sup> It is not an easy matter to discover the present name of his place. Again, the Martyrology of Donegal<sup>6</sup> mentions, as having a festival on this day, a St. Maedhog, of Cluain-esgrach.

ARTICLE V.—ST. TOMAN, OR THOMAN, BISHOP. This name Thomanus, a bishop, appears, in the Martyrology of Tallagh,<sup>1</sup> at the 18th of March. It is entered, in a similar manner, in the Calendar of Marianus O'Gorman.<sup>2</sup> In reference to this saint, the Bollandists remark,<sup>3</sup> that he was unknown to Colgan, and to themselves; unless, indeed, he could be identified with the St. Tomienus, or Tomianus, Archbishop of Armagh, and whose Acts have been already given, at the 10th of January. The festival of St. Tomás, Bishop, is entered in the Martyrology of Donegal,<sup>4</sup> at this date.

ARTICLE VI.—ST. CHRISTIANUS, OR GIOLLA CRIOST O'CONARCHY, FIRST ABBOT OF MELLIFONT, COUNTY OF LOUTH. [*Twelfth Century.*] The last of the Fathers, as St. Bernard<sup>1</sup> is affectionately termed by the Church, infused new vitality into the decaying monastic spirit of Western Europe; and, at a time when, but for a mighty spiritual influence, the fervour of religious observance might have languished. From France, his institute extended to these islands. So early as 1128, Giffard, Bishop of Winchester, had introduced the Cistercian Order into Great Britain. It was originally instituted, by Stephen Harding, an Englishman of remarkable energy and holiness, and, it had one of the most illustrious of the mediæval saints for its true patron. The founder of Waverley Abbey had noble imitators. Soon, Furness Abbey, in Lancashire, Fountains Abbey,<sup>2</sup> in Yorkshire, New-Minster, Kirksted, and Roche, followed. The Order went on spreading, until the work of monasticism was finished in England. Then, it was found, that there were seventy-five Cistercian houses of men, in England, and twenty-six nunneries, belonging to the same Order. Notwithstanding, however, their great influence, the English branch is singularly barren, in historical memorials. At a somewhat later period, the Cistercian Order was introduced to Ireland, and the present holy abbot presided over the first house there established. The Life of this holy man, Christianus, or Christian,—sometimes called Christianus Ua Condoirche,

<sup>2</sup> Thus, *marocur de cluain escrach.*

<sup>3</sup> His Life is given, at the 31st of January.

<sup>4</sup> See "Acta Sanctorum Hiberniæ," xxxi. Januarii. Appendix ad Acta S. Maidoci, cap. 1, p. 221.

<sup>5</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Martii xviii. Among the pretermitted saints, p. 613.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 80, 81.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, it is *thomanur ep.*

<sup>2</sup> Thus, *thomanur ep.*

<sup>3</sup> See "Acta Sanctorum," tomus ii., Martii xviii. Among the pretermitted saints," p. 613.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 80, 81.

ARTICLE VI.—<sup>1</sup> This great saint was born, A.D. 1091, and he died, A.D. 1153, on the 20th of August, the date for his festival.

<sup>2</sup> For an account of this magnificent erection, the reader is referred to "Memorials of the Abbey of St. Mary of Fountains. Collected and Edited by John Richard Walbran, F.S.A., for the Surtees Society." 1863. This great house was founded, on the 26th of December, 1132. At the request of Sigward, Bishop of Bergen, in Norway, a colony of monks went forth from Fountains, A.D. 1146, to carry their Order into his diocese. They founded an abbey, a little to the south of Bergen, which received the name of Lysa. The ruins of Lyse-kloster, or Klaust'r a Lysa, show, that, like its English parent, the House of the Valley of Light was a noble structure. See pp. xvi., 89.

<sup>3</sup> See Dr. Jeffry Keating's enumeration

or Giolla Criost O'Conarchy,<sup>3</sup>—had been frequently promised to Colgan ; yet, he was not able to procure it, when he published from various sources those Acts, which are to be found in his work.<sup>4</sup> The Bollandists, at this day, only have a few brief notices regarding him, and they preferred waiting to see, if his life should turn up, and reveal to them evidence, that any ancient writer had called him *Sanctus* or *Beatus*.<sup>5</sup> The English Martyrology,<sup>6</sup> Arnold Wion,<sup>7</sup> Ferrarius,<sup>8</sup> Vincentius,<sup>9</sup> and Hugh Menard, insert his name, in their several Calendars. According to some accounts, he was born or educated, at Bangor, in Ulster ;<sup>10</sup> and, if we credit Colgan, this holy man was a disciple, and also the Archdeacon, of St. Malachy O'Morgair,<sup>11</sup> Archbishop of Armagh ; and, afterwards, he most probably travelled with the venerable prelate, when first leaving Ireland for Rome, about the year 1138, and when he visited Clairvaux, the great house of St. Bernard, on his way. Returning by the same route, it seems probable, that Christian was one of the four disciples, who remained as postulants, under the charge of St. Bernard, and who were admitted as monks of the Cistercian Order. When St. Malachy reached Ireland, he felt a great desire to found a house, and to procure a superior and monks from that Order to inhabit it ; so that soon the Abbey of Mellifont, a few miles from Drogheda, in the present county of Louth, was founded by Donough O'Carroll, and, in the year 1141, St. Bernard sent over Christian, when duly trained, as the superior of some French brothers, to plant the good seed. About the year 1142, Mellifont seems to have been occupied, and here Christian lived for some time,<sup>12</sup> with his monks. It has been asserted,<sup>13</sup> that Christian was subsequently elevated to the See of Lismore, and that he was the identical Papal Legate, who was present at the Council of Kells, assembled in the springtime of the year 1152,<sup>14</sup> and over which Cardinal John Paparo, Priest of St. Laurence in Damaso, presided, at the instance of Pope Eugene III. Besides, the distinction given to Christianus O'Conairche, as Bishop of Lismore, and Legate of the Sovereign Pontiff for Ireland, he is called head of the Irish monks ; but, in the latter case, we must understand, probably, only those of the Cistercian Order, in Ireland. It is untrue, as has been advanced by some, that he was bishop over Down,<sup>15</sup> succeeding St. Malachy O'Morgair there, or that he presided as Archbishop over Armagh.<sup>16</sup> Equally false is the account, that he departed this life, so early as A.D. 1148.<sup>17</sup> It has been supposed, that Christianus presided over one or two other Synods held in Ireland, and in the capacity of Apostolic Legate. Mellifont Abbey having been completed, about the year 1157, it was consecrated, with a magnificent rite and solemnity. Then and there, a numerous

of the bishops, assembled at Kells, in his "General History of Ireland," translated by Dermot O'Connor, part ii., p. 518. Duffy's edition.

<sup>4</sup> See "Acta Sanctorum Hiberniæ," xviii. Martii. De B. Christiano Abbate Mellifontensi Episcopo et Legato Apostolico, pp. 652 to 655.

<sup>5</sup> See "Acta Sanctorum," tomus ii., Martii xviii. Among the pretermitted saints, p. 613.

<sup>6</sup> At the 18th of March.

<sup>7</sup> This writer states, in the Benedictine Martyrology, that a German Calendar mentions him, at this date.

<sup>8</sup> In Catalogo Generali, at the 18th of March.

<sup>9</sup> In Speculo, lib. xxix., cap. 11, 12.

<sup>10</sup> See Harris' Ware, vol. i., "Bishops of

Lismore," p. 550.

<sup>11</sup> His Life is given, at the 3rd of November.

<sup>12</sup> According to Arnold Wion's Benedictine Martyrology, "factus est Abbas Cænobii Surenensis et Millifontensis."

<sup>13</sup> Speaking of the Millifont monks, at 1142, Sir James Ware states : "Abbate illis præposito Christiano O'Conarchy (postea Lismorensi Episcopo)."—"Coenobia Cisterciensia Hiberniæ," p. 62.

<sup>14</sup> See an account of this remarkable Synod, in the notices of St. Gille, or Gillibert, at the 4th of February.

<sup>15</sup> According to Hugh Menard.

<sup>16</sup> According to Ferrarius.

<sup>17</sup> According to Arnold Wion, the English Martyrology, and Philip Ferrarius.

<sup>18</sup> Seventeen is the number given, besides

Synod of bishops<sup>18</sup>—the Archbishop of Armagh included, with kings, chiefs and princes attending—was assembled.<sup>19</sup> Large gifts were bestowed on the Abbey, by these magnates.<sup>20</sup> Again, in the year 1158, it is stated, that a Synod of the clergy of Ireland was convened, at Bri-mic-Taidhg,<sup>21</sup> in Lae-ghaire, at which twenty-five bishops assisted,<sup>22</sup> with the Legate of St. Peter's successor. Their object was to ordain rules and good morals. The Comorban of St. Patrick was present, and the assembled clergy ordered a chair, like every other bishop's in Ireland, for Flaithbheartach Ua Brochain, the successor of St. Colum-Cille, and also they decreed the arch-abbacy of the Irish churches in general, as his due.<sup>23</sup> The present holy abbot must not be confounded with Christian O'Morgair, the brother of St. Malachy, and who presided over the See of Clogher.<sup>24</sup> Citing the authority of Petrus de Natalibus, and of the English Martyrology, in the list of Henry Fitzsimon, we have Christianus, Bishop, entered, at the 18th of March. In the anonymous Catalogue of National Saints, published by O'Sullivan Beare,<sup>25</sup> at the same date, he is simply called Christianus. The Bishop of Lismore, Christian O'Conarchy, must either have resigned his See, or died before 1159, for even at this date, we find recorded the death of his successor, Maelmaire Ua Loingseach, Bishop of Lismore.<sup>26</sup> In Harris' Ware,<sup>27</sup> it is stated, that Christian O'Conarchy resigned his See, about the year 1175, and that having grown tired of all worldly pomp, this resignation happened a long time before his death. He is said to have lived to an advanced age, and to have died, in the year 1186. Again, it is related, that he was buried at Odorney,<sup>28</sup> *alias* Kyrieleyson,—a monastery of his own Order,—in the county of Kerry.<sup>29</sup> However, regarding the foregoing statements, and the present holy man's identification, in reference to them, much uncertainty remains.

the Legate of the Pope, and the Archbishop of Armagh.

<sup>19</sup> At this Synod, the successor of St. Patrick consecrated the church, and Donnchadh Ua Maeleachlainn was excommunicated by the clergy of Ireland, and, afterwards, he was banished by the kings from the kingdom of Meath. Then, likewise, his brother Diarmaid was made king in his place.

<sup>20</sup> Thus Muirheartach Ua Lochlainn, otherwise called Murtoigh O'Lochlin, King of Ireland, gave as a pious offering, for his soul, to God and to the monks of Mellifont, 140 oxen or cows, 60 ounces of gold, and a townland, near Drogheda, called Finn timer of the Daughters. Sixty ounces of gold were presented by O'Carroll, prince of Oriel; while, as many more were given, by Dervorgilla, the celebrated wife of O'Rourke, prince of Breffny, together with a golden chalice for the Virgin's altar, together with sacred vestments and ornaments, for each of the other nine altars, that were in the church. See Moore's "History of Ireland," vol. ii., chap. xxvi., pp. 196, 197.

<sup>21</sup> Or the "Hill of the son of Taidhg," which was near Trim, in the county of Meath.

<sup>22</sup> While the Bishops of Connaught were on their way to this Synod, after they had left Clonmacnoise, at a place near it, called Cuir-Cluana, on the Shannon, and in the

King's County, they were set upon, plundered and beaten, by the soldiers of Diarmaid Ua Maeleachlainn, King of Meath. Two of their people were killed, and the bishops returned to their houses.

<sup>23</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1128, 1129, and nn. (t, u.) *Ibid.*

<sup>24</sup> His death took place, on the 12th of June, A.D. 1138.

<sup>25</sup> See "Historiæ Catholicæ Ibernice Compendium," tomus i., lib. iv., cap. xi., p. 50, and cap. xii., p. 53.

<sup>26</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1132, 1133.

<sup>27</sup> See vol. i., "Bishops of Lismore," pp. 550, 551.

<sup>28</sup> The parish of O'Dorney, in the barony of Clanmaurice, is noted on the "Ordnance Survey Townland Maps for the County of Kerry," Sheets 15, 21.

<sup>29</sup> For this statement, Sir James Ware quotes these words of a certain anonymous author of Irish Annals, in reference to the year 1186: "Christianus, illustris ille Præsul Lismorensis, quondam legatus Hiberniæ, æmulator virtutum (inquit Author anonymus annalium nostrorum) quas viderat, et audierat à Sancto Patre suo Bernardo, summoque Pontifice viro venerabili Eugenio, cum quò fuit in probatorio, apud Clarevallem."—"Coenobia Cisterciensia Hiberniæ," p. 67.



ARTICLE VII.—ST. CAEMHAN, THE HOLY. Caemhán, denominated the Holy, is set down in the Martyrology of Donegal,<sup>1</sup> as having a festival, at this date. The Bollandists<sup>2</sup> notice a St. Caimanus, a Bishop, occurring at the 18th of March, in two distinct Irish Martyrologies. Colgan thinks a disciple of St. Patrick, known as Coeman of Kill-rath, may be identified with the present saint. The same writer identifies the latter with a Coeman, Deacon, mentioned in St. Patrick's Acts.<sup>3</sup> There appears to be much confusion, in the short notes of writers, as relating to the present saint's identity.

ARTICLE VIII.—NATALIS OF ST. FRIDIAN, OR FRIGIDIAN, BISHOP, AND PATRON OF LUCCA, ITALY. [*Sixth Century.*] St. Frigidian's festival is commemorated on this day—said to have been his *Natalis*—in the Roman Martyrology, as in many of the more ancient Calendars. However, as the Bollandists observe,<sup>1</sup> his chief festival is kept, in the city of Lucca, which honours him as patron, on the 18th of November, the day on which his relics were transferred; and, at this date, more extended notices of him will be found elsewhere. In Stephen White,<sup>2</sup> in Colgan,<sup>3</sup> in the Rev. Alban Butler,<sup>4</sup> and in various other works,<sup>5</sup> there are accounts of him, at this date.

ARTICLE IX.—ST. COMMANETH, OF KILCOMENTY PARISH, COUNTY OF TIPPERARY. This almost unknown saint has a traditional fame among the people of Kilcomenty parish,<sup>1</sup> county of Tipperary. Within two and a-half miles of Birdhill<sup>2</sup> railway station, and two and a-half of the town of Newport<sup>3</sup>—formerly called Tullagh—there is to be seen an old graveyard, containing several tombs and graves, the most curious of holy wells, and places of pilgrimage, with the remains of an ancient church. They well reward a visit from the tourist or antiquary.<sup>4</sup> Old men remember the walls of the ancient church standing. A curiously-cut holy water font was taken at a former time, out of the ruins, and brought to Birdhill. In and about the churchyard, there are remains of well-carved mullions, and other work, which show how beautiful was the tracery, and mouldings, in the windows of the old church. It is said to have been dedicated to St. Cummaneth, whose festival is observed, in the parish of Kilcomenty, on the 18th of March. The district is called Kilcommenethy, or the country about the church of St. Commenath. The well is shaded over by an enormous ash tree, which near the base of the trunk divides itself into two great shafts. From these, a quantity of branches project, all covered with leaves in summer, and these shelter numerous

ARTICLE VII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 80, 81.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Martii xviii. Among the pretermitted saints, p. 613.

<sup>3</sup> See "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. xlvii., p. 136, and n. 88, p. 177. Also lib. iii., cap. xxxvii., p. 157, and n. 68, p. 186.

ARTICLE VIII.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Martii xviii. Among the pretermitted saints, p. 614.

<sup>2</sup> See "Apologia pro Hibernia," cap. ii., p. 15, cap. iv., pp. 36, 37.

<sup>3</sup> See "Acta Sanctorum Hiberniæ," xviii. Martii. Vita S. Fridiani sive Findiani Epis., pp. 633 to 651.

<sup>4</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," March xviii.

<sup>5</sup> See "Circle of the Seasons," p. 78.

ARTICLE IX.—<sup>1</sup> It is situated, in the baronies of Owney and Arra, and it is described on the "Ordnance Survey Townland Maps for the County of Tipperary," Sheets 25, 31, 37.

<sup>2</sup> See a description of this place, on Sheets 25, 31. *Ibid.* Also, in the "Parliamentary Gazetteer of Ireland," vol. i., p. 253.

<sup>3</sup> In the parish of Kilvellane, in the same baronies, and it is noted, on the "Ordnance Survey Townland Maps for the County of Tipperary," Sheets 31, 37.

<sup>4</sup> These and the succeeding particulars, we glean, from a series of papers, published by the proprietor and editor, Maurice Lenihan, in the "Limerick Vindicator." See "Cashel of the Kings," in the No. for June 3rd, 1873.

pilgrims, who make their "rounds"<sup>5</sup> of the well, and who pray for the intercession of the local saint, in order to be relieved from bodily and mental ailments. In this well are two of the mysterious trout, said to frequent nearly every holy well in Ireland.<sup>6</sup> The water,<sup>7</sup> by which the well is supplied, comes in a rivulet or stream, from Ballinahinch, some two miles off. Various traditional stories are current, among the people about Birdhill.<sup>8</sup> About two hundred yards north-east of the well, in the midst of hawthorn and alder trees, there is a great Druidic rock basin, of brown sandstone, quite unlike stone of the immediate place, which is limestone. The stone is about two and a-half feet in height from the ground, in breath at the top, it is two and a-half feet, and rounding off in form, it becomes broader, until at the extremity, it is about four and a-half feet in breadth. Within a few yards from the stone, the well runs under the ground, for about two hundred yards, and then it emerges from under the great shady ash tree, within a few yards of the churchyard. The stream thence continues to run a considerable distance, until it empties into the bog of Shower.<sup>9</sup> On the top of the stone are two circular basins, about a foot in diameter, always full or half full of water; and, on the top of the stone, there are two perpendicular cuttings, like Ogam characters—the top one, containing six strokes, the lower one, or one about the middle of the stone, eight. This curious stone, according to a popular tradition, had been the bed of St. Cummaneth, and the perpendicular strokes, are regarded, as the marks of his hands, and of his ribs.<sup>10</sup> The period of this saint is not discoverable to us.

ARTICLE X.—ST. FINAN. The festival of St. Finianus, or Finan, in the Martyrology for the use of the Church of Aberdeen, is entered for the 18th of March,<sup>1</sup> or the xv. Kalends of April, which corresponds.<sup>2</sup> In the Breviary of Aberdeen, his office is in nine Lessons. In Adam King's Calendar, we

<sup>5</sup> The "rounds" are seven in number. Each time they are made by the individual pilgrim, who, in the first instance, takes up seven bright pebbles from the brook which runs out of the well, and having seven times repeated the Lord's Prayer, the Hail Mary, the Creed, and the Gloria, &c., he throws a pebble into the brook or well. Then he proceeds to walk around the ground, about the well, through the churchyard, and from the churchyard to the front of the well, where the pilgrim kneels and prays. So on he continues, until the rounds are concluded, and until the seven pebbles are returned to the brook.

<sup>6</sup> The following is a local legend. A person of the neighbourhood, at one time, scorning to respect the well, took one of these trout home, and made an effort to roast it; nothing but blood appeared, and the rascal had to bring the trout back to the well; but from that day forward, the family have not had good luck.

<sup>7</sup> It rises in the lands of Mr. Patrick Coffee, of that place, and increasing by small tributary streams, it comes through pleasant fields, daisy and butter-cup covered, in the summer season.

<sup>8</sup> One of these runs, that Ossian's bronze trumpet is buried beneath a rock, on Carriegen. Again, it is stated, Bran, one of

Ossian's famous hounds, killed on Moon a Lua, "the bog of the Black Bird," and on which the railway station has been built, a celebrated prehistoric Black Bird, from which the Tipperary hill and parish derive their name. In a History of the Dalcassians, published in the *Limerick Vindicator*, Mr. Lenihan furnishes interesting notes of these traditions.

<sup>9</sup> There is a curious story told about the well. It is said, that at some distant period, it was situated near the stone, just described, but that the shepherds and herds of the place allowed sheep and cattle to sully the water, and, in one night, the well moved down to its existing site.

<sup>10</sup> There is no doubt, that the stone lay, in its present position, long before the period of the patron saint. On the conversion of the Druids, he may have used the basins for baptizing the early Christians of the place, and may have rested on it occasionally. There is nothing impossible or improbable in this presumption, and tradition may be perfectly correct.

ARTICLE X.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 347.

<sup>2</sup> Thus do we find him noticed: "xv. Kl. Aprilis. In Scotia Sancti Finiani episcopi et confessoris qui abiectis calcatisque vicis orationi et ieiuniis vacare studuit gloriosum—

read of "S. Finnane bischope confess. in scotland vnder king ferquhard 2,"<sup>3</sup> at the 18th of March.<sup>4</sup> The Bollandists,<sup>5</sup> who notice this holy man, state, that they consider him to be hardly different from the St. Finnan, who came from Iona, as a monk, and who was afterwards known as Bishop over Lindisfarne, in Northumbria, of which province he became the Apostle, according to Dempster.<sup>6</sup> Ferrarius has followed this account. We have only to refer the reader to his life, given at the 9th of January, and to some notices, regarding him, at the 16th and 17th of February.

ARTICLE XI.—FESTIVAL OF ST. TIMOTHY, AND OF HIS COMPANIONS, MARTYRS. In the Festilogy of St. Ængus, the Culdee, we find entered, at the 18th of March, the festival of St. Timothy, and of his companions,<sup>1</sup> who were martyrs.

g. xu. kl. Co moir buroin marpa  
 nartar hile lochta  
 na ciarda no nimo  
 xx. mileo mochta.

With the great troops of March,  
 Who were not all faulty,  
 With Timothy are reckoned  
 Twenty champions who perished.<sup>2</sup>

## Nineteenth Day of March.

ARTICLE I.—ST. LACTEAN, OR LACTINUS, ABBOT OF FRESHFORD, COUNTY OF KILKENNY.

[SIXTH AND SEVENTH CENTURIES.]

NEAR some of our large modern towns and cities, the thought of death seems to be concealed, even in their cemeteries, under the garniture of shrubs and flowers, or under those refined sentiments, produced by the sculptor's chisel, and over partial epitaph. Not so, however, do holy persons seek to disguise from themselves, realities of life and death, in a religious course. This saint, called also Lactenus, Lactinius, and Lactanus,<sup>1</sup> is com-

que sanctitatis nomen promeruit et miraculis claruit."—"Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 263.

<sup>3</sup> Ferchardus II. is said to have flourished, about A.D. 660.

<sup>4</sup> See Bishop Forbes' work, at p. 147.

<sup>5</sup> See "Acta Sanctorum," tomus ii., Martii xviii. Among the pretermitted saints, p. 613.

<sup>6</sup> In his "Menologium Scoticum," at p. 195 of Bishop Forbes' work.

ARTICLE XI.—<sup>1</sup> These appear to be the martyrs in Mauritania, Saints Curentus, Timotheus, Saldia, Felicianus, and Jocundus, who are noticed in some ancient

Martyrologies, as may be seen, by consulting the Bollandists' "Acta Sanctorum," tomus ii., Martii xviii. De Sanctis Martyribus Curento, Timotheo, Saldia, Feliciano, Jocundo in Mauritania, pp. 619, 620. However, the exact number does not appear, and the testimony of the "Feilire" of St. Ængus alone determines it.

<sup>2</sup> The Irish stanza was copied from the Leabhar Breac, by Professor O'Looney, who also furnished the English translation.

ARTICLE I.—<sup>1</sup> "Lactinus vulgo, Lactenus & Lactanus ab authoribus supra in vita citatis. Lactocus a Calend. Casselensi, & Molactocus a S. Ængussio appellatur juxta dicenda num. ultimo."—Colgan's "Acta



memorated in Colgan's work, and in the Bollandists' great collection.<sup>2</sup> He was a member of Corpre Musc's<sup>3</sup> illustrious family, belonging to Muskerry, in the county of Cork. An imperfect Life, in which our saint is constantly called Laccinus, was obtained by the Bollandists, from a Dublin Manuscript, and that memoir appears to have been originally of some length, since only the early period of his career is preserved, and written with some degree of prolixity. It states, that while St. Molua<sup>4</sup> lived under the discipline of St. Comgall, at Bangor, an angel appeared to him, and predicted the birth of Lactinus—after an interval of fifteen years—who was to be his future friend and companion. Afterwards, it was related, that Molua never smiled, until he heard of the infant's birth. He was lineally descended, from Connor the Second, King of Ireland.<sup>5</sup> The father of our saint is called Torphurus,<sup>6</sup> and Torben, by some, according to a mode of speaking, not uncommon among our ancient writers; however, Colgan supposes, that this had been the name of an ancestor of Lactinus, omitted in the genealogy.<sup>7</sup> Elsewhere, this pedigree deduces his origin, from Connor, Monarch of Ireland. According to other accounts, he is called son to Corpre, son of Nuachar, son to Carthinn, son of Cannach, son to Corpre Musc, son of King Connor, who was the son of Moglam.<sup>8</sup> Our saint was born some time in the sixth century, and his mother is called Senecha.<sup>9</sup> The Rev. S. Baring-Gould has some account of this saint.<sup>10</sup>

Before the birth of the infant, and while he was borne in his mother's womb, a miracle is recorded, as foreshadowing his great sanctity; for a blind old man, called Mohemeth,<sup>11</sup> received light, which gave him a miraculous vision of Rome, and of distant places, on land and on sea. Thus might the child be compared to Jacob, Jeremias and St. John the Baptist, sanctified in advance of their natiivities. At the time of his birth, no river, spring, or water, was to be found near; but, the venerable Mohemeth, taking the child's hand, made with it a sign of the cross on the dry earth, and immediately a living fountain sprung up from the soil. Then Mohemeth, giving thanks to God, baptized the infant in the water, delivered him to his parent, and then departed with great joy, towards his own part of the country. Either forgetting or ignorant of the fact, that the infant had been duly baptized, some of his friends brought him to Blessed Elpheus<sup>12</sup> for baptism. But, the latter

*Sanctorum Hiberniæ,* xix. Martii. Vita S. Lactini, n. i., p. 657.

<sup>2</sup> See "*Acta Sanctorum*," toms iii., Martii xix. De S. Lactino Abbate in Hibernia, pp. 31 to 33.

<sup>3</sup> For an account of Corpre Musc and his brothers, Colgan refers the reader of his work, to the Appendix for his Life of St. Senan (chap. ii. and iii.), at the 8th of March. There he treats, regarding these brothers, their posterity, and saints deriving descent from them. He promised to say more regarding them, in his Appendix to St. Finan's Life, at the 7th of April. See "*Acta Sanctorum Hiberniæ*," xix. Martii, n. 3, p. 657.

<sup>4</sup> His feast occurs, at the 4th of August.

<sup>5</sup> According to the Annals of the Four Masters, since the aforesaid Conaire, King of Ireland, had been slain in the year of Christ, 165, and in the eighth year of his reign, and, as according to the same authority, St. Lactinus died in the year 622—it would seem probable, that more than six generations intervened, between both of these personages.

<sup>6</sup> According to the old Life, given by the Bollandists.

<sup>7</sup> What renders this supposition still more probable, is the circumstance, that St. Finan of Kinnety was descended from the same Conaire, through ten generations, and he nevertheless flourished in the sixth century, with St. Lactinus. This Colgan promised to show, in his Acts, which were intended for publication, at the 7th of April.

<sup>8</sup> The "*Sanctilogium Genealogicum*," at cap. 19, thus gives the genealogy of our saint. Two other old MSS., in which genealogies of the principal saints of Ireland are to be found, agree with the foregoing account, as to the name of this saint's father, and as to his being of Corpre Musc's race.

<sup>9</sup> According to the fragmentary Life, published by the Bollandists.

<sup>10</sup> See his "*Lives of the Saints*," vol. iii., March 19, pp. 331 to 333.

<sup>11</sup> By this name, he is not discoverable, in our Calendars.

<sup>12</sup> He has not been identified, under an corresponding name in our Martyrologies.

<sup>13</sup> The old Life states; "*Hoc itaque viro*

had a revelation, that this Sacrament had been already received, and he properly refused to reiterate it; while filled with a prophetic spirit, he predicted the future sanctity and merits of the child, who was brought back to his parents. During infancy, Lactinus was miraculously preserved from suffering, although he had taken very unwholesome food; he also healed his mother from a dangerous tumour; nor were his miracles confined to human beings, for he was instrumental in removing a cattle plague, which prevailed in his neighbourhood.

In the fifteenth year of St. Lactinus' age, his Angel Guardian, called Uriel, gave an admonition, that he should proceed to Bangor, where the great abbot, St. Comgall, had just commenced his religious foundation. The fame of this holy man, as an instructor, had spread to distant parts of Ireland, and St. Lactinus was brought by Uriel, who moulded his pious dispositions, to become a disciple. St. Comgall received him, and appointed St. Molua to become his teacher. Under such a guide, the scholar was indefatigable in study,<sup>13</sup> and he became a thorough proficient in a knowledge of the Sacred Scriptures, when he had spent diligently the time, until he attained the thirtieth year of his age.<sup>14</sup> An old Life of St. Molua indicates, that according to a prediction of St. Dagan,<sup>15</sup> the latter prophesied, St. Lactinus was destined to succeed the former, in his well-known seat, at Clonfert Molua.

Lactean thus received his early education, at the School of Bangor, founded by the illustrious St. Comgall;<sup>16</sup> and under the rule of this abbot, he made great proficiency, in virtue and learning.<sup>17</sup> Especially, in a knowledge of Holy Scriptures was he distinguished; so that, at length, it pleased St. Comgall to send him forth with other disciples, to found religious houses, in different parts of Ireland. Among other houses, which he established, our saint founded one, at a place, called Achadh-ur,<sup>18</sup> which lay on the confines of Ossory, and it is supposed to have been identical, with the present Freshford,<sup>19</sup> in Kilkenny County.<sup>20</sup> At this place, a prebend, called Aghour, is

docente cœpit psalmos dicere: in psalmis autem legendis talem observabat modum: de primâ quinquagena tres psalmos in nomine Trinitatis unoquoque die legebat. Secundum in tribus diebus finierat, et tertium similiter in tribus diebus consummaverat."

<sup>14</sup> A curious legend is related in his old Life, that when Lactinus arrived at Bangor, St. Comgall had engaged his monks to build a boundary wall around his monastery; but, whatever work they put up during the day was destroyed by troops of infernal spirits at night, and these were seen flying about, as if anxious to secure their former ownership of the place, and to exclude the servants of God from taking possession of it. However, the holy Comgall selected thirty of his monks to keep watch each night, and to sing psalms and spiritual canticles, to repel those evil spirits. One night, with four other holy companions, our saint was placed on watch. All these were united in bonds of the most perfect charity, so that their mutual love and friendship were admired by the other monks. Lactinus was the youngest of the watchers, and he proposed to guard the wall singly, while the others slept. Then, placing his gold cross on the wall, and covering it with a *collobium*,

Lactinus induced his companions to go home with him. The next morning, on making a visit to the wall, it was found upright, and in no manner injured. After the foregoing narrative, the Bollandists add, "Cætera disiderantur," so far as the Manuscript was concerned.

<sup>15</sup> Most probably, St. Dagan of Inbherdaoile, who is venerated, on the 13th of September.

<sup>16</sup> See his Acts, at the 10th of May.

<sup>17</sup> Such is a statement made in the Life of St. Mochaemhog, chap. viii., according to the Martyrology of Donegal.

<sup>18</sup> "He founded a great monastery at Achad-ur, i.e., *Green field* (not *Greenford*, as Archdall says), near or at the place where Freshford now stands in the county of Kilkenny."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. v., n. 69, pp. 26, 27.

<sup>19</sup> Harris incorrectly places the monastery of Achad Ur, in the Queen's County. See, Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 264.

<sup>20</sup> The town, townland and parish of Freshford, in the barony of Crannagh, is shown, on the "Ordnance Survey Townland Maps for the County of Kilkenny," Sheets 9, 13.

yet known;<sup>21</sup> and this has probably become a corruption of Achadh-ur, Fresh Field,<sup>22</sup> or Green field,<sup>23</sup> as rendered in St. Mochoemoc's ancient Life. It was so designated, on account of the number of rivulets, which intersected this part of the country. Some curious remains of an old church are to be seen, at this place.<sup>24</sup> A very beautiful and an ancient Irish Romanesque<sup>25</sup>



Doorway of Freshford Church, County of Kilkenny.

doorway is especially remarkable, for its elaborate mouldings in stone.<sup>26</sup> An Irish inscription on it reveals the name of the founder of this church, but not the period when he flourished. A projecting porch surrounds the doorway, and the west gable has pilasters at the angles. Near the ruins is Tobar Lachtin,<sup>27</sup> or "Lachtain's Well," once regarded as sacred to the saint's memory, but now deserted.<sup>28</sup>

<sup>21</sup> At Freshford, Archdall says, "This is now a parish church in the diocese of Ossory, and called the prebend of Aghour." See "*Monasticon Hibernicum*," p. 351.

<sup>22</sup> "*Achadh-Ur*, i.e., the Fresh Field, now corruptly called in English Freshford, a small town near Kilkenny, in the county of Kilkenny. — See Lanigan's "*Ecclesiastical History of Ireland*," vol. iii. p. 26.

<sup>23</sup> The name is explained as follows, in the Life of St. Mochoemoc, or Pulcherius, published by Colgan at 11th of March: "*Achadh-ur. i. ager viridis seu mollis propter humiditatem rivulorum qui transcut ibi.*"

<sup>24</sup> For illustrations of details, and for a more minute architectural and historical notice, the reader is referred to Dr. Petrie's

"*Ecclesiastical Architecture, and Round Towers of Ireland*," part ii., sect. iii., sub. 2, pp. 285 to 288.

<sup>25</sup> See Miss Stokes' "*Christian Inscriptions in the Irish Language*," vol. ii., pp. 87 to 89.

<sup>26</sup> The accompanying illustration, drawn on the wood, by William F. Wakeman, was engraved by Mrs. Millard.

<sup>27</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., n. (g), p. 244.

<sup>28</sup> In the first vol. of Kilkenny Letters, among the Ordnance Survey Office collection of MSS., the following account is taken from a letter written by Mr. O'Donovan, and dated Freshford, September 1st, 1839: "About one quarter of a mile to the south



In the old Life of St. Mochoemoc,<sup>29</sup> we are told, that whilst he lived at Rathen, compassionating the distressed state of his community, our saint brought with him to this place a present, consisting of thirty cows, one bull, two herdsmen and some utensils.<sup>30</sup> Leaving these a short distance from the monastery, which he entered alone; he there asked for some milk to assuage a pretended necessity. The servant told St. Mochoemoc, that St. Lactinus who was infirm, requested some milk. The Abbot Mochoemoc ordered a measure to be brought, which being filled with water, on blessing it, this water immediately became changed into new milk. Having had a manifestation, regarding what had taken place, St. Lactinus received the measure, which again blessing, he converted its contents into the original element, saying to the servant who brought it, "I asked for milk, and not for water." Our saint was hospitably received by the Abbot Mochudda; but he only partook of food, when this latter holy person consented to receive the present, which he brought. When the cattle were driven to the monastery, St. Mochoemoc said, "I did not wish to receive cattle from any person whilst in this place, however through reverence and honour for you, I will receive your gift." St. Lactinus replied, "From this day, there shall always be an abundance of temporal possessions with thy brethren, and a number of religious men in thy city; whence, thou shalt pass away to Christ, but whence thou shalt also be expelled." On departure, these holy men embraced each other, with most tender demonstrations of friendship. Colgan tells us, that Cumineus of Connor,<sup>31</sup> in his work on the special prerogatives and virtues of some amongst the principal Irish saints, indicates St. Lactinus to have been a strenuous defender of the Munster people, during some contests that took place between them and certain princes of Ireland.<sup>32</sup> The same Cumineus says, our saint was a man, who practised frequent vigils, and who mortified his flesh, in a very remarkable degree.<sup>33</sup>

Our saint is related, to have wrought many miracles, and even to have raised the dead to life.<sup>34</sup> Besides, its being said, that he ruled over or erected many monasteries, he is likewise called bishop, in different Martyrologies. Thus, the Carthusian Martyrology,<sup>35</sup> that of Ferrarius,<sup>36</sup> of Canisius,<sup>37</sup> and of

of Freshford, on the road-side, to the left as you go to Kilkenny, is a large spring bubbling from the earth with considerable strength and rendered remarkable by a large aged ash tree which grows over it.

\* \* \* \* \*

About fifty years ago old people were in the habit of performing stations at it on every Saturday, but Dr. Marum, Roman Catholic Bishop of Ossory, abolished all these customs throughout the diocese," p. 188.

<sup>29</sup> Or Carthage, the Patron of Lismore, venerated at the 14th of May.

<sup>30</sup> "Cum triginta vaccis et tauro, et duobus armentariis, et duobus lustiscis et vasis," &c.

<sup>31</sup> See a notice of St. Cumin of Connor, in the Preface. "He flourished about the year 656."—Harris' Ware, vol. ii., "Writers of Ireland," book i., p. 56.

<sup>32</sup> Thus is the matter recorded :—

Canar Lactín leasartaó  
umaloio, iri iodon,  
na fearaín tpe bte fíon  
no bíod ag uion feara muman,

"Lachtain, the Champion, loved  
Humility, perfect and pure,  
Stand through perpetual time  
Did he in defence of the men of Munster."

—See Rev. Dr. Matthew Kelly's "Calendar of Irish Saints," St. Cuimin of Connor's Characteristic Virtues of the Irish Saints, pp. 168, 169.

<sup>33</sup> "In more, *inquit*, habuit S. Lactinus strenuus pugil; (quod non fuit exigua carnis castigatio) sine intermissione in vigiliis stare, pro Momoniorum defensione." Colgan's "Acta Sanctorum Hiberniæ," xix. Martii. Vita S. Lactini, cap. viii., p. 657.

<sup>34</sup> See Rev. John Francis Shearman's "Loca Patriciana," No. xii., p. 376. Also, Colgan's "Acta Sanctorum Hiberniæ," xix. Martii. Vita S. Lactini, cap. vi., p. 656, and the Acts of St. Senan, at the 8th of March.

<sup>35</sup> It states, at the 19th of March: "In Iiibernia S. Lactini Episcopi & Confessoris."

<sup>36</sup> Ferrarius enters: "In Hibernia S. Lactini Episcopi."

<sup>37</sup> Canisius writes: "S. Lactini Episcopi & Confessoris in Hibernia."

Joannes Kerkested,<sup>38</sup> have distinguished him, by such a dignity; but, whether he held it, at Freshford, or in some other place, is not easily ascertainable. If he were a bishop, Dr. Lanigan believes, that Achadh-ur must have been his See; for, he is always called Lactinus of Achadh-ur.<sup>39</sup> Besides, the monastery of Achadh-ur, another church denominated Belach-abrat,<sup>40</sup> or Belach-Febhrat, seems to have been connected, in some measure, with our saint, as Colgan remarks.

The ruins of Lisloughtin<sup>41</sup> priory are to be seen in northern Kerry. This was founded for Franciscans, or Brothers Minor of the Strict Observance, in 1464, by O'Connor Kerry, according to some writers, or in 1478, as others have stated. The steeple, choir and other parts of this priory stood, in the last century. The parish church, at this place, is said to have been dedicated to an Irish saint, named Laghtin, who died in 622.<sup>42</sup> He must therefore be identical with St. Lactean of Achad Ur, according to Colgan. But, it is urged, that he incorrectly confounded our saint, with the Abbot Lactean, who was a neighbour to St. Senan of Iniscathy, and with a Lacten, who succeeded St. Molua, at Clonfert Molua.<sup>43</sup>

St. Lactinus departed this life, on the 19th day of March,<sup>44</sup> and in the

<sup>38</sup> "*Joannes etiam Kerkested in sua compilatione extante in Bibliotheca Vaticana, agens de præcipuis Hiberniæ Episcopis & Abbatibus, non solum Episcopum, sed mortuorum suscitatore facit: S. Lactenus Monachus & Episcopus Hiberniæ mortuum resuscitavit.*"—Colgan's "*Acta Sanctorum Hiberniæ*," xix. Martii. Vita S. Lactini, cap. vii., pp. 656, 657.

<sup>39</sup> See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. iii., chap. xvii., sect. v., n. 69, p. 27.

<sup>40</sup> The church, here called Belach-abrat, by Colgan, in his Acts of our saint (cap. ix., p. 657), is named Belach-febhrat, in our Martyrologies. Speaking of this Bealach-Feabhradh church, Mr. O'Donovan remarks, that "it is probably the place now called Ballagharay, or Ballaghawry, a townland situated in the west of the parish of Kilbolane, barony of Orbhraighe, or Orrery, and county of Cork."—"Annals of the Four Masters," vol. i., n. (g), p. 245.

<sup>41</sup> This townland, situated in the parish of Aghavallen, and barony of Iraghticonnor, is shown, on the "Ordnance Survey Townland Maps for the County of Kerry," Sheets 2, 3, 6.

<sup>42</sup> See Smith's "*Natural and Civil History of Kerry*," chap. viii., p. 227.

<sup>43</sup> "But this Lactean cannot be supposed to have lived down to 623. He was a different person, and was, I am sure, the Lactean or Lactin, from whom the church of Lis-lachtin in Kerry, not far from Iniscathy, got its name. Colgan has also confounded him with Lacten, who succeeded St. Molua at Clonfert Molua. For this he had no authority, except the mere similarity of name. There were Lactens or Lactans enough to succeed Molua without removing the one of Achadh-ur to Clonfert Molua, of which no mention occurs in the Calendars, where treating of him,"—Dr. Lanigan's "*Eccle-*

*siastical History of Ireland*," vol. iii., chap. xvii., sect. v., n. 69, p. 27. Although Dr. Lanigan's opinion is very probable, that our saint was a different person from the Lactean, mentioned in St. Senan's Life; yet, as the latter saint lived to at least the year 580, according to Colgan, and to about the year 560, according to Dr. Lanigan himself, we might well suppose it possible, that Lactean could have survived his friend St. Senan, for a term of forty-two or even for a term of sixty-two years. The circumstance of Lactean being called abbot in St. Senan's Acts could not furnish a solid objection; for, such title may be supposed, as having reference to some future period of his life—this mode of speaking about a certain person being common enough, amongst our writers of the Lives of Irish saints. It might be even possible, that a Lactean, who survived to 622, could have been an abbot during St. Senan's lifetime; although, in this case, such a person must have attained a very advanced age. However, I entirely agree in opinion with Dr. Lanigan, that our saint was altogether different from the St. Lactean, mentioned in St. Senan's Acts; and that this latter Lactean was the saint after whom Lis-lachtin church, in the diocese of Ardfer, had been named. For further particulars, see the Life of St. Senan, at the 8th of March.

<sup>44</sup> The Martyrology of Donegal, as edited by Drs. Todd and Reeves, on this day records the name of Lachtain, of Achadh-ur in Osraighe, and of Bealach Feabhrat. He descended from the race of Conaire, son to Moghlamba, Monarch of Erin, who belonged to the seed of Heremon. His name is Latinized, *Lactantius*, and he is called the successor of Molua, in the table appended to the Donegal Martyrology. See at pp. 80, 81, and, likewise, pp. 430, 431.

<sup>45</sup> At this year, we read in O'Donovan's

year 622,<sup>45</sup> according to our Irish Annalists, and Martyrologists. Thus, St. Ængus the Culdee,<sup>46</sup> the Martyrology of Tallagh,<sup>47</sup> the Calendar of Cashel,<sup>48</sup> the Martyrologies of Marianus O'Gorman<sup>49</sup> and of Maguire,<sup>50</sup> as also that of the O'Clerys,<sup>51</sup> refer his feast to this date; while, the Martyrologies of the Carthusians, of Canisius, of Ferrarius, of Florarius, of Father Henry Fitzsimon,<sup>52</sup> and of Herman Greuen,<sup>53</sup> accord. A notice of this saint is in Bishop Forbes' work.<sup>54</sup> Not only during his life, but even after the death of St. Lactean, miracles were wrought through his intercession. Especially, at a place, called Liosnascaith—now identical with Lisnaskea—in the diocese of Cashel, this was noticeable. Here, many infirm persons were cured from various diseases, at a well, which had been consecrated to his memory. Colgan tells us, he had accounts of these miracles, and of other supernatural incidents, from the lips of persons, who had experienced the efficacy of our saint's intercession. As the special patron of this place, St. Lactinus was often invoked on behalf of paralytics, and of possessed persons, while his merits were found effectual, against incantations and diabolical agency.<sup>55</sup>

ARTICLE II.—THE FEAST OF ST. JOSEPH, CONFESSOR, THE FOSTERER OF OUR LORD JESUS CHRIST. Such is the title given to the chaste spouse of the Blessed Virgin Mary, in the "Feilire" of St. Ængus, at this date, which it seems was his festival day in the early Irish Church, as it is yet throughout Christendom. The Bollandists,<sup>1</sup> various other hagiologists, and the ancient Fathers, treat largely and learnedly, regarding his race, vocation, and religious culture.

ARTICLE III.—THE FEAST OF ST. GREGORY. The "Feilire" of St. Ængus has this festival entered, at the 19th of March; and, the Bollandists

"Annals of the Four Masters," vol. i., and n. (g), pp. 244, 245: "St. Lachtnain, son of Torben, Abbot of Achadh-Ur, died on the 10th [recte 19th] of March." It would appear, that Colgan's copy of the Four Masters had the 19th of March, the correct day. Thus he writes, "*S. Lactanius Iliu's Torbeni, Abbas de Achadh ur obiit die 19. Martii.*"

<sup>46</sup> The following stanza, for this day, from the "Feilire," in the "Leabhar Breac" copy, with the English translation, has been furnished by Professor O'Looney:—

A. xiiii. kl. molachtoc la gregur  
in gnao gneit ar vixu  
toipet ainn ip uairleu  
aioiu alaino i pu.

"Molachtoc, with Gregory  
The beloved hero who is most  
illustrious,  
Joseph a name yet more noble  
The beautiful fosterer of Jesus."

The Molachtoc alluded to has been identified, in an accompanying comment, as St. Lactin of Achadh ur.

<sup>47</sup> The Martyrology of Tallagh, edited by Dr. Kelly, p. xix., enters "Lactain Achaidh Uir." The Franciscan copy has *lactanur* *de achadh-uir*.

<sup>48</sup> The Calendar of Cashel writes, "*Lactocus, alias Lactinus de Achadh ur.*"

<sup>49</sup> Marianus O'Gorman has "*S. Lactanus de in Achadur in Ossoria, et de Belach-febhrat.*"

<sup>50</sup> Maguire notices him as *Lactanus de Achadhur in Ossoria*.

<sup>51</sup> The following notice of him is given in O'Clery's Calendar: "*Lactain, mac Toirbén, abb achadh úir, in-Orraighib, agus ó dheolach feabhrae anno Domini, 622.*" "*Lactain, son of Torben, abbot of Achadh Ur, in Ossory, and of Bealach Feabhraeth, A.D. 622.*"

<sup>52</sup> In his list of Irish saints. See O'Sullivan Beare's "*Historiæ Catholicæ Ibernæ Compendium*," toms i., lib. iv., cap. xi., p. 50, and cap. xii., p. 55.

<sup>53</sup> In his Manuscript Martyrology.  
<sup>54</sup> See "*Kalendars of Scottish Saints*," p. 377, and we find, in the Calendar of Drummond, at the 19th of March, or xiv. Kal.: In Hibernia, the Holy Confessors Lactin and Auxille, Disciples of St. Patrick, Apostle and Bishop of the Scots, went to Christ the same day. See pp. 7, 8, *ibid.*

<sup>55</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," xix. Martii. Vita S. Lactini, cap. ix., and n. 9, p. 657.

ARTICLE II.—<sup>1</sup> See "*Acta Sanctorum*," toms iii., Martii xix. De Sancto Josepho



notice the Ordination of St. Gregory, as occurring in the Martyrology of Tallagh, at the same date.<sup>1</sup> They are in doubt, however, respecting the particular saint of the name, to whom reference is made. The Ordination of Gregory the Great is inscribed, in the Roman Martyrology, at the 3rd of September, and his chief feast occurs on the 12th of March.

ARTICLE IV.—ST. MELLA, CLUANA HI, OR OF CLUAIN-HI. On the 19th of March, we find on record, in the Martyrology of Tallagh,<sup>1</sup> Mella Cluana hi. The Bollandists observe,<sup>2</sup> in noting this record, that Colgan, in the Acts of St. Meldan, or Mellan, has mentioned a place called Cluain-aoi, about which they are ignorant. The name Meallai, of Cluain-hi, likewise occurs, in the Martyrology of Donegal,<sup>3</sup> as having a festival at this date. This place is probably identical with a townland, called Clooney,<sup>4</sup> in the parish of Clondermot,<sup>5</sup> and not far from the city of Londonderry. Here, likewise, are the ruins of an old church. Several similar denominations are to be found in Ireland. There is also Clonee,<sup>6</sup> a post-town in the parish and barony of Dunboyne, about seven miles from Dublin, but in the county of Meath, as also one in the parish of Trim, and in the barony of Lower Moyferath.<sup>7</sup> There is an old church at Clone,<sup>8</sup> near Ferns, in the barony of Scarawalsh,<sup>9</sup> in the county of Wexford. Various other places have denominations corresponding with the preceding, in the different counties of Ireland.

ARTICLE V.—ST. MOCHUA, OF ARASNAI, OR AIRISNA. The Martyrology of Tallagh<sup>1</sup> enters Mochua Arasnai, at the 19th day of March. The Bollandists merely note his name, place and festival, thus, Mochua de Airis-nai. The time when he lived does not appear to have been discovered. The Martyrology of Donegal<sup>3</sup> mentions Mochua, of Airisna, as having been venerated, on this day. Under the denomination, it will be found difficult to identify his locality.

ARTICLE VI.—FEAST OF ST. AUXILIUS, BISHOP OF KILOSSEY, COUNTY OF KILDARE. [*Fifth Century.*] There are memoirs of this holy bishop, in Colgan's work,<sup>1</sup> at this day. It was dedicated to the memory of St. Auxilius, Bishop of Kilossey, as we are informed. His Life will be found, at the 27th

sponso Deiparæ Virginis, sect. i. to xiii., pp. 4 to 25.

ARTICLE III.—<sup>1</sup> See "Acta Sanctorum," tomus iii., Martii xix. Prætermissi et in alios dies reiecti, p. 2.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has *mella de Cluain hi*.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xix. Among the pretermitted saints, p. 3.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 80, 81. An inaccurate statement occurs in the table, appended to this Martyrology, viz.: that this saint has not been noticed at the 19th of March, in the body of the work. See *ibid.*, pp. 444, 445.

<sup>4</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Londonderry," Sheet 20.

<sup>5</sup> In the barony of Tirkeeran. It is described on Sheets 13, 14, 20, 21, 22. *Ibid.*

<sup>6</sup> It is noted, on the "Ordnance Survey Townland Maps for the County of Meath," Sheets 50, 51, 53.

<sup>7</sup> See *ibid.*, Sheet 41.

<sup>8</sup> Of this church and its details, there are drawings in George V. Du Noyer's Sketches, preserved in the Royal Irish Academy. See vol. vii., Nos. 48, 49, 50, 51.

<sup>9</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Wexford," Sheets 15, 20.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy enters *mochua de arisnai*.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xix. Among the pretermitted saints, p. 3.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 80, 81.

ARTICLE VI.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xix. Martii. Vita S. Auxilii, cap. vii., and n. 6, 7, pp. 657, 658, 659.

of August, and, he is classed, among the disciples of St. Patrick.<sup>2</sup> The present holy man is said to have been stationed, near the River Liffey, and at the place now known as Killashee, near the town of Naas,<sup>3</sup> in the county of Kildare. In the cemetery, at this place, may be seen the Protestant church,



Killashee Church and Round Tower, County of Kildare.

which has been formed from a mediæval erection, having a curious square tower, at one end, and this is surmounted by a stunted Round Tower. The arrangement of the building is in a debased style of masonry; yet, there are interesting features there, for the antiquary's study.<sup>4</sup> Our saint lived, in the early Apostolic times of our Irish Church, and the Bollandists notice him, as an assistant, at some one of St. Patrick's Synods.<sup>5</sup> The Martyrology of Tallagh<sup>6</sup> enters Auxilinus, at the 19th of March.

ARTICLE VII.—REPUTED FESTIVAL OF ST. GERO, COLOGNE, GERMANY. [*Tenth Century.*] According to Dempster,<sup>1</sup> St. Gero—if not a Scot—was abbot over the Scottish Monastery of St. Pantaleon,<sup>2</sup> at Cologne. But, it

<sup>2</sup> See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Particii, cap. xxiii., p. 265.

<sup>3</sup> "Within a mile of Naas, in 454, Saint Patrick founded an abbey for his nephew St. Auxil, who gave it his name, Kill auxaile; it is now called Killishee, a parish church in the diocese of Kildare."—Rawson's "Statistical Survey of the County of Kildare." Introduction, p. vi.

<sup>4</sup> The accompanying illustration is from an original sketch of the late George Petrie, LL.D., copied on the wood, by his pupil,

William F. Wakeman, and engraved by Mrs. Millard.

<sup>5</sup> See "Acta Sanctorum," tomus iii., Martii xix. Among the pretermitted saints, p. 3.

<sup>6</sup> Edited by the Rev. Dr. Kelly, p. xix. The Franciscan copy has *auxilius*.

ARTICLE VII.—<sup>1</sup> See "Historia Ecclesiastica Gentis Scotorum," tom. i., lib. vii., num. 581, p. 312.

<sup>2</sup> Dempster pretends, that this was a foundation, made in favour of his nation, by Wilhelmus, brother to Achaius, King of Scot-

was altogether an Irish foundation. This holy man is said to have flourished, A.D. 990, while his prudence and continence were greatly esteemed. He is said to have repaired the monastery, and to have adorned the church there, as also, to have elegantly ornamented the *claustrum*.<sup>3</sup> He was venerated on the 19th of March. At this date, the Bollandists take no notice of his festival. The writings of this holy man have perished, if we are to credit Dempster; although, it is not to be assumed, that all his distinguished men have been writers, as he so readily supposes.

ARTICLE VIII.—REPUTED FEAST OF ST. MANSUET, A BISHOP OF THE BRITONS. [*Fifth Century.*] Great uncertainty prevails, regarding this holy man, who is inscribed in the Scottish Menology of Thomas Dempster,<sup>1</sup> although omitted from his Ecclesiastical History of the Nation of the Scots. Afterwards, he is entered in the Catalogue of Ferrarius. If we are to believe the former writer, he was a Scotchman, and a bishop in Argadia.<sup>2</sup> This is noticed by the Bollandists, at the 19th of March,<sup>3</sup> although they are unable to fix his feast, at this date. There is an account of “Mansuetus Episcopus Britannorum,” who subscribed to the Council of Tours, held A.D. 461. To this, he seems to have been invited, while an exile in France, from the See and country to which he originally belonged, and while the Anglo-Saxons were engaged in devastating, especially the maritime parts of Britain. Adson, or Ason,<sup>4</sup> Abbot of Montier-en-Der, undertook to write<sup>5</sup> the Life of St. Mansuetus, first Bishop of Toul, who was then thought to have been a disciple of the Apostle St. Peter, but who, in reality, only flourished in the fourth century. This work was in two parts: the first part contained the traditional Life of St. Mansui, and the second was a relation of his miracles. But, the foregoing part is not reconcilable with the facts of history; while many of the subsequent miracles seem to be well authenticated. The 3rd of September seems to be the day assigned for his festival. We have merely recorded his name, at the 20th of March, as there may be a possibility of Mansuetus, or Maunsy, having been of Irish birth.

## Twentieth Day of March.

ARTICLE I.—ST. CUTHBERT, BISHOP OF LINDISFARNE.

[SEVENTH CENTURY.]

### CHAPTER I.

INTRODUCTION—VENERABLE BEDE'S LIFE OF ST. CUTHBERT—OTHER AUTHORITIES AND ACTS RELATING TO THIS HOLY MAN—QUESTION ABOUT THE COUNTRY OF HIS BIRTH—TRADITIONS REGARDING THE IRISH LOCALITY FOR HIS NATIVITY, ORIGIN AND FAMILY.

ENGLAND, Scotland, and Ireland contend, and with some appearance of reason, in certain deductions drawn by various writers, for the

land, after a successful expedition against the Lombards, which Charlemagne conducted.

<sup>3</sup> For the statement, in the text, Dempster quotes the Acts of Cologne.

ARTICLE VIII.—He states: “In Argadia Mansueti episcopi, qui rem Christianam, Concilio I. Turonensi in Gallia promovit,

socius sanctorum Perpetui Turonensis, Guy-axi Rhotomagensis, Thalassii Andegauensis, Victirii Cenomanensis, B. Theodori Archiepiscopi.” — “Menologium Scoticum.” Bishop Forbes’ “Kalendars of Scottish Saints,” p. 195.

<sup>2</sup> Now Argyle, in Scotland.

<sup>3</sup> See “Acta Sanctorum,” tomus iii.,



honour of St. Cuthbert's nativity; but, the weight of evidence tends to establish the probable conclusion, that he was born in our own island. Many modern writers have expended much learning and ingenuity, on developing or in elucidating the incidents of this illustrious man's career. According to a statement of the Comte de Montalembert, nothing is known with certainty, regarding the place of his birth, or the rank of his family.<sup>1</sup> As the great and learned Father of English Ecclesiastical History was the first known authority, in relating the incidents of St. Cuthbert's life, and as Venerable Bede does not tell us the country of his nativity, so many writers of his Acts are silent on this subject. Among these authors, we find Bishop Challenor,<sup>2</sup> who has a notice of this holy man.

Several Manuscript copies of St. Cuthbert's Life, by the Venerable Bede, have been preserved, in various public libraries. Some of these refer to the Prose<sup>3</sup> and others to a Metrical Life,<sup>4</sup> by the same author. The last-mentioned, however, is thought to have been the first composed; indeed, this is almost certain, from the reference which is made by him to a panegyric, in metre, of the holy Cuthbert. The preface, and the Life of our saint, by Bede, are dedicated to the most holy Father Edfrid, Bishop of Lindisfarne, who died about A.D. 724, according to William of Malmesbury, and Hapsfeld, as also, to the whole congregation of brethren, who served God in that island. It appears to have been written, at their request; and materials for this Life were obtained, from most reliable authorities, and through careful inquiries, diligently prosecuted. Having digested his work, the venerable author declares, he frequently submitted what had been written, to his most

Martii xix. Among the pretermitted saints, pp. 2, 3.

<sup>4</sup> He was born, about the beginning of the tenth century, and he died A.D. 992, at sea, on his way to the Holy Land. See an account of him and of his writings, in the "Histoire Littéraire de la France," tome vi., pp. 471 to 492.

<sup>5</sup> This was done, at the request of St. Gerard, Bishop of Toul, from A.D. 963 to 994.

ARTICLE I.—CHAPTER I.—<sup>1</sup> See "Les Moines d'Occident," tome iv., liv. xv., chap. i., p. 392.

<sup>2</sup> See "Britannia Sancta," part i., p. 183.

<sup>3</sup> The following are classifications of Manuscript copies of Ven. Bede's Life of St. Cuthbert, with an account of the Libraries, where they are to be found: MS. Bodl. 596 (2376) ff. 175 b.-206 b., vell., small folio, xii. cent. MS. Bodl. Laud. 491 (1093) ff. 1-66., vell. 4to., xii. cent. MS. Bodl. Digby. 175. ff. 1-23., vell., small folio., xi. cent. MS. Bodl. Digby. 20. ff. 190-223 b., vell. 8vo., xii. cent. MS. Bodl. Digby. 59. ff. 1-86 b., vell. 8vo., xii. cent. MS. Bodl. Fell. i. ff. 57-76 b., vell. folio., xii. cent. MS. Bodl. Fairfax. 6 (3886) ff. 13 b.-29 b., vell. folio, dble. cols. xiv. cent. MS. Bodl. 109 (1962) ff. 27 b.-77., vell. 8vo., xi. cent. MS. Coll. Univers. Oxon. 165. ff. 1-170., vell. small 4to., xii. cent. MS. Trin. Coll. Cant. Gale. O. I. 64. MS. Trin. Coll. Cant. Gale. O. 3. 55. f. 4. vell., large 8vo., xii. or xiii. cent. MS. C.C.C. Cant. 183., vell. 4to. MS. Cott. Claud. A.

i. ff. 123 b.-153., vell. 4to., xi. cent. MS. Cott. Vitell. A. xix. ff. 1-84., vell., small 4to., x. cent. MS. Cott. Otho. D. viii. ff. 148-168 b., vell., small folio., xii. cent. MS. Arundel. Brit. Mus. 222 ff. 1-34 b., vell. 4to., xii. cent. MS. Arundel. Brit. Mus. 332. ff. 74-101 b., vell., long 8vo., xiii. cent. MS. Harl. 1924. ff. 1-48., vell., small 4to., xii. cent. MS. Harl. 1117. ff. 2-40 b., vell., 4to., x. cent. MS. Bibl. du Roi. 5362. I. olim Bigot., vell., xii. cent. MS. Bibl. du Roi. 2475. 7. olim Colbert., vell., xiii. cent. MS. Bibl. du Roi. 5348. 5. olim Colbert., vell., xiii. cent. MS. Vatican. de la Reine de Suède. 1285. MS. Bern. MS. Gale. See App. Fædera. p. 45. MS. Bibl. Ducat. Guelf., vell., 8vo., xi. cent.

<sup>4</sup> The following are copies of his Metrical Life: MS. Harl. 526. ff. 1-27., vell., small 4to., ix. cent. MS. Harl. 1117. ff. 45-62 b., vell., 4to., x. cent. MS. Harl. 4843. ff. 7-13 b. paper, folio., xvi. cent. MS. Bodl. 596 (2376) ff. 201-202 b., vell., small folio., xii. cent. MS. Bodl. 109 (1962) ff. 1-27., vell., 8vo., xi. cent. MS. Bodl. Digby. 175. ff. 25-39 b., vell., small folio., xi. cent. MS. Bodl. Laud. 55. MS. Cott. Vitell. A. xix. ff. 88 b.-114., vell., small 4to., x. cent. MS. Bodl. Fairfax. b (3886) ff. 8-12 b., vell., folio, dble. cols. xiv. cent. MS. Trin. Coll. Cant. Gale. O. iii. 55. f. 3., vell., 8vo., xii. or xiii. cent. MS. Bibl. du Roi. 2825. 3. olim Colbert. vell. MS. Regin. Christin. Vatican., 1531. MS. St. Gall. 263., vell., x. cent.

<sup>5</sup> Sharon Turner says: "Our Venerable

reverend brother Herefrid, a priest, and to others, who lived for a long time with St. Cuthbert, and who had a perfect knowledge of his actions. Many things were emended, and so truthful was this narrative considered, that when, afterwards, it had been read on two different days, before seniors and doctors of the Lindisfarne community, it was not thought necessary to make further alterations. After a matured revision, this Life, as it stood, was declared fit for promulgation, and for the use of those, who through a religious motive chose to transcribe it. For his labours in composing this life, having in view the edification of his monastic brethren, Bede commends himself to their prayers, whilst living. At the same time, he besought them, when he was dead, to offer up the Holy Sacrifice of Mass, to obtain repose for his soul. Towards the close of its preface, he says, that at the request of some religious brethren, he had already celebrated our saint's memory, in heroic verse, with greater brevity,<sup>5</sup> yet, according to the order of narrative followed, in his prose Life. In that work, he had promised, also, to enlarge on the life and miracles of Cuthbert. This promise he fully redeemed, in the prose Life, which contains no less than forty-six chapters.

A Tract intitled, *Deposito S. Cuthberhti Episcopi*,<sup>6</sup> follows very closely Bede's narrative, compressing and generalizing the details. It is written, in the Saxon tongue; while, it exhibits undoubted evidence of having been originally a metrical production, and, it might, for the most part, be restored to its former alliteration. Many copies of a Tract, "*De S. Cuthberto*," are to be found,<sup>7</sup> but these are merely excerpts, from Ven. Bede's Ecclesiastical History. We have preserved, *Brevis Relatio de Sancto Cuthberto, et quomodo corpus ejus Dunelmum venerat, et excerpta de Vita et Miraculis ejusdem Sancti*.<sup>8</sup> There are two prayers to St. Cuthbert, in this Tract. A Saxon Life of St. Cuthbert has been written:<sup>9</sup> it is a very brief one, and it appears to have been taken, chiefly from Ven. Bede's Life.<sup>10</sup> A "*Complementum Vita Sancti Cuthberti Lindisfarnensis Episcopi*,"<sup>11</sup> has been printed, in the Bollandist Collection.<sup>12</sup> There are extant metrical Lives of St. Cuthbert, in

Bede attempted Latin poetry, but the Muses did not smile upon his efforts. His compositions consist of some hymns, some elegiac poetry, and the Life of St. Cuthbert in hexameter verse."—"History of the Anglo-Saxons," vol. ii., book xii., chap. iii., p. 347.

<sup>6</sup> The copies of it extant are classed MS. Bodl. 340 (2404) ff. 58 b.-66 b.; MS. C.C.C. Cant. 198 (olim S. 8.) ff. 81-90. vell., small folio; MS. Bib. Pub. Cant., vell., folio, xi. cent. This formerly belonged to the Library of Salisbury, and it was given, by Bishop Jewel, to Archbishop Parker, in 1568.

<sup>7</sup> The following copies of this Tract are to be met with: MS. Bibl. Digby. 175. ff. 23-24 b., vell., small folio, xi. cent. MS. Bodl. Laud. 491 (1093), vell. 4to., xii. cent. MS. Harl. 1117. ff. 40 b.-42., vell. 4to., x. cent. MS. Cott. Vitell. A. xix. ff. 85-88., vell., small 4to., x. cent. MS. Bodl. Fairfax. 6 (3886), f. 29 b., vell. f., dble. cols., xiv. cent. MS. Coll. Univers. Oxon. 165., vell., small 4to., xii. cent. MS. Bodl. Fell. I. f. 76 b., vell., folio, xi. cent. MS. Bodl. Digby. 59. f. 45 b., vell. 8vo., xii. cent. MS. Cott. Claud. A. i. ff. 153 b.-154., vell. 4to., x. cent.

MS. Cott. Nero. A. ii. f. 45., vell., 12mo., xii. cent. MS. Arundel. Brit. Mus. 332. ff. 101 b.-102 b., vell., large 8vo., xii. cent. MS. Arundel. Brit. Mus. 222. ff. 34 b.-35 b., vell. 4to., xii. cent.

<sup>8</sup> The following copies of this Tract are extant: MS. Cott. Nero. A. ii. ff. 85-107 b., vell., 12mo., xii. cent. MS. Cott. Titus. A. ii. f. 158., vell. 4to., xv. cent. MS. Trin. Coll. Gale. O. iii. 55. MS. Bodl. Laud. Misc. 491 (1093) ff. 117 b.-144., vell. 4to., xii. cent. MS. Sloane. 1772. f. i., vell. 4to., xii. cent.

<sup>9</sup> The following are Manuscript copies: MS. C.C.C. Cant. 196 (formerly D. 5.), vell. 8vo., xi. cent. MS. Cott. Julius. A. x. 2., vell. 8vo., xi. cent.

<sup>10</sup> Especially that portion of it, where St. Cuthbert turns water into wine, at chap. xxxv.

<sup>11</sup> There is a copy in MS., in the National Library at Paris, and classed, 3088. 13. (olim Colbert. 3019.)

<sup>12</sup> See "*Acta Sanctorum*," tomus iii., Martii xx., p. 129, sect. 7. This was derived from a MS. Longp., sent by Nicholas Belfort, a Canon Regular of St. John of Soissons, to supply a hiatus in the Antwerp

English,<sup>13</sup> and in Latin.<sup>14</sup> There is a *Vita S. Cuthberti, Lindisfarnensis Episcopi*.<sup>15</sup> There is a *Historia de Sancto Cuthberto*,<sup>16</sup> and it contains, also, an account of the possessions of Durham, from the earliest times.<sup>17</sup> This is printed, by Sir Roger Twysden.<sup>18</sup> The last paragraph is in Anglo-Saxon. A monk of Durham, who flourished, towards the close of the eleventh century, but whose name is not known, has left us a Treatise, having special reference to the various removals of the saint's relics, until their translation into the new church at Durham, A.D. 1104, and bearing the title: *Liber de Translationibus et Miraculis S. Cuthberti, Episcopi Lindisfarnensis*.<sup>19</sup> This is printed, in Mabillon's work, "*Acta Sanctorum Ordinis St. Benedicti*,"<sup>20</sup> and also by the Bollandists.<sup>21</sup> Again, Reginald, a monk of Durham, has left a Tract,<sup>22</sup> written after 1172, at the request of St. Ælred, Abbot of Rivaux. It is sometimes intitled: "*Libellus de admirandis Beati Cuthberti virtutibus quæ novellis patratae sunt temporibus*."<sup>23</sup> Again, we find its title to be sometimes, "*De Virtutibus et Miraculis gloriosi Pontificis Cuthberti Liber*,"<sup>24</sup> and, it is said, many things in it are taken from Roger Hoveden, from Simeon of Durham, from the *Lives and Miracles of St. Cuthbert*, and from William of Malmsbury.<sup>25</sup> Again, we find it called, "*De Virtutibus S. Cuthberti, ad Priorem et Conventum Dunelm*,"<sup>26</sup> as, also, "*Libellus de Miraculis S. Cuthberti Secundum Reginaldum de Coldingham*."<sup>27</sup> The latter

copy of the History of the Translation of St. Cuthbert's Relics.

<sup>13</sup> The following copies are extant, and classed, MS. Cott. Jul. D. ix. ff. 45-46 b., vell. 8vo., xv. cent. MS. Addit. 10301. ff. 96-99., vell., small folio., xiv. cent. MS. Bodl. 779. f. 134., paper, small folio., xiv. cent. MS. Bodl. Tanner. 17. ff. 42 b.-43., vell., small folio., xv. cent. In this MS., there is a well-executed figure of St. Cuthbert, in his episcopal robes, with the head of St. Oswald in the right hand, and his crown in the left. MS. C.C.C. Cant. 145., vell., small folio., xiv. cent. MS. Coll. Trin. Oxon. 57. 2., vell. folio., xiv. cent. MS. Bodl. Laud. Misc. 108 (1486) ff. 154 b.-155 b., vell. folio., xiv. cent. MS. Bodl. Laud. Misc. 463 (1596) ff. 23-23 b., vell. folio., xv. cent. These copies state, that St. Cuthbert was born in Ingelond.

<sup>14</sup> There is a *Vita S. Cuthberti, versibus rhythmicis*, in a MS. of Lincoln's Inn Library, classed 104. ff. 134-151., vell. 4to., xv. cent. There is *Vita S. Cuthberti*, metrically written, and a copy of it is classed, MS. Coll. Univers. Oxon. 165., vell., small 4to. It appears to belong to the end of the twelfth, or to the beginning of the thirteenth century. This follows Bede's account very closely, and it is printed, in the "*Miscellanea Biographica*" of the Surtees Society, at p. 91.

<sup>15</sup> Copies are MS. Bibl. de l'Ecole de Médecine de Montpellier, I., vell. folio., xii. cent. Also, a MS. Cenob. Cambronensis in Hannonia.

<sup>16</sup> The following copies of it are preserved: they are classed, MS. Bibl. Pub. Cant. Ff. I. 27. pp. 195-202., vell. folio., xii. cent.; also, MS. Lincoln's Inn. 114. 4. f. 163., paper, xv. cent.

<sup>17</sup> It closely resembles the text of Simeon of Durham, and the *Translationes Beati Cuthberti*, in Mabillon's "*Acta Sanctorum Ord. S. Benedicti*," tomus vi., p. 310.

<sup>18</sup> See "*Decem Scriptores*," vol. i. pp. 67 to 76.

<sup>19</sup> The following Manuscript copies of this Tract are extant: MS. Bodl. 514 (2184.) Ff. 88-89., vell. 4to., dble. cols., xii. cent. MS. Bodl. Laud. 491 (1093.) Ff. 66-117., vell. 4to., xii. cent. MS. Bodl. Digby. 59. Ff. 69 b.-86 b., vell. 8vo., xii. cent. MS. Bodl. Fairfax. 6 (3886), vell. folio., dble. cols., xiv. cent. MS. Harl. 1924. ff. 49-70., vell., small 4to., xii. cent. MS. Trin. Coll. Cant. Gale. O. 3. 55. MS. Cott. Titus A. ii. f. 127., vell. 4to., xv. cent. MS. Cott. Nero. A. ii. ff. 46-58., vell., 12mo., xii. cent. MS. Arundel. Brit. Mus. 332. ff. 102 b.-118., vell., long 8vo., xiii. cent.

<sup>20</sup> See Sec. iv., pars. 2, p. 291.

<sup>21</sup> See "*Acta Sanctorum*," tomus iii., Martii xx., p. 127. Stevenson has printed the latter text, as an Appendix to Ven. Bede's Minor Works, at p. 285.

<sup>22</sup> In 1835, it was first published, by the Surtees Society, in 8vo.

<sup>23</sup> There is a MS. copy of it classed, in the Harleian Collection, as 4843. ff. 66-153 b., paper folio., xvi. cent.

<sup>24</sup> A MS. copy is in the Cottonian Library, and it is classed, Claud. D. iv. ff. 88-113., vell. folio., xv. cent. It is preceded, by Reginald's Preface to St. Cuthbert's miracles.

<sup>25</sup> These authorities are regularly quoted, as also Reginald of Durham. This copy seems to have been compiled, about A.D. 1400.

<sup>26</sup> There is a MS. copy, at Durham—Dec. et Cap. Dunelm., xii. cent. This is



tract seems to have been addressed to the Prior and Convent at Durham;<sup>28</sup> while, it contains very curious anecdotes, setting forth the religious and social state of England, during the twelfth century.<sup>29</sup> There is a Manuscript Vita S. Cuthberti,<sup>30</sup> supposed to be the production of the Durham Scriptorium. It is attributed to the Monk Reginald of the same place. Nor have we any reason for believing, that the foregoing enumeration exhausts the Manuscript Memoirs, relative to our saint.

The great celebrity of Blessed Cuthbert is evidenced, from the various accounts of his life and actions, contained in the chief hagiographical collections. Thus, we have ninety-five chapters, in the Life, written by John Capgrave.<sup>31</sup> All of these are remarkably brief, however, and several are abridged, from Bede's work. But Capgrave inserts many of our saint's acts, which are altogether omitted, by the venerable father of English ecclesiastical history. Again, the Acts of our saint will be found, in Lippeloo's early collection.<sup>32</sup> The Bollandists have published Acts of St. Cuthbert, with a previous commentary, in three sections and fifteen paragraphs. Various other documents follow, chiefly from the writings of Venerable Bede, with a history of the translation of St. Cuthbert's relics.<sup>33</sup> The Acts of St. Cuthbert have been published, by Surius, in forty-six paragraphs, at the 20th of March.<sup>34</sup> In the Cistercian Acts,<sup>35</sup> in Bishop Tanner,<sup>36</sup> who makes him the son of an Irish king, in the Benedictine Lives of the Saints;<sup>37</sup> by the Bene-

thought to have been the author's autograph. This Tract is divided into chapters, each containing a separate miracle.

<sup>27</sup> This was a cell to Durham, and there probably the writer lived, although nothing is known of his personal history. The present MS. copy belongs to the earlier part of the thirteenth century, and it is preserved at York, classed, Decan et Capet. Ebor. xvi. I. 2., fol. 16., xiii. cent.

<sup>28</sup> The text, though in general correct, is deficient at the beginning and at the end. It omits the Epistle of the author to Ailred, and it commences with the Preface "Sæpius multo," &c. It concludes with cap. xcv. "Possibly," says Sir Thomas Duffus Hardy, "it may represent the text in an earlier state than that which occurs in the other MSS."

<sup>29</sup> Of it, the Comte de Montalembert writes: "Au milieu d'un déluge de légendes plus ou moins fabuleuses, on trouve une foule de détails aussi originaux qu'authentiques sur les mœurs et les institutions du temps. A côté de grands exemples de sainteté et surtout d'une étude très-habituelle de l'Ecriture Sainte, on y voit, dans la société religieuse et laïque, des scandales et des excès de tyrannie que nul ne supporterait aujourd'hui dans l'Europe occidentale, et qui ne se retrouvent que sous l'empire des czars."—"Les Moines d'Occident," tome iv., liv. xv., chap. i., n. 1, p. 439.

<sup>30</sup> This is classed in the Bodleian Library as Fairfax. 6 (3886) ff. 43 b.-135., vell. folio, dble. cols., xiv. cent. The beginning has rubricated "Incipit Epistola Reginaldi, Dunelmensis Monachi, ad Dominum Ethel-

redum Abbatem Ecclesiæ Rievallensis, directa." This MS. differs from the York MS., in the numeration of its chapters.

<sup>31</sup> Capgrave's "Nova Legenda Angliæ" records St. Cuthbert, Bishop and Confessor, at fol. lxi., lxx., lxxi., lxxii., lxxiii., lxxiv., lxxv., lxxvi., lxxvii., lxxviii., lxxix., Tertio-decimo Kal. Aprilis.

<sup>32</sup> In Lippeloo's "Vitæ Sanctorum," vol. i., we find St. Cuthbert, Bishop, at the 20th of March, pp. 1007 to 1023.

<sup>33</sup> See "Acta Sanctorum," xx. Martii, toms iii., pp. 93 to 143.

<sup>34</sup> See "De Probatis Sanctorum Vitis," vol. ii., xx. Martii, pp. 214 to 228.

<sup>35</sup> At March the 20th, the name of St. Cuthbert, Confessor, Bishop of Lindisfarne, is found entered, in the Irish Lives of the Saints, by the Cistercian Monk, pp. 371, 373.

<sup>36</sup> See "Bibliotheca Britannico-Hibernica," p. 214.

<sup>37</sup> The second volume of the "Acta Sanctorum Ordinis S. Benedicti" contains the Life of St. Cuthbert, Bishop of Lindisfarne, with previous observations, in five paragraphs, and a preface in two paragraphs; the prose Life by the Venerable Bede, in forty-six chapters, and sixty-seven paragraphs, and a metrical Life, by the same author, in forty-six divisions. Sæc. ii., pp. 887 to 937. In the sixth volume of the "Acta Sanctorum Ordinis S. Benedicti," from the year of Christ 800 to 900 (Saculum iv. Pars Secunda) I find Acts, referring to St. Cuthbert, and to other Irish saints, in the Book of the translations and miracles of St. Cuthbert, by an anonymous author, and in the Carmen Ethelwoldi Mo-

dictine Father Serenus Cressy,<sup>38</sup> by Bishop Challenor,<sup>39</sup> by Adrien Baillet,<sup>40</sup> by the Rev. Alban Butler;<sup>41</sup> our saint is especially commemorated. A Life of St. Cuthbert, in black letter, and taken from an ancient Manuscript, in the possession of G. Allan, was published in 1816,<sup>42</sup> at Durham, by Sir Cuthbert Sharpe.<sup>43</sup> A small 4to volume, intituled, "Legend of St. Cuthbert, with the Antiquities of the Church of Durham," appeared at Sutherland, A.D. 1816. Among other valuable accounts must be especially noticed a work, long since published, by the learned Catholic Archbishop of Glasgow. It is known as Monseignor Eyre's "History of St. Cuthbert, with an account of the Wanderings with his Body during 124 years, of the State of his Body until 1542, and of the various Monuments erected to his Memory." This learned and valuable Memoir was published in London, 1849. It contains Maps and Plans of a very useful character; it also gives an interesting History of Lindisfarne and of Durham Cathedral. The Comte de Montalembert,<sup>44</sup> the Rev. S. Baring-Gould,<sup>45</sup> and Bishop Forbes, in his work,<sup>46</sup> have their several accounts of the illustrious Northumbrian Bishop and Abbot.

Besides these writers, whom we have previously recapitulated, St. Ængus the Culdee, or a writer in the Martyrology of Tallagh, mentions the subject of this biography, at the 20th of March, as the Saxon Cuthbert of Inis-menoc, by which name Lindisfarne Island is designated. By the Britons, it was called Inis medicante, according to Camden.<sup>47</sup> Now, Ængus is known, chiefly to have inserted amongst those holy men belonging to his country, the name of a saint, connected with it by birth, or in some manner, by educational relations or by death. It is evident, from the very extended Life of our saint, written by Venerable Bede, that the country or district of his nativity had been for a probable good reason apparently concealed, and as from youth to the period of his death, Cuthbert had not been in Ireland, we may therefore naturally infer, that by birth and race, he may be claimed, as belonging to our island. Nor does this matter depend only on negative inferences, for many of our Martyrologists and historic writers positively refer the honour of Cuthbert's birth, to Ireland. Thus, Marianus O'Gorman, Maguire, and other Martyrologists, place him amongst our domestic saints. Moreover, Eugene, who was Bishop of Ardmore, in the year 1174, wrote a Life of Saint Cuthbert,<sup>48</sup> in which he is claimed as being an Irishman by birth. From this life, another anonymous English writer composed Acts of our saint.<sup>49</sup> These Acts, which are contained in two books, and which have

nachi, the first, in twenty-eight chapters, with previous observations, in two paragraphs; the second, in twenty-three metrical chapters, with previous observations, in four paragraphs. Also, an Appendix, in three paragraphs, pp. 275 to 332.

<sup>38</sup> See his "Church History of Brittany, from the beginning of Christianity to the Norman Conquest," book xv., chap. xvi., book xix., chap. i., ii., viii., ix., x., xxviii., chap. viii., xix., xx., xxi., book xxxiii., chap. xii.

<sup>39</sup> See "Britannia Sancta," part i., pp. 185 to 197.

<sup>40</sup> At the 20th of March, Baillet's "Les Vies des Saints," tome i., records St. Cuthbert, Bishop of Lindisfarne, in England, pp. 258 to 262.

<sup>41</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. iii., March xx.

<sup>42</sup> In an 8vo volume, for private circulation only.

<sup>43</sup> See the "History of Hartlepool," with a folding Map and numerous plates of Views, Monumental Brasses and Costumes. Some of these are in colours, with Coats of Arms, Seals and Pedigrees of families. Many of the wood-cuts are by Thomas Bewick.

<sup>44</sup> See "Les Moines d'Occident," tome iv., liv. xv., chap. i., pp. 388 to 451.

<sup>45</sup> See "Lives of the Saints," vol. iii., March 20, pp. 337 to 360.

<sup>46</sup> See "Kalendars of Scottish Saints," p. 316.

<sup>47</sup> See Gough's Camden's "Britannia," vol. iii. On the Lesser Islands in the British Ocean, p. 744.

<sup>48</sup> See, Rev. Samuel Hayman's "New Hand-Book for Youghal," p. xi.

been extracted from Irish records, were compiled about the year 1160.<sup>50</sup> They are supposed to have been written by Laurence of Dunelm, who flourished about this time, if we follow Colgan's opinion; and according to authorities from which these Acts were derived, Cuthbert is called a native of Ireland. Other English writers, such as John of Tinmouth, John Capgrave and John Bale,<sup>51</sup> expressly state, that Cuthbert was born in Ireland.<sup>52</sup> Among the Scottish writers, who agree on this point, may be mentioned John Major,<sup>53</sup> Fordun,<sup>54</sup> and Bishop Forbes.<sup>55</sup> Matthew O'Heney, Archbishop of Cashel, wrote a Life of this saint, about the year 1200, in which Cuthbert is spoken of as an Irishman by birth. More recently, Hugh M'Cogwell, or Cavell, Archbishop of Armagh, Magennis, Bishop of Down, David Roth, Bishop of Ossory, Stephen White,<sup>56</sup> Henry Fitzsimon,<sup>57</sup> with a host of minor authorities, claim for Ireland the honour of this saint's birth. Ussher,<sup>58</sup> Ware,<sup>59</sup> Colgan, Harris,<sup>60</sup> Dr. Petrie,<sup>61</sup> Rt. Rev. Dr. Moran,<sup>62</sup> maintain the opinion, that St. Cuthbert was an Irishman by birth. This, too, seems to have been a constant tradition in the church, at Durham. One account has it, that he was born at Kenlis, or Kells,<sup>63</sup> in the county of Meath,<sup>64</sup> and this is said to rest on Irish authorities;<sup>65</sup> yet, as we shall find further on, other local traditions seem to challenge the correctness of this statement. However, most of our Irish writers, adopting an apparently ancient local tradition, assert, that the old Meathian city of Kells has most claim to such a distinction, that he was born there, about A.D. 625, and that he was brought to Ardraccan to be regenerated, in the saving waters of baptism.<sup>66</sup>

Besides the authors already mentioned, who wrote biographies of this saint, many other allusions are made to his acts and virtues, by various writers. At the 20th of March, Colgan publishes Venerable Bede's Life of

<sup>49</sup> See, Ussher's "Primordia Ecclesiarum Britannicarum," p. 945.

<sup>50</sup> Such is the statement of Colgan, but they were probably composed at a later period.

<sup>51</sup> In this statement, Bale very gratuitously, and coarsely asserts, that he was "ex Hiberniensium stupro et in Hibernia natus, a matre Romam peregrinante, meretricante potius," &c.—"Scriptorum Illustrium Majoris Britanniae," Cent. Prima, sect. LXXXI., p. 82.

<sup>52</sup> An inscription, placed by Prior Wessington under an image of St. Cuthbert, in Durham Cathedral, described him as "*Natione Hibernicus regis parentibus ortus.*"

<sup>53</sup> See "Historia Majoris Britanniae, tam Angliae quam Scotiae," lib. ii., cap. xii., p. 77.

<sup>54</sup> See "Scotichronicon," vol. i., lib. iii., cap. 51, p. 158, Goodall's edition.

<sup>55</sup> See "Kalendars of Scottish Saints," p. 317.

<sup>56</sup> Father Stephen White states "fuit Cuthbertus filius regis Iberniae, ut vel haereticus Baleus, in suis Centuriis, cum indignatione et convitiis conqueritur."—"Apologia pro Hibernia," cap. iv., p. 37.

<sup>57</sup> "S. Cuthbertus filius regis Iberniae major." See "Catalogus aliquorum sanctorum Iberniae."—O'Sullivan Beare's "His-

toriae Catholicae Iberniae Compendium," tomus i., lib. iv., cap. xii., p. 53.

<sup>58</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 489.

<sup>59</sup> See "De Scriptoribus Hiberniae," at St. Cuthbert, lib. i., cap. iii., p. 30.

<sup>60</sup> See Harris' Ware, vol. i., "Bishops of Meath," p. 138.

<sup>61</sup> See the "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. ii., p. 128.

<sup>62</sup> See "Irish Saints in Great Britain," chap. xi., pp. 270, 271.

<sup>63</sup> See Sir James Ware, "De Hibernia, et Antiquitatibus ejus," cap. xxix., pp. 293, 294. Londini, 1658, 8vo.

<sup>64</sup> See Harris' Ware, vol. i., "Bishops of Meath," p. 138.

<sup>65</sup> Chiefly based on a Tract in the Cottonian library, under the head *Vitellius*, D. xiv. 8. We find it in Mr. Planta's Catalogue under *Titus*, A. ii. 134, entitled, "De ortu et vita B. patris Cuthberti libellus de Scottis, i.e. Hibernicis auctoribus collectus." It is the same as that, which Ussher calls the Acts of our Cuthbert extracted from Irish Histories, observing, that it appeared about the year 1160. See "De Primordiis," p. 945.

<sup>66</sup> See Rt. Rev. Bishop Moran's "Irish Saints in Great Britain," chap. xi., p. 274.

<sup>67</sup> He dwells on these particulars, and



Cuthbert, with that written by John Capgrave. To both of these, he has subjoined notes, and an Appendix, containing five dissertations; the first disquisition referring to different feasts and testimonies of Martyrologies regarding him—the second, to writers who had treated on him—the third, to the year of his death—the fourth, to his writings—and the fifth, to the country of his birth. It appears rather unaccountable, why Venerable Bede does not relate particulars, regarding Cuthbert's birth, either in his prose or metrical notices of our saint; but, Colgan endeavours to find a sufficient reason for this silence, in the very incidents recorded by John Capgrave.<sup>67</sup> In the opinion of our Irish Hagiologist, some of these were regarded, by Bede, as derogatory to that honour and veneration, justly due to the subject of his biography. In fact, this venerable writer, in the preface to Cuthbert's life, expressly says, that many things, not less worthy of record than those he had given, were purposely omitted; and, such a course was adopted, lest he might appear to insert, what appeared to him unsuitable or indecorous.<sup>68</sup> It has even been suggested, that in his original copy, Bede may have treated, concerning the origin, parentage and native country of Cuthbert; and, that his copyists have pretermitted such particulars of his early life, as seemed to them ineligible, for the reasons already assigned, or perchance to claim him for a Northumbrian by birth.<sup>69</sup>

The Bollandists do not decide on the country of his birth, at the 20th of March, when treating about St. Cuthbert;<sup>70</sup> but, they seem to acknowledge, at the 8th of May, in the Acts of St. Wiro, that Cuthbert was a native of our island.<sup>71</sup> Owing to a diversity of opinion, on this point, many writers pass the question over in silence, or without determining it; among these are Le Comte de Montalembert,<sup>72</sup> John Gorton,<sup>73</sup> Haydn,<sup>74</sup> Rev. James Raine,<sup>75</sup> and the writers, in Chambers' Encyclopædia,<sup>76</sup> as, also, in the "Monasticon Anglicanum."<sup>77</sup> There are many Manuscripts extant, which make St. Cuthbert an Irishman by birth.<sup>78</sup> The monks of Durham seem to have believed

acknowledges, that he derived the first portion of his Life of Cuthbert, from the narrative of Venerable Bede: "Usque hunc locum scripsit Beda venerabilis presbyter vitam S. Cuthberti: quæ vero inferius sunt collecta, per succedentia tempora erant conscripta."—Capgrave's "Vita S. Cuthberti," cap. lii.

<sup>68</sup> Colgan observes, that Capgrave indicates, his account of St. Cuthbert was taken from Ven. Bede's Life of the holy man, but, he adds, "cum tamen ex opere Bedæ edito nihil habeatur ex eis, quæ ipse habet octo prioribus capitibus, vel. cap. 24, 25, 35, 36, & 37."—"Acta Sanctorum Hiberniæ," xx. Martii. Vita S. Cuthberti, n. 21, p. 691. This statement of Colgan cannot be admitted, so far as the xxxvii. chapter of Capgrave is concerned; it being manifestly abridged from the xxvi. chapter of Bede's Life.

<sup>69</sup> See Colgan's "Acta Sanctorum Hiberniæ," xx. Martii. Vita S. Cuthberti, n. 1, p. 677. This reason, assigned by Colgan for Bede's apparent omission of the circumstances and country of our saint's birth, appears to be well sustained.

<sup>70</sup> See "Acta Sanctorum," tomus iii., Martii xx. "De Sancto Cuthberto," &c.

Commentarius prævius, sect. ii., pp. 94 to 96.

<sup>71</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. iv., n. 38, pp. 90, 91, 92.

<sup>72</sup> See "Les Moines d'Occident," tome iv., liv. xv., chap. i., p. 392.

<sup>73</sup> See his "General Biographical Dictionary," vol. i., p. 587.

<sup>74</sup> See "Universal Dictionary of Biography," &c., edited by J. Bertrand Payne, p. 118.

<sup>75</sup> See his article, in the "Dictionary of Christian Biography," &c., edited by Dr. William Smith and Henry Wace, vol. i., p. 724. London, 1877 et seq.

<sup>76</sup> See Revised edition, vol. iii., p. 375. London, 1874.

<sup>77</sup> See vol. i. Edition of 1817, p. 220.

<sup>78</sup> Among these are Libellus de Ortu S. Cuthberti, de Historiis Hybernensium excerptus et translatus. This was printed, by the Surtees Society, in the "Miscellanea Biographica," p. 63. London, 1838. The following copies are known to be extant: MS. Eccl. Eborac. 16. I. 5. 8. MS. Bodl. Fairfax. 6. (3886). ff. 1-12 b., vell. folio., dble. cols., xiv. cent. MS. Harl. 4843. ff. 1-7 b., paper folio., xvi. cent. MS. Cott.

in this tradition ; for, some of the subjects, which ornamented the windows of their church, were derived from the legends thence taken.<sup>79</sup> These Manuscripts' statements<sup>80</sup> are said to have been confirmed in accounts given by Eugenius, Bishop, Hardionensis or Harundionensis—by some thought to be Armagh—by Matthæus O'Heney, Archbishop of Cashel, by St. Malachy O'Morgair ; as also were they confirmed, by the disciples of Saints Malachi, Matthias, Gilbert, and by a certain Irish priest. The Irish legends concerning his birth are also found, in a *Vita S. Cuthberti, versibus hexametris rhythmicis*, or in Leonine verse.<sup>81</sup> The Irish birth of this holy man is asserted, in a Tract, *De Sancto Cuthberto Episcopo et Confessore*.<sup>82</sup>

Yet, in the face of these authorities, Dr. Lanigan doubts of Cuthbert being an Irishman, and he thinks it probable, that our saint was a native of the Northumbrian kingdom ; and, of that part of it, now comprised, within the borders of Scotland.<sup>83</sup> His reasons appear to be as follows : because our saint in his youth tended sheep on mountains, in the neighbourhood of Mailrose, before he entered a monastery ;<sup>84</sup> because Simeon of Durham adds, that Cuthbert was then near the Lauder, a river of Berwickshire, which flows into the Tweed ; because from these circumstances Mabillon and others derive their inference of our saint's birth, in that part of the country ; because he did not follow St. Colman from Lindisfarne, when the latter left for Ireland ;<sup>85</sup> and, in fine, because of a very ambiguous passage, taken from Venerable Bede's metrical Life of our saint, in the Preface, where speaking of Cuthbert, as the light of Britain, he uses a word *genuit*, in the following connection :—

“ ————— hujusque Britannia consors  
Temporibus *genuit* vulgur venerabile nostris,  
Aurea qua Cudberetus agens per sydera vitam  
Scandere celsa suis docuit jam passibus Anglos.”

The English and foreign writers, who regard Cuthbert as a native of England are, John Pitsæus,<sup>86</sup> Arnold Wion,<sup>87</sup> Possevin<sup>88</sup> and Edward Mahew.

Titus. A. ii. ff. 134-147 b., vell. 4to., xv. cent. MS. Lincoln's Inn, 104. ff. 169-183. paper, xv. cent. The author states in his Preface, that he collected the miracles of St. Cuthbert, before he discovered the Irish account of his descent.

<sup>79</sup> See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., pp. 310 to 313.

<sup>80</sup> These are said to have been drawn, in part, "ex Scottorum paginis et scriptis," by the unknown author.

<sup>81</sup> There is a MS. copy, in the Cottonian Library, classed Titus. A. ii. f. 148., vell. 4to., xv. cent. Five leaves are wanting in this copy. There is also a MS. copy, classed Harl. 4843. f. 261.

<sup>82</sup> These copies of it are found : MS. Cott. Tiber. E. I. ff. 75-85. MS. Bodl. Tanner. 15., vell. folio., xv. cent.

<sup>83</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. iv., p. 83, and n. 39, p. 92.

<sup>84</sup> Yet, Dr. Lanigan admits, the circumstance of St. Cuthbert living there, when a boy, does not necessarily establish the fact,

that he was born in the place.

<sup>85</sup> It is related, that all the Irish of Lindisfarne followed him ; yet, in reference to St. Cuthbert not doing so, Dr. Lanigan remarks : "To this, however, it may be replied : 1. That Cuthbert was then not at Lindisfarne but at Mailros ; and 2, that those, who make him a native of Ireland, represent him as so very young, when carried over to Britain, that he could scarcely have retained a recollection of it. Why, it may be asked, was the memory of Cuthbert so much celebrated in Ireland, were it not the land of his birth ? I answer, that this was owing to his connexions with the Irish of Northumberland, his being a member of their establishments, his having observed their practices, &c. In like manner Gildas and St. David of Wales were greatly revered in Ireland, on account of their intercourse with the Irish."

<sup>86</sup> In "Relationum Historicarum de Rebus Anglicis."

<sup>87</sup> In "Lignum Vitæ," &c.

<sup>88</sup> In "Apparatus Sacer."

<sup>89</sup> There he remarks—"Most ancient writers assert that St. Cuthbert, Bishop of

This latter writer cites William of Malmesbury, as an authority for his statement; whereas, the latter writer does not even mention the place of Cuthbert's birth, no more than Venerable Bede, who wrote his life. The Rev. Alban Butler, when treating of the birthplace of our saint, at 20th March, says, he was born not very far from Mailros, or Melrose; but, he again contradicts it, in a note, appended to the Life of St. Ultan, at 4th September.<sup>89</sup> Watkins says, he was an English saint, and born in the North.<sup>90</sup> The English Protestant Bishop, Godwin, when treating on the prelates of England,<sup>91</sup> concurs in a similar statement. Other foreign writers adopt the same opinion, such as Mabillon,<sup>92</sup> Bulteau,<sup>93</sup> and J. Lacombe.<sup>94</sup> On the authority of a work,<sup>95</sup> which he quotes, Dempster makes our saint a native of Scotland.<sup>96</sup> But this author, so often convicted of attempts to confound the name of Scotia or Scotia Major, with that of Scotia Minor, by a similar process of confusion, frequently assigns natives of the former, to the latter country. However, he is the only ancient author, who claims for Scotland, the honour of our saint's nativity. The Rev. Thomas Innes also claims for this, his native country, the honour of giving birth to St. Cuthbert, and he states, that not only Scottish, but even learned English and French writers will have it, that he was a native of the eastern parts of the island, which make a part of the Kingdom of Scotland.<sup>97</sup> Moreri makes him a fellow-citizen of the Picts, and states, that he was born in "la Merche," a small district of Southern Scotland.<sup>98</sup>

Some authors assert, that St. Cuthbert was born, near the Irish metropolis, at Killmocuadruck,<sup>99</sup> or Kilmacudrick,<sup>100</sup> and such account seems to be based, on the Annals of St. Mary's Abbey of Dublin.<sup>101</sup> There was a church, in the former place, which was dedicated to our saint's memory.<sup>102</sup> Some interesting ruins of a mediæval church are still to be seen, not far removed from Clondalkin. A cemetery surrounds the old walls.<sup>103</sup> Another local tradition connects Kilmacud,<sup>104</sup> a townland, near the village of Stillorgan,

Lindisfarne, who is honoured on the 20th March, was a native of Kells (County Meath); as appears from his life kept in the Cottonian Library, Sub. Vitell. D. xiv., 8."

<sup>90</sup> See his "Universal Biographical Dictionary," p. 422. New edition, London, 1821, 8vo.

<sup>91</sup> See his list of the Lindisfarne bishops, where he quotes Capgrave for St. Cuthbert's Irish descent in the text; but, in a note, he observes, "perperam vero. Natus ex humile genere in Septentrionale Anglia."—"De Præsulibus Angliæ Commentarius," p. 720.

<sup>92</sup> See "Acta Sanctorum Ordinis S. Benedicti," Sæc. iv., p. 2.

<sup>93</sup> See "Histoire Monastique d'Occident," liv. iii., cap. 9.

<sup>94</sup> See his article in "Nouvelle Biographie Generale," tome xii., p. 662.

<sup>95</sup> "Chronicon Wingarten," pag. CCXVII.

<sup>96</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., p. 135.

<sup>97</sup> See "Civil and Ecclesiastical History of Scotland," Chronological Memoirs, p. 230.

<sup>98</sup> See "Le Grand Dictionnaire Historique," &c., tome iv., p. 334.

<sup>99</sup> Interpreted, "Church of my Cudrick,"

or "Cuthbert." It is now called Kilma-huddrick, a townland and parish, in the barony of Newcastle, and noted on the "Ordnance Survey Townland Maps for the County of Dublin," Sheet 17.

<sup>100</sup> About four miles from Dublin. See Sir James Ware, "De Scriptoris Hiberniæ," lib. i., cap. iii., p. 30.

<sup>101</sup> In this work, at A.D. 684, the most reverend Father Cuthbert of Lindisfarne is mentioned, with this addition, "de Hiberniæ nato in oppido Kilmacruhuick."

<sup>102</sup> Dr. Lanigan suspects, that the circumstance of its erection there gave rise to the supposition, that St. Cuthbert must have been a native of the place.

<sup>103</sup> The accompanying engraving, by Mrs. Millard, is from a drawing of the author, in August, 1878, and taken on the spot; afterwards, it was drawn on the wood, by William F. Wakeman.

<sup>104</sup> The townland of Kilmacud, East and West, and also the parish of Kilmacud, barony of Rathdown, are marked, on the "Ordnance Survey Townland Maps for the County of Dublin," Sheets 22, 23.

<sup>105</sup> This site has been pointed out to the writer, by William J. Fitzpatrick, distinguished as the author of several excellent



county of Dublin, with being the birthplace of St. Cuthbert, and taking its name from him. It is said, that from this locality, he emigrated to Scotland, and lived at Kirkcudbright, for some time. About the year 1798, the last interment took place, in an old and now almost forgotten graveyard, the site of which is shown, however, in an ornamental piece of ground, known as



Kilmocharrick Old Church, County Dublin.

Lakelands. Trees grow over the graves, and a small stream passes by the spot, at present.<sup>105</sup>

Certain writers suppose, that St. Cuthbert was the child of humble parents;<sup>106</sup> but, this account seems to disagree, with the detailed statements to be found, in some very ancient Manuscripts. However, much mystery and legendary statements obscure the incidents of his birth,<sup>107</sup> and early life. The following is the most usual account of St. Cuthbert's Irish origin. Mortough, Muriardach, or Murchertach,<sup>108</sup> Monarch of Ireland, who had received the Christian faith, laboured sedulously to practise all its require-

and popular works on Irish biography, history, and national subjects, and at the time, living in Kilmacud Manor House, not far from the place.

<sup>106</sup> Among these are Rev. James Raine, in the "Dictionary of Christian Biography," &c., vol. i., p. 724.

<sup>107</sup> William F. Skene thinks it possible, that Cuthbert may have been "the son of an Irish kinglet by an Anglic mother."—"Celtic Scotland," vol. ii., book ii., chap. v., p. 206.

<sup>108</sup> The following particulars are given, regarding the death of this king, in Dr. O'Donovan's "Annals of the Four Masters." "The Age of Christ 527. After Muirchertach, son of Muireadhach, son of Eoghan, son of Niall of the Nine Hostages, had been

twenty-four years in the sovereignty of Ireland, he was burned in the house of Cleiteach over the Boyne, on the night of Samhain [the first of November], after being drowned in wine. Sin composed this quar-tain :—

"I am Taetan, the woman who killed the Chief of Niall;  
Gannadhaigh is my name, in every place and road."

Ceanfaeladh said :—

"The King Mac Erca returns to the side of the Ui-Neill;  
Blood reached the girdles in each plain;  
the exterior territories were enriched ;

ments ; and, in these good practices, he was joined by his queen, Sabina,<sup>109</sup> who is venerated as a saint, at the place where her remains repose.<sup>110</sup> The monarch's place of abode is said to have been at Kells, or Kenanas, once a rich city of Meath, where his son Cuthbert was born, and, at the time, a brilliant light surrounded the place of his birth.<sup>111</sup> Mortough's reign is said to have commenced, A.D. 493, and to have lasted, until A.D. 515, by Dr. Jeffry Keating. This king met with great disturbances and opposition, in his government ; and, in one year, he was obliged to engage in the following memorable battles : the battle of Cinneich, the battle of Almaine, the battle of Cliach, the battle of Eibhline, and the battle of Moighe Hailbhe ; not long after this last action, he died at the house of Cheitthigh, and his end was accomplished, in a violent and treacherous manner.<sup>112</sup> Colgan thinks, that his reign did not commence, until after the Pontificate of Pope Anastasius II., who ascended the Chair of St. Peter, A.D. 496,<sup>113</sup> or even until after the accession of Pope Symmachus, in 498.<sup>114</sup> According to our historians, another king of this country, urged by motives of envy or ambition, is said to have surprised Murchertach's family by night ; and, to have murdered the monarch and his queen, with some members of his household. According to some, Sabina was spared from this slaughter, although overwhelmed in the misfortune and ruin of her family.<sup>115</sup> It is said, the house was set on fire, and the king's body was put into a vat, before it was drowned in the Boyne, about the year 527.<sup>116</sup>

Following another version of the story, one of King Murchertach's daughters had been spared, by the tyrant, who killed her father, in this slaughter of the family ; and, she, according to Capgrave, was the mother of St. Cuthbert.<sup>117</sup> Captivated with the beauty of this daughter, the tyrant—a

Seven times he brought nine chariots, and long shall it be remembered

He bore away the hostages of the U-Neill, with the hostages of the plain of Munster."

—Vol. i., pp. 174 to 177. In a note (i., p. 174) to this account, we read, that the death of this monarch is referred to A.D. 533, by the Annals of Tighernach and of Clonmacnoise. The Annals of Ulster refer his death to the year 533, or 535. All agree, that he was drowned in a puncheon or kyve of wine ; but there are other incredible circumstances, related in connection with his death, in the Annals of Clonmacnoise, as translated by Mageoghegan. See, also, notes (j. k., pp. 175, 176), *ibid.*

<sup>109</sup> She is said to have been venerated as a saint, on the 5th of November.

<sup>110</sup> See Capgrave's account.

<sup>111</sup> See Rt. Rev. Bishop Moran's "Irish Saints in Great Britain," chap. xi., pp. 274, 275.

<sup>112</sup> See Dermot O'Connor's Keating's "History of Ireland," book ii., p. 352. Duffy's edition.

<sup>113</sup> See Sir Harris Nicolas' "Chronology of History," pp. 208, 211.

<sup>114</sup> See "Acta Sanctorum Hiberniæ," xx. Martii. Vita S. Cuthberti, n. 2, p. 690.

<sup>115</sup> See Rt. Rev. Bishop Moran's "Irish Saints in Great Britain," chap. xi., p. 275.

<sup>116</sup> See Thomas Moore's "History of Ireland," vol. i., chap. xii., p. 253.

<sup>117</sup> Capgrave's "Vita S. Cuthberti," cap.

i. Colgan remarks, at this passage, that three things must be attended to : *First*, that the Annals of Ireland confirm this relation of King Murchertach's lamentable death. *Secondly*, that when it is said, "unica ejus filia reservata," the meaning must be, that this was the *only one of the children who were there at the time saved from destruction*, or, at least, the *only daughter*. For, all his other children were not put to death ; as we find, that in Capgrave's Life of our saint, Meldan and Eatan, the brothers to this daughter, who had been saved, were living after Murchertach's death. It is likewise certain, that three sons, named Domnald, Fergus, and Boetan, survived Murchertach, their father. By referring to the Annals of the Four Masters, it will be seen, that the two former died, A.D. 561, and, the latter, in A.D. 563. Other authorities, however, allow these princes a longer reign, and say, that they lived to a later period. *Thirdly*, it does not seem at all probable, that Cuthbert's mother was the proper daughter of King Murchertach, but rather his grand-daughter, by one of his sons, or, perhaps, even a great grand-daughter, by his grandson. There are two reasons, that may fairly be urged for this supposition. The *first* is, that as King Murchertach died,

king of Connathe<sup>118</sup>—sought by every means in his power, it is said, to induce her consent to his unholy desires, which persuasions being virtuously resisted, this wicked man offered violence to the person of his defenceless captive. Having in time conceived a son, his birth was signalized by a miracle ; for, at the period of his nativity, an unwonted brightness surrounded the house, which seemed to be enveloped in flames. A certain holy bishop, on witnessing this wonderful event, gave thanks to God ; and, he sought permission from the boy's father, to take charge of Cuthbert's education. At the same time, he baptized the infant, by the name of Nulluhoc, or as Colgan conjectures, Nualloc, which signifies a "person mourning," or Nualludhoch, which denotes "lamentation;" because of the complaints and sorrow of the mother, whose feelings and virtue were equally outraged.<sup>119</sup> Another reason might likewise be added, to account for this appellation, viz., the miserable death and misfortunes of our saint's progenitors.<sup>120</sup> Others give the boy's name as Mo-uallóg, which means "my privileged one ;"<sup>121</sup> and, this is thought to have been exchanged<sup>122</sup> for the Saxon appellation Cudbert, or Cuthbert, which had a corresponding meaning.<sup>123</sup> Colgan, however, is of the opinion, that as the Monarch Murchertach came to his death, about the year 527, or before, and as Cuthbert was not born, until after the year 600, this saint must have been, at least, great-grandson to Murchertach. Such a conjecture appears to be confirmed, by Capgrave, who tells us, that the mother of our saint had two brothers, who were bishops, St. Meldan and St. Eatan. And, the Annals of the Four Masters certify, that three sons of Murchertach, namely, Domnald, Fergus and Boetan, survived their father. Now, it is said,<sup>124</sup> that St. Mælduman—which is only another name for Meldan—was the son of Boetan, son to Murchertach, son to Muredac, the son of Eugene, &c. ; and the Martyrologies of Tallagh and of Marianus O'Gorman tell us, that the 24th of April was dedicated to the memory of the saintly sons of Boetan, one of whom is known to have been the aforesaid St. Mælduman, or Meldan. Boetan was killed, by Cronan, Ruler of Kiennacht, in or about the year 563. If, then, our saint's mother had been daughter to Boetan, we must suppose her to have been born shortly before, or very soon after, her father's death ; when she would have been about forty years old, at the commencement of the seventh century, or fifty, were we to refer St. Cuthbert's birth, to A.D. 610. That he was born, after this date, is the supposition of some authorities. However, a diversity of opinion prevails, with regard to the exact year of Boetan's death ; but, following the authority of the Four Masters, it does not seem improbable, that Cuthbert's mother could conceive a child, at those somewhat advanced

A.D. 527, or perhaps before, and as Cuthbert was not born until after the year 600 ; it would be absurd to suppose, that this king's daughter, even if an infant at the time of her father's death, could have been mother of our saint, after attaining her seventieth year. In the *second* place, St. Meldan, or Mælduman, was Murchertach's grandson, and most probably one of the brothers to St. Cuthbert's mother, as mentioned in his Life, by Capgrave, and as may be seen, when treated at greater length, in succeeding passages of the text. See "*Acta Sanctorum Hiberniæ*, xx. Martii. Vita S. Cuthberti, n. 4, p. 620.

<sup>118</sup> According to "*Libellus de Nativitate Sancti Cuthberti de Historiis Hybernien-sium excerptus et translatus*."

<sup>119</sup> See Colgan's "*Acta Sanctorum Hi-*

berniæ," xx. Martii, n. 5, p. 690.

<sup>120</sup> However, all these conjectures are built on the corrupt version of Capgrave's text.

<sup>121</sup> See Rt. Rev. Patrick F. Moran's "*Irish Saints in Great Britain*," chap. xi., pp. 274, 275.

<sup>122</sup> *Uall* is used for pride, in Dr. John O'Donovan's and Whitley Stoke's version of Cormac's "*Glossary*," p. 165. *Uallach*—derived from it—was used as a female proper name, in Ireland. See "*The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin*." Introduction by Dr. John O'Donovan, p. 62.

<sup>123</sup> In Saxon, it means "one eminently skilful," or "illustrious for skill."

<sup>124</sup> In the "*Sanctilogium Genealogicum*," cap. 2.

<sup>125</sup> In the report of the Census of 1851, I



periods of life.<sup>125</sup> Should his deductions on this matter be controverted, Colgan opines, that we may still suppose Cuthbert's mother to have been removed, by one or two generations, from the Monarch, Murchertach.<sup>126</sup> Yet, as this conjecture would seem to conflict, with Capgrave's testimony—for, he styles St. Meldan, brother to Cuthbert's mother—it must prove safer to be satisfied, with probable evidence, which although not thoroughly convincing, nevertheless contains nothing absolutely inconsistent, or impossible.

It is related, that the Bishop of Kells was preceptor to the boy, who soon learned to repeat the Creed and the Psalms. Under the bishop's charge of superintendence, during his early education, Cuthbert made some progress, in the acquisition of rudimental learning. One day, having accompanied his preceptor, on a walk, to look after some herds, the boy remarked, that he saw a black cow, which should shortly produce a red calf, with a white spot, on the middle of its forehead. Not long after this prediction, the calf appeared, answering to Cuthbert's description, as already given.<sup>127</sup> However, the good bishop was soon summoned to his eternal reward, and Sabina deemed it prudent to leave her native country. She entered a little coracle,<sup>128</sup> and sailed over to Portpatrick, in the Rinns of Galloway. There finding a vessel, she proceeded northwardly, and landed, at Letherpen harbour, on the coast of Argyll.<sup>129</sup> Thus, immediately after the death of his preceptor, Cuthbert's mother removed to Britain, taking our saint as the companion of her voyage. Sabina wore rich golden armlets and garments, which attracted the cupidity of robbers, but the prayers of her son saved her from molestation.<sup>130</sup> This appears to have taken place, during the boy's early youth. Here they are said to have tarried for a time, and afterwards they crossed into Lothian,<sup>131</sup> where the pious Oswald held sway, and where St. Aidan so zealously attended to the flock of Christ. Here St. Sabina confided the care of her child to a pious widow,—others have it to a religious man,<sup>132</sup>—who lived at a village called Wrangholm,<sup>133</sup> on the banks of the Leader, a stream which

see it stated, that the mothers of England gave birth to children within this year, at ages varying from fifteen to fifty-five years. It is related, by the Editors of the "Ancient and Present State of the County of Down," chap. xx., sect. ii., p. 257, published at Dublin, 1744, 8vo., that about the year 1718, a certain Dr. John Sedgwick "delivered the wife of James Ducky, in the Parish of Hillsborough, of a dead child, which was Hydrocephalick, she being then in the fifty-seventh year of her age; an instance exceeding rare in any other country than Ireland!" I have also read a statement, copied from an American newspaper, regarding a mother over sixty years of age having given birth to a child, in the United States, in the year 1862.

<sup>126</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," xx. Martii. Vita S. Cuthberti, n. 4, p. 690.

<sup>127</sup> See *ibid.*

<sup>128</sup> The legend of Cuthbert's life, according to the Irish version, says it was of stone. "*Et miro modo in lapidea devectus navicula, apud Galweiam in regione illa, quæ Rennii vocatur, in portu qui Rintsnoe dicitur applicuit.*"—Cap. xix.

<sup>129</sup> "*Post hæc, curroc lapidea in Galweia derelicta, navim aliam subit, et alio portu,*

*qui Letherpen dicitur, in Erragaithle, quæ est terra Scotorum, applicuit. Portus ille inter Erragaithle et Incegal situs est, lacus vero, qui ibi proximus adjacet, Loicafan vocatus est. Non tamen amplius quam tres viri cum matre et filio extiterant qui applicuerant.*"—*Ibid.* Mr. Skene explains, that the inlet Lochmelfort may be meant, near the head of which is Loch Avich; or if Loch Awe is meant, it may have been at Crinan, near which was Dunadd, the capital of Dalriada.

<sup>130</sup> The people afterwards had a tradition, that when branches or pieces of wood were left there, these ignited of themselves, owing to the merits of St. Cuthbert.

<sup>131</sup> Here "a church was afterwards erected in his honour, which is to this day called Childeschirche, and here the book of the nativity of St. Cuthbert, taken from the Irish histories, terminates. Childeschirche is the old name of the parish now called Channelkirk, in the upper part of the Vale of the Leader; and the Irish Life thus lands him where Bede takes him up."—William F. Skene's "*Celtic Scotland*," vol. ii., book ii., chap. v., pp. 204, 205.

<sup>132</sup> See *ibid.*, p. 264.

<sup>133</sup> This place is in Berwickshire, and in the vale of Lauderdale.

pours its waters from the north into the River Tweed, about two miles below Melrose.<sup>134</sup>

On their arrival, in Scotland, Cuthbert's mother went to the Bishop Columba, who is said to have ruled over the See of Dunkelde,<sup>135</sup> known to have been Caledonia's ancient capital,<sup>136</sup> at this early time, if we take another version of the story. By him, she was kindly received, according to Capgrave. Colgan is of opinion, that this bishop might have been St. Colman of Lindisfarne,<sup>137</sup> for the name is convertible into Columba,<sup>138</sup> Columban, and Columbin,<sup>139</sup> among Irish proper names, as he shows;<sup>140</sup> even the place in which he then resided was Dunkelden, or Dun-culden,<sup>141</sup> a town in Scotland, on the River Taum. According to the same authority, this bishop might have been Columba, surnamed Crag, of Ulster, or Columbanus, son of Beogna, who was bishop, or Columbanus, son of Echuid; all of these are mentioned, as disciples of St. Columkille, by his biographer Adamnan. However, it is stated, that Columba, the first bishop of Dunkelde, received the boy Cuthbert, and educated him, together with a girl, named Brigida,<sup>142</sup> a native of Ireland. She told him, that the Lord had destined him for the Angles, in the east of that province, while she was destined for the western population of the land of the Irish. While here, Cuthbert excited the envy of three clerics, from the region of the Angles, but these afterwards went to the Monastery of Hy, or Iona. The mother of Cuthbert having two brothers,

<sup>134</sup> See Rt. Rev. Bishop Moran's "Irish Saints in Great Britain," chap. xi, pp. 275, 276.

<sup>135</sup> He is stated, to have been its first bishop, but only on the authority of St. Cuthbert's Irish Life, which William F. Skene declares to be non-historical.

<sup>136</sup> A Pictish king is said to have made it a seat of religion, at an early period, by establishing a monastery of Culdees there, and in 1130, King David I. converted it into a cathedral. See "Encyclopædia Britannica," vol. vi, p. 175. Dublin edition of 1796.

<sup>137</sup> In the opinion of Colgan, this time, name, and dignity, concurring, furnish an indication to this effect: Bishop Colman of Lindisfarne flourished whilst Cuthbert was a youth; and, with St. Aidan, St. Finan, and others, who were sent by Scots or Irish as missionaries to England, they were consecrated previous to their mission, as may be collected from Ven. Bede's Ecclesiastical History (lib. iii., cap. 3, 17, 25, 26). This is also expressly remarked, by Florence of Worcester, in his Catalogue of the Bishops of the Church of Lindisfarne, in these words: "S. Aidanus a Scotis Episcopus ordinatus, ac missus Provinciis, in quibus regnavit Rex Oswaldus verbum fidei predicavit; et ab ipso Rege in Insula Lindisfarnensi Sedem Episcopalem, (ut petebat) accepit. Quo de hac vita sublato, Finan pro illo gradum Episcopalem a Scotis ordinatus ac missus accepit. Quo defuncto Colmanus in Episcopatu successit, et ipse missus a Scotis. Quo Episcopatu dimisso, ac in Patriam reverso, Tuda (qui et ipse Præsul a Scotis ordinatus) pro illo Pontificatum accepit." Since it appears,

therefore, that St. Colman and others mentioned were consecrated bishops, before they had been sent on the English mission, there may be reason for supposing, that this Colman was identical with Columba, Bishop of Dunkelde.

<sup>138</sup> Thus, Adamnan sometimes calls *Columkille, Columba*; and Ionas calls *Columbanus* of Luxen, *Columba*.

<sup>139</sup> This means, "little Columba."

<sup>140</sup> Colgan in a parenthesis adds, "(quod tumulum Corylorum ex etymo interpretaberis)," and he says, that the fact of its only having become a permanent episcopal See in King David's time, about A.D. 1150, is not opposed to the account. For, there is no doubt, that in the time of Cuthbert's youth, there were bishops in the Pictish and Scottish country. Wherefore, it is probable that these bishops were distinguished, by the names of places, in which they lived. Hence, we may derive the title of bishop of Dunkelden, in this present instance. See "Acta Sanctorum Hiberniæ," xx. Martii. Vita S. Cuthberti, n. 6, p. 690.

<sup>141</sup> It may be questioned, who was the prelate, called in Capgrave's Life, "Episcopum Columbam, qui primus Sedem Dunkelde rexit in Scotia."

<sup>142</sup> William F. Skene supposes, that the Brigida here alluded to was obviously meant for St. Bridget of Kildare, who belonged to a much earlier period. See "Celtic Scotland," vol. ii., book ii., chap. v., pp. 205, 206. However, this may not at all have been the intention of the writer, for many other Irish Brigids are noticed in our Calendars.

<sup>143</sup> William F. Skene supposes him to have been "no other than Eata, Abbot of

living in Scotland, the Bishops Meldan and Eatan,<sup>143</sup> she remained with them, for some time;<sup>144</sup> and, her arrival in Lothian was probably, at some period, while the pious Oswald, the sixth Bretwalda, or king, ruled over the extensive province of Northumbria.<sup>145</sup> At length, having resolved on a pilgrimage to Rome, she took leave of her brothers, first having consigned Cuthbert to their charge.<sup>146</sup> She does not seem to have returned again, for most accounts regarding her state, that she departed there from life, and in great repute for her sanctity.<sup>147</sup>

## CHAPTER II.

ST. CUTHBERT BECOMES A SHEPHERD IN EARLY YOUTH, AND HE IS FALSELY ACCUSED OF A CRIME—HIS YOUTHFUL SPORTS—EFFICACY OF HIS PRAYERS—HIS MIRACULOUS VISION AND VOCATION—HE ENTERS THE MONASTERY OF MELROSE—HE IS AFTERWARDS APPOINTED GUEST-MASTER IN A MONASTERY, FOUNDED AT RIPON—CUTHBERT'S DEPORTMENT AND VIRTUES—WITH OTHER MONKS, HE IS EXPELLED FROM THIS HOUSE, AND ON THE DEATH OF ST. BOISILUS, HE SUCCEEDS AS PRIOR—HIS MISSIONARY LABOURS.

THE occupation of St. Cuthbert, when he was young, seems to have been the tending of sheep, or cattle, on the mountains, near the River Leder, and on the upper part of its source. He was associated, with other shepherds, or

Melrose, and afterwards Bishop of Lindisfarne."—"Celtic Scotland," vol. ii., book ii., chap. v., p. 206.

<sup>144</sup> Treating on St. Meldan and Eatan, Colgan observes regarding the latter name, that the Britons had a habit of transposing the first two letters, which according to an Irish mode of speaking and of writing should stand Aeta or Aetan. This latter form of the name is synonymous with Aedus, Aidus, Aedanus and Aidanus. These names are often found applied to Irish Saints; but, in no instance do we find among them the form of this appellation Eata or Eatan. It seems probable to Colgan, that the Meldan, and Eatan, or Aetan, here alluded to, were sons to Boetan, King of Ireland. Moreover, as already remarked, this Boetan had many holy sons, amongst whom a St. Melduman or Mældan is mentioned. Besides, he was confirmed in this opinion, by discovering in Irish Martyrologies the Natal day of two saints—one of whom was called, *Meldanus Hua Coinn*, and the other, *Aetanus Hua Coinn*—that is, of the race of Conn or Constantine. For, the race of that celebrated King of Ireland, called Conn or Constantine of the Hundred Battles, was known as the *Hua Coinn*; and, from this progeny, issued the aforesaid Boetan, and his father Murchertach, besides fifty-four Irish kings, as may be seen, in notes, affixed by Colgan, to his Acts of St. Meldan, at the 7th of February. The "Sanctilogium Genealogicum," cap. 1, 2, and on to 15, numbers beyond two hundred and thirty saints, derived from this race; among these, there can be no doubt, St. Meldan's and St. Aetan's names must be found. For, besides the account

given in Capgrave's Life of our saint, various ancient Martyrologies seem to indicate a similar conclusion. Thus, at the 7th of February, Marianus O'Gorman, Maguire, and the Martyrology of Donegal, use the same words in this following sentence: "*Meldanus filius Hua Coinn de lacu Oirbsen.*" Likewise, the Martyrology of Tamlacht: "*Sanctus Meldanus de insula filiorum Hua Coinn.*" The Calendar of Cashel: "*Sanctus Meldanus de insula filiorum Hua Coiran in lacu Oirbsen, in regione de Hi Oirbsen in Occidentali Con-nacia.*" From these notices, we are enabled to learn, that St. Meldan had at least one brother, who was a saint; and, from its being used as a place of habitation, the aforesaid island was called that of the sons of *Hua Coinn*, i.e., the descendants of the race of Conn or Constantine. Wherefore, at the 9th of October, the Martyrologies of Tal-laght, of Marianus O'Gorman, of Maguire and of Donegal, place "*Sanctus Aetan-us sive Aedanus Hua Coinn;*" and, it is probable, this saint was the brother of St. Mel-dan, as being descended from the same family. Since, therefore, it is stated, that St. Meldan and Eatan or Aetan were uncles to St. Cuthbert—as related in his Life by Cap-grave—and, that they were, if not the sons, at least the grandsons, or great-grandsons, of Murchertach, who was descended from Conn—according to the Irish Annalists—it seems almost a matter of certainty, that these Saints Meldan and Eatan were identical with saints already referred to, in the Irish Martyrologies, at the 7th of February, and at the 9th of October, and that, in consequence, they were grandsons or descen-



herdsmen, in the service of a master, on the *folc-land*, or public domain,<sup>1</sup> in the valley of Lauderdale,<sup>2</sup> and on the southern slopes of the Lammermoor hills.<sup>3</sup> In the *Life* of our saint, written by Capgrave, it is said, that after his mother's departure for Rome, Cuthbert came to a town denominated Dul,<sup>4</sup> and next he retired to a high mountain, called by the inhabitants Doilweme<sup>5</sup>—about a mile distant—where he began to lead a solitary life, spending whole nights in vigil, and continually praising God. The country around was covered with woods. By miraculous power, he produced a fountain, springing from a hard rock. This is still to be seen. There he built an oratory of wood, and he erected a large stone cross. Near it was a bath, formed from a single stone, and there he often immersed himself, spending the night in prayer.<sup>6</sup> He likewise exorcised a demon, who endeavoured to interrupt him, during the exercise of his devotions.<sup>7</sup> Whilst our saint lived this solitary life, bordering on the Pictish country, according to the same author, a king's daughter within that province became pregnant, having sinned with a certain young man. Being asked the name of her paramour, by her father, she falsely charged the crime on Cuthbert. He was said to have seduced her, by his personal attractions and blandishments. Filled with rage, her father went forth to the place, where our saint lived. The king was accompanied by his daughter, and by some of his guards. Upbraiding the servant of God, for his hypocrisy, the king asked why he dared, under the garb of religion, to pollute his sacred profession, by committing such a crime. He urged Cuthbert, likewise, in presence of all, to declare in an open manner, how he had contrived the dishonour of his daughter. The latter continued her false accusations, with the greatest pertinacity and assurance. Her charges brought great distress of mind on Cuthbert, who, turning to God in prayer, said, "O Lord, who alone knowest things that are hidden, reveal this work of iniquity, and manifest thy power, in such a manner, that thy holy name may be glorified for ever." Whilst offering up these prayers, and shedding an abundance of tears, the earth suddenly opened, on that very spot; and, before the eyes of all present, his guilty accuser disappeared. That place was afterwards known by the name of Coruen. The king, with those attending him, admiring the Almighty's just judgments, humbly asked our saint's pardon. This, indeed, was freely given; but, thenceforward, Cuthbert avoided all conversation or intercourse, with persons of a different sex.<sup>8</sup>

According to the account, as furnished by Venerable Bede, Cuthbert gave himself up to levity and to the sports of childhood, until the eighth year of his age, by

dants of the aforesaid King Murchertach. See Colgan's "*Acta Sanctorum Hiberniæ*," xx. Martii. Vita S. Cuthberti, nn. 7, 8, p. 691.

<sup>145</sup> The events of his reign are given, in Dr. Lingard's "*History of England*," vol. i., chap. ii., pp. 89 to 93. He reigned, with great sway, from A.D. 635 to A.D. 642.

<sup>146</sup> According to Capgrave's *Life* of St. Cuthbert, cap. iv., v., p. 679, in Colgan.

<sup>147</sup> See Rt. Rev. Bishop Moran's "*Irish Saints in Great Britain*," chap. xi., p. 276.

ARTICLE I.—CHAPTER II.—<sup>1</sup> The meaning of this word is explained, in Kemble's "*Saxons in England*," vol. i., book i., chap. xi., pp. 289 to 301.

<sup>2</sup> See Le Comte de Montalembert's "*Les Moines d'Occident*," tome iv., liv. xv., chap. i., pp. 392, 393.

<sup>3</sup> See William F. Skene's "*Celtic Scotland*," vol. ii., book ii., chap. v., pp. 201, 202. "The Bride of Lammermoor" is one of Sir Walter Scott's celebrated novels.

<sup>4</sup> This is now known as the village of Dull, in Strathtay, in Athol, and where Adamnan, not long after St. Cuthbert's death, founded a monastery. This village is in Perthshire. See an account of it, in the "*Imperial Gazetteer of Scotland*," vol. i., pp. 410, 411.

<sup>5</sup> In the *Life* of our saint, by Capgrave, Doilwem is Latinized, "*area pulchra*."

<sup>6</sup> See William F. Skene's "*Celtic Scotland*," vol. ii., book ii., chap. v., pp. 206, 207.

<sup>7</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," xx. Martii, Capgrave's Vita S. Cuthberti, cap. vi., vii., p. 679.

<sup>8</sup> Capgrave's *Life*, cap. viii

seeking social amusements with young persons of his own years and of a like temperament. Abounding in natural agility and with a buoyant spirit, he was capable of contending among boys of his own age, and with those who were even older, in all their youthful sports. He was even considered, by his companions, as their skilled superior, in all boyish games. When other companions felt fatigued, in any contest or play, Cuthbert boasted his capability of contending anew, with any juvenile opponent. In leaping, in running, in wrestling, he received the victor's palm. But, as Cuthbert himself related the occurrence to Trumuin,<sup>9</sup> Bishop of the Picts, being one day engaged at his usual sports, with a number of boys, his limbs became strained, by practising various contortions and unusual positions, to exhibit his great agility. At this time, a companion, who was closing his thirteenth year, approached, and began to advise him with much earnestness, to turn his thoughts from idle pranks, and to employ his mind and limbs, in more useful pursuits. At first, Cuthbert disregarded these admonitions, when the boy turned away; then, falling on the ground, his face was observed, by other companions, to be bathed in tears. All his playmates ran to offer him consolation, enquiring, at the same time, why he wept. Amongst others, Cuthbert made the same enquiry, when the weeping boy exclaimed: "Why, O holy Abbot and Priest, Cuthbert, do you indulge in these sports, so contrary to your nature and rank? to play among boys becomes not you, whom the Lord hath designed to be a master of virtue, among your elders." Struck with these expressions, and the graces of God's holy Spirit having taken possession of his soul, Cuthbert formed a fixed resolution to devote himself wholly to the Lord's service. Thus were fulfilled and exemplified, in his own person, and in that of his youthful monitor, these words of the prophet, addressed to the Most High: "From the mouths of infants and of sucklings, thou hast perfected praise."<sup>10</sup>

During his youth, being seized with a grievous pain in one of his limbs, Cuthbert's knee became swelled to such a degree, that only with great difficulty and suffering, he could place his foot upon the ground. This tumour still increasing, at last he felt quite unable to walk. Whilst in this state, he was carried out of doors, by some kind persons in attendance; when suddenly, from a distance, a horseman of noble appearance, and clothed in white garments, approached towards him. The rider was mounted on a horse of very beautiful shape and bearing; but, when this cavalier had come to the place where Cuthbert reclined, he addressed our saint with great affability, asking jocosely, if he could afford any attention or hospitality. Cuthbert replied, he would most willingly gratify the stranger's wishes, were it not, he happened to be prevented by those pains he suffered for former numerous offences; and long as he laboured under this tumour of his knee, he could find no physician able to afford him any relief. The traveller, alighting from his horse, examined his swollen limb; he told Cuthbert to boil wheaten meal in milk, which was to be applied to the knee, hot as it could be borne, and afterwards he promised, that the patient should shortly be healed. With these appliances and directions, the traveller departed on his journey. Our saint, having complied with his prescriptions, was entirely relieved from his infirmity, in the course of a few days.<sup>11</sup>

<sup>9</sup> According to Menard's Benedictine Martyrology, his feast was held on the 9th of February. This holy man was consecrated by St. Theodore, Archbishop of Canterbury.

<sup>10</sup> See Bede's Life of St. Cuthbert, cap. i. Also, Capgrave's Life of St. Cuthbert, cap.

ix. Henceforward, in quoting these Lives, as authorities for our saint's Acts, we shall refer only to the names of the authors, and to the numbers of their chapters, as furnished by Colgan.

<sup>11</sup> See Ven. Bede's Vita S. Cuthberti,

In many temporal and spiritual necessities, Cuthbert had recourse to God through prayer, and he was often assisted in a miraculous manner. His prayers were offered effectually, for the relief of others in distress, as the following narrative, given by an eye-witness, will sufficiently testify. There was a monastery, on the southern side of Tyne river, near its mouth, and where it enters the ocean. Afterwards, this religious house was known as Tiningham.<sup>12</sup> At that juncture, it had been occupied by a community of monks; but, in the days of Venerable Bede, it had been converted into a house for female religious. One day, some vessels were engaged in landing wood, for monastic uses, when suddenly a western gale blew with great violence, and carried those boats or rafts out towards the sea. Seeing the danger in which their brethren were placed, the monks, who occupied this monastery, felt alarmed for their safety. A vain effort was made for their deliverance, by launching some boats, which were unable to approach the other vessels, on account of the violent surging wind and waves. Despairing to effect anything, by human means, they had recourse to prayer. Kneeling down together, over a projecting point of land, they earnestly supplicated Divine Mercy, in favour of those forlorn mariners, who seemed devoted to almost certain destruction. At this moment, a crowd of rustics stood on the opposite bank of the river, and with these also appeared St. Cuthbert. When with deep grief, our saint beheld five vessels receding from view, until they appeared like so many small birds rocking on ocean's surface, he had the mortification of hearing the crowd remark, moreover, that the monks deserved this punishment, for having introduced new forms of living into their country. The saint addressing them said: "Why, brethren, do you wish evil, to those whom you see devoted to death? should it not be better and more humane, to beseech the Lord for their preservation, than to rejoice at their destruction?" But, the rustics, in a great rage against him, cried out: "Let no man dare pray for them, and may the Lord compassionate none of those, who took away old popular practices, by substituting new ones, which we cannot well observe." Cuthbert, however, fell upon his knees, and bending his head with reverence, poured forth prayers to God. Immediately, the wind changed in an opposite direction, and those outward barks were borne towards the monastery, near which the mariners landed, and to their great joy, after this providential and unexpected deliverance. Seeing such a result, the rustics felt ashamed of their infidelity, while they extolled Cuthbert's faith, and failed not in circulating the fame of this great miracle. Venerable Bede tells us, he heard this relation, from a trustworthy brother of his own monastery, who declared, that he likewise received this account, from one of the crowd, who happened to be present. That narrator besides was a man of simple mind, altogether incapable of forming such a story, without just grounds, and one, who had frequently related it to many companions.<sup>13</sup>

While engaged at the occupation of tending sheep, on the mountains, in this part of the country, it pleased the Almighty to call Cuthbert to the profession of a religious life, in Lindisfarne monastery. One night, while his companions were sleeping, Cuthbert, according to a usual custom, was engaged in vigil and prayer; when, on a sudden, he saw the heavens pouring forth preternatural light, which dispelled all darkness around, and a band of heavenly spirits descended upon earth. Here, without delay, having procured possession of a departed soul, radiant with beams of Divine Charity, they were again seen,

cap. ii. Also, Capgrave's *Vita S. Cuthberti*, cap. x.

<sup>12</sup> See Rt. Rev. Bishop Moran's "Irish

Saints in Great Britain," chap. xi. p. 227.

<sup>13</sup> See Bede's *Life*, cap. iii. Capgrave's *Life*, cap. xi.



returning to the Kingdom of the Blessed. The servant of God, transported with desire to enter upon a course of life, which could merit for him such glory of the saints, immediately gave thanks and praises to God, for having been permitted to enjoy this magnificent vision. Then, awaking his companions, and relating what had occurred, at the same time, he expressed a belief, that some holy bishop, or great servant of God, had been called away, on that very night, to the joys of everlasting bliss. The shepherds felt a thrill of devotion, taking possession of their hearts, on hearing this account, given by their companion; and, when morning dawned, it was known, that St. Aidan,<sup>14</sup> Bishop of Lindisfarne, had been translated from earth to heaven, at the very moment of Cuthbert's vision. At once, our saint resolved upon entering Lindisfarne monastery, resigning the charge of his fleecy flock, into the hands of its master.<sup>15</sup> Revolving within himself the purpose for embracing a life of strict observance, a certain incident occurred, which taught him most implicit reliance, on the bounty of Divine Providence. One day, while he journeyed alone, and about the third hour, he came to a village, where entering the house of a pious woman, he wished to find fodder for an animal, on which he rode. It chanced to be Friday, which was a day of fast,<sup>16</sup> and his hostess asked permission to prepare dinner for his refreshment, as he should not meet with any other resting-place, on the road he travelled; hence, if he did not then eat, he might be obliged to remain without food, for a whole day.<sup>17</sup> The saint, however, refused to accept of her proffered hospitality, and continued his travels, until the shades of evening began to fall; when he found the journey, he had proposed for himself, could not be finished on that day, nor could he find a single inhabited house, where he might obtain shelter for the night. Seeing, on the roadside, some huts of shepherds, erected for their accommodation, in a temporary manner, but now deserted, he entered them. Tying the animal on which he rode to a wall, he collected a bundle of hay, which the wind had removed from the roof of those huts. This he placed before the horse, and betook himself to prayer, not having broken his fast during the entire day. Meantime, the horse, raising his head towards the top of the hut, began to eat that hay, with which it was covered. Suddenly, a piece of folded linen dropped from the roof. Having finished his prayer, Cuthbert went to examine this piece of linen; when, to his great surprise, he found half of a loaf yet warm, and a piece of flesh meat, quite sufficient for his refecton.<sup>18</sup> Giving thanks to God, for such a favour, he divided this bread with his horse, reserving the remainder for his own use. This account was given by Cuthbert himself, when bishop, to a certain religious priest, named Inguald,<sup>19</sup> living in a monastery, at the mouth of a river, called Vuiri,

<sup>14</sup> The Life of this saint will be found, at the 31st day of August.

<sup>15</sup> See Bede's Vita S. Cuthberti, cap. iv. Capgrave's Vita S. Cuthberti, cap. xii.

<sup>16</sup> "Erat namque sexta sabbathi, quæ plerique fidelium ob reverentiam dominicæ passionis usque ad nonam horam solent protrahere jejuniûm."—Bede's Vita S. Cuthberti, cap. v.

<sup>17</sup> In an ancient English National Council at Enham, it was decreed, that a fast should be observed, on every Friday, except it happened to be a festival. Among the Ecclesiastical Laws of King Ina and of King Canute, there is a like prescription. See Sir Henry Spelman's "Concilia," tom. i., pp. 518, 546.

<sup>18</sup> From this account, it might appear,

that fasting on Friday was not accompanied by abstinence from flesh meat, at this time, and in that particular place. But, it must be observed, the incident related most probably occurred after midnight, or on Saturday morning.

<sup>19</sup> Colgan cannot find any mention of him in the Martyrologies, unless perhaps he was St. Higbald, a priest, who in the time of St. Cuthbert lived in Northumbria, and thence went into Hibernia. Of him, Bede treats in his Fourth Book of English Ecclesiastical History, chap. iii. In the English and other Martyrologies, he is commemorated, on the 22nd of September. See Colgan's "Acta Sanctorum Hiberniæ," xx. Martii. Vita S. Cuthberti, n. 7, p. 677.

now known as the Wear. The priest, already named, afterwards communicated this anecdote to Venerable Bede.<sup>20</sup>

At this time, Melrose was the great Keltic establishment for novices in Northumbria.<sup>21</sup> When our saint prepared to enter upon his monastic life, Lindisfarne monastery was peopled with many holy monks; but, that of Melrose<sup>22</sup> was inhabited, by a holy man, named Boisilus,<sup>23</sup> the fame of whose virtue had been widely divulged.<sup>24</sup> Cuthbert rode to the monastery of Melrose. When alighting to enter its church, for the purpose of offering his prayers, as a person of distinction, the visitor left his horse and a spear which he carried, in charge of a servant; for, it appears, he had not yet laid aside his secular habit. Standing before the gate of his monastery, Boisilus was the first to observe him. In a prophetic spirit, he exclaimed to those that were near: "Behold the servant of God, behold a true Israelite, in whom there is no guile." The Priest Stgfrid,<sup>25</sup> a religious man, just entering upon his monastic profession, was then present, as he told Venerable Bede; and, at that time, when the latter wrote our saint's life, his informant was still living as abbot, at an advanced age, in the monastery, called Wirensis. Boisilus received our saint with great kindness, and afterwards obtained an account of his reasons for leaving the world; then, this Prior of Melrose—for to such dignity was Boisilus advanced—gave Cuthbert a most cordial welcome. Afterwards, our saint was introduced to Eata,<sup>26</sup> who was Abbot of Mailrose and of Lindisfarne, at the same time; and, at length, having received tonsure, Cuthbert was admitted among the religious brethren, about the year 651, according to Capgrave.<sup>27</sup> No sooner had he entered the monastery, than he became distinguished, not alone by an observance of usual disciplinary rules; for he even practised austerities, not required by the engagements of his profession. He applied himself, with great zeal, to reading, labour, watching and prayer; he abstained from all kinds of intoxicating liquor, but made use of necessary food to support his constitution, during exercises of bodily and mental labour, to which he was subjected. A robust frame distinguished him, and the strength he possessed was adequate to the performance of his most laborious occupations.<sup>28</sup> The institute, under which St. Cuthbert began his religious profession was undoubtedly the same, that St. Aidan had formed at Lindisfarne, and which he had derived from the monastery at Iona.<sup>29</sup> At this time, likewise, the powerful King of Northum-

<sup>20</sup> See Bede's *Vita S. Cuthberti*, cap. v. Also, Capgrave's *Vita S. Cuthberti*, cap. xiii.

<sup>21</sup> See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. iii., March 20, p. 338.

<sup>22</sup> Mailros or Melrose monastery was situated on the banks of the Tweed, near Melrose town, about ten miles west of Kelso, in Scotland. Fleury very strangely mistakes, by placing it within the country of the Mercians, which comprised the central parts of England. See his "*Histoire Ecclesiastique*," tome ix., lib. xl., sect. xliii., p. 95.

<sup>23</sup> The feast of St. Bosilius is celebrated on the 23rd of January, and he died, in the year 670, according to the English Martyrology. However, the more correct date for his festival is on the 23rd of February, at which day some account of him will be found, in this work. Ferrarius places his feast, at the 7th of August, and Menard at the 9th of September. He is mentioned, in Bede's "*Ecclesiastical History*." See lib.

iv., cap. 27; and lib. v., cap. 10.

<sup>24</sup> In the year 651, he was Prior at Melrose. See "*Origines Parochiales Scotiæ*," vol. i., p. 292.

<sup>25</sup> He died on the 22nd of August, A.D. 688, according to Menard, "in observationes," lib. ii., at that date. Also, Edward Mailhew, in *Tropheis*, and other writers.

<sup>26</sup> See "*Circle of the Seasons*," p. 80.

<sup>27</sup> Life of St. Cuthbert, chap. xxiv.

<sup>28</sup> See Bede's Life, cap. vi., and Capgrave's Life, cap. xiv.

<sup>29</sup> Dean Cressy writes, "as yet *Saint Wilfrid* had not published in those parts the *Holy Rule of Saint Benedict*; neither was the *Roman* manner of celebrating *Easter* introduced among them: Which controversy divided the *Black Monks* from those whom *Saint Columba* and the *Monastery of Hye* sent into *Brittany*."—"Church History of Brittany," book xv., chap. xvi., p. 867.

<sup>30</sup> See Matthew of Westminster, "*Flores Historiarum*," pp. 230, 231.

bria, and its seventh Bretwalda, Oswio, reigned; for, after the defeat and death of his rival, Penda, in 655,<sup>30</sup> his territorial jurisdiction was extended over Mercia, while the Britons, the Southern Picts, and the Scots, were careful to avert his enmity, by the payment of an annual tribute.<sup>31</sup> After some years had passed, Alchfrid,<sup>32</sup> or Alefrid,<sup>33</sup> King of Northumberland, presented Eata<sup>34</sup> with a site, whereon to found a monastery. In this establishment, prayers were to be offered up continuously, for the future repose of King Alefrid's soul. The place was called Rhypuon, or Wrypum,<sup>35</sup> according to Bede; now, it is better known as Ripon.<sup>36</sup> Eata having taken with him some religious brethren, and amongst others, Cuthbert, his monastery was accordingly built, and the discipline of Mailrose was established within it.<sup>37</sup> Cuthbert was appointed to receive all guests, and to furnish them with suitable entertainment. Going forth one morning, he found a young man, without the monastery, and, according to the guest-master's usual custom, he began to exercise hospitable offices, presenting water to wash the hands and feet of this stranger, with a towel to wipe them. It being then winter season, snow had covered the ground; and our saint, supposing the traveller had suffered from cold and hunger during the night, placed this man's hands within his own bosom to restore their natural heat. He told the guest, that food should be immediately prepared. But, this stranger refused to partake of it, saying, he had a long journey to perform, before he could reach his mansion, to which he must instantly hasten. In fine, Cuthbert importuned him in the name of God to remain, at least until breakfast-time, when he consented. The prayers of tierce being over, Cuthbert set a table for the usual meal. Placing some viands thereon, he told the guest to partake of these, while he went to procure some warm bread, which he hoped was then baked. On returning, he found no trace of the stranger, not being able even to discover his parting footsteps on the snow-covered earth. Again, hastening to the refectory, to prosecute his employment, he found it filled with a most fragrant odour. On further examination, three loaves were discovered, which rivalled the lily in whiteness, the rose in fragrance, and honey in sweetness of taste. Our saint cried out, "I now perceive, that the Angel of God, whom I received, came to feed, not to be fed; for, behold he hath brought bread, such as earth cannot produce." Being moved with this miracle, to the saint it became an incentive for the attainment of higher virtues, and for the acquisition of greater graces. From that time forward, he often saw and conversed with Angels, who furnished him with food from heaven, whenever

<sup>31</sup> See Rev. Dr. Lingard's "History of England," vol. i., chap. ii., pp. 93 to 103.

<sup>32</sup> He was son to King Oswy, and associated, by the latter, in the government of his people.

<sup>33</sup> This was not Alfrid, King of Northumberland, and brother to King Egfrid; for, he did not obtain the kingdom, until St. Cuthbert had been appointed Bishop of Lindisfarne, in the time of Egfrid, as may be seen, by referring to the twenty-fourth and twenty-fifth chapters of Bede's Life. Wherefore, the present Alfrid, or Alefrid, King of Northumbria, was predecessor of the former. To him Venerable Bede alludes, in the passages already mentioned, as also Matthew of Westminster.

<sup>34</sup> See his Life, at the 26th of October.

<sup>35</sup> It is said, likewise, to have been a

monastery of thirty families.

<sup>36</sup> Ripon, at one time, was an episcopal city. See an account of it, in Dugdale's "Monasticon," vol. ii., pp. 130 to 133. Edition of 1817. London, folio.

<sup>37</sup> Dr. Lanigan thinks it is evident, from this account, that the monks of Mailros were of Irish institution, and followed the Irish system. Therefore, Mabillon was mistaken in his "Acta Sanctorum Ordinis S. Benedicti," tom. ii., p. 878, when asserting, that Cuthbert had received, not the Irish but the Roman tonsure. This had been said before, in an anonymous Life of Cuthbert; but, then the Bollandists justly suspect, that the passage relative to it is an interpolation. See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. iv., n. 42, p. 93.



he felt hungry. Of affable deportment and pleasing manners, Cuthbert frequently excited those with whom he conversed, to most exalted practices of piety. When relating, for their edification, the actions of distinguished saints, he introduced examples, furnished by his own experience ; yet, through humility, he always spoke of himself in the third person, thus imitating the Apostle St. Paul, "I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not, God knoweth) such a one wrapt even to the third heaven, &c."<sup>38</sup> Good-natured and exceedingly well-tempered, the holy man was remarkable for his modesty, patience and tact, while regulating the various duties, devolving on him. He was also tolerant and moderate to a degree. In his life was exemplified the most perfect precepts of the monastic profession.<sup>39</sup>

With the prudent reserve which he maintains, in recounting the contest between St. Wilfrid and the Celtic saints, Venerable Bede speaks of a storm which suddenly arose, when the Roman paschal rite was proposed for introduction, to supersede the Celtic observance, at Ripon. We may well suppose, this was not effected, without considerable opposition ; however, the united power and influence of St. Wilfrid and of his friend Alchfrid caused the inmates to yield, as they wished to preserve their national usages.<sup>40</sup> Eata, Cuthbert, and certain other religious, at length were expelled from the monastery of Ripon, and their place had been occupied, by other monks. However, Cuthbert did not recede from his purpose ; but, he remained a faithful disciple of the holy Boisilus, endeavouring to emulate his words and actions. The Celtic community, with the Saxon element combined, preferred a return to Melrose—their parent house—where they enjoyed the practice of their Columban observances. Herefrid, afterwards Abbot of Lindisfarne, declared he had heard from the lips of Cuthbert himself, that being seized with a pestilence, then raging throughout Britain,—known in history as the Yellow Plague,<sup>41</sup>—the monastic brothers spent a whole night, offering up prayers for his recovery. These prayers were heard, for on the following morning, he was enabled to arise, and calling for his staff and hose, he went forth, leaning on the former, and thus gradually recovered his strength. But, a tumour remaining on his thigh, it extended afterwards to the intestines ; so that, during his whole future life, he felt occasional returns of this pain. A few days, afterwards, Boisilus died, A.D. 664, in the odour of sanctity ; he, likewise, having been stricken by the Yellow Plague. Cuthbert concealed the prediction of this holy man, regarding his own promotion, when he had retired into solitude ; lest such announcement might hasten an event, the realization of which, with his accustomed humility, he much feared. However, the holy man was known to signify his wishes to other brethren, that he might find an obscure habitation in some secluded island, where a surrounding ocean, might remove him from the sight and regard of all persons. Nor even there would Cuthbert consider himself secure from worldly temptations ; but, he earnestly desired this seclusion, that he might avoid any false glare of ambition or vain-glory.<sup>42</sup> On the death of Boisilus,

<sup>38</sup> II. Cor. xii. 2. See Bede's *Vita S. Cuthberti*, cap. vii. ; Capgrave's *Vita S. Cuthberti*, cap. xv.

<sup>39</sup> See Dean Cressy's "Church-History of Brittany," book xix., chap. i., p. 462.

<sup>40</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iv., liv. xiv., chap. i., p. 149, and liv. xv., chap. i., p. 400.

<sup>41</sup> Its first appearance in the summer was

on the Southern coasts ; thence it spread to Northumbria ; and about the beginning of August, it reached Ireland. See Thomas Moore's "History of Ireland," vol. i., chap. xiii., p. 280.

<sup>42</sup> Bede's *Life*, cap. viii. Capgrave's *Life*, cap. xvi.

<sup>43</sup> He "travelled far and near among the inhabitants of those parts, especially in the parts of Scotland to the south of the friths,"

Cuthbert was appointed his successor, about the year 664 ; and, he discharged the duties of superior, with great virtue and prudence. But, his pastoral vigilance was not confined alone to subjects, within the walls of his monastery : he often went out on missions, among people living in the neighbourhood, to reclaim them from certain superstitious practices and heathen observances, to which they were yet addicted, notwithstanding that faith which they professed and had recently embraced. To correct these errors, Cuthbert went to adjoining villages ; sometimes on horseback, but more frequently on foot, preaching the Gospel maxims, on all occasions. At that time, it was customary for early English neophytes, to assemble at whatever village a priest or cleric visited ; there to receive, with the greatest docility and reverence, instructions from their lawfully-appointed pastors. The angelic countenance of Cuthbert, joined with his fervid zeal and persuasive eloquence, had such an effect upon his dear humble children in the faith, that all who heard him were not only moved to contrition and penitence for their past errors ; but, even the people publicly confessed their delinquencies, in presence of their great missionary. He penetrated, moreover, to remote hamlets, among rugged and lofty mountains, in this part of the country ;<sup>43</sup> delighting in poverty of accommodation, afforded by unsophisticated but kind-hearted mountaineers, among whom he sojourned, and to their great spiritual advantage. He was frequently absent from his monastery, for the whole of a week ; sometimes, for two and three weeks, or even an entire month, he did not return, being employed among his beloved rustics, extending the kingdom of God, both by precept and example.<sup>44</sup>

Whilst our saint continued to rule over the family of Melrose, St. Ebba,<sup>45</sup>—daughter to Ethelfred, and sister to Oswald, both Kings of Northumberland—presided over a community of nuns, at Coldingham.<sup>46</sup> Hearing of the newly-appointed prior's zeal and fervour, she requested his presence in her nunnery, to give a suitable course of instruction to its inmates. The servant of God, in accordance with her request, set out for this habitation. Remaining there for some days, he preached in a most effective manner ; while his whole demeanour impressed this pious community of nuns, with sentiments of most profound veneration for his character.<sup>47</sup> During a sojourn with some brethren of a religious house, whilst they were buried in sleep, he often went out by night, to engage in prayer. The curiosity of a certain brother belonging to this house being excited, from a knowledge of this circumstance ; he stole out privately, on a particular night, to see what the saint did, or whither he went. Cuthbert was found to have gone down towards the sea, over which that monastery stood. Having waded into the water, until it reached his breast, Cuthbert continued to recite the divine praises, in this comfortless position, until morning's dawn. Then, returning to the shore, and kneeling down, he seemed in a rapture of prayer or meditation. While thus engaged, two otters, or sea animals, came out from the water, and couching near him on the shore, they began to warm his feet with their breath, and to cleanse them with their skin or fur. Afterwards, they returned to the water, when our saint retired to the monastery. Here, he engaged in the recital of canonical hours with the monks, at their usual time. The inquisitive brother also repaired to

&c. See Innes' "Civil and Ecclesiastical History of Scotland," Chronological Memoirs, p. 245.

<sup>44</sup> Bede's Life, cap. ix. Capgrave's Life, cap. xvii.

<sup>45</sup> Her feast occurs, at the 2nd of April, according to the English Martyrology.

<sup>46</sup> Also called Coludi.

<sup>47</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iv., liv. xv., chap. i., pp. 422, 423.

<sup>48</sup> Bede's Life, cap. x. Capgrave's Life, cap. xviii.

<sup>49</sup> The Picts of Galloway were known as

his monastery, and sought an early interview with the holy prior. Casting himself on his knees, with tears he asked pardon for a foolish curiosity, which induced him stealthily to hang on the footsteps of the man of God. Cuthbert replied, "What have you done, brother? or wherefore have you become a spy, on my nocturnal rambles? however, you shall obtain pardon for this offence, provided you keep as a secret what you have seen, at least during the term of my life." The monk promised a compliance with this condition, and immediately obtained the saint's pardon for his fault. His promise was faithfully observed, during Cuthbert's lifetime; but, after our saint's death, the circumstance was divulged to many persons, by him who had witnessed it.<sup>48</sup>

At another time, having occasion to make a journey to the people of Niduari, in the Pictish land,<sup>49</sup> he went by sea, two of his religious brethren having accompanied him. One of the latter afterwards became a priest, and related the following miracle, which occurred during their voyage. Having arrived at the place of their destination, on the day after our Lord's Nativity, and thinking the weather favourable for their voyage, while hoping to return under the same propitious auspices, within a short space of time, they had brought no provisions with them. However, they scarcely reached land, when a tempest arose, so as to preclude all hope of returning. Having spent some days, suffering from cold and hunger, while waiting for a favourable change of weather, the saint, nevertheless, did not interrupt his usual prayers and nightly vigils. At length, addressing his companions, he said, with a cheerful tone and manner: "Why, I ask, do we remain idle in this place, and not seek for some means of deliverance? Behold, the earth is covered with snow, and the sky with clouds; the atmosphere is filled with storms, and the ocean with waves; we are about to perish through want, while no man can be found to afford us relief. Let us, therefore, importune with prayer the Almighty, who formerly led his people through the depths of the sea, and who miraculously fed them in the desert, that he may also have compassion on us, in our extremity. I trust—if our faith fail not—that we shall not be left fasting this day, when he has already manifested so many wonders of his divine bounty; I recommend, that we go to a certain place to seek for food, which may be afforded us, at this festive time." Saying these words, he led them beneath that bank, on which he had spent the night in prayer. Here, to their great joy, they found three pieces of dolphin's flesh, which appeared to have been cut by human hands, and prepared for cooking. Giving thanks to God, Cuthbert said, "You see, dearly beloved, a result of hope and trust in the Lord; behold, he hath prepared food for his servants, and hath showed us we must remain here three days, according to the proportion of food provided for us three. Take ye, therefore, those gifts which Christ hath sent us, and let us refresh ourselves, having confidence; for, most certainly, after three days have elapsed, the sea and sky shall resume their serenity." The storm prevailed, with its accustomed violence, for the triduum which followed; on the fourth day, however, according to the prediction of Cuthbert, a calm ensued, and with favouring gales, they were wafted to those shores, they had desired to revisit.<sup>50</sup> On another day, he went forth from the monastery to preach, according to a usual custom, taking with him a boy, as his companion. Having travelled towards the village, whither he had been proceeding, and which lay at a considerable distance, he said to the boy: "Tell me, my son, where do you think we shall find refreshment, or have you in mind any person along

the Niduari. "The traces of this visit have been left in the name of Kirkcudbright."—William F. Skene's "Celtic Scotland," vol. ii., book ii., chap. v., p. 209.

<sup>48</sup> See Bede's Life, cap. xi.

<sup>49</sup> See Rt. Rev. Bishop Moran's "Irish Saints in Great Britain," chap. xi., p. 286.



our route, at whose house we may receive hospitality?" Having been yet fasting, since they left home, this youth said in reply: "I have been considering such a matter, in my own mind, for we have brought no food with us, nor do we know any person on the way to entertain us, while no inconsiderable portion of our journey remains, and this we cannot accomplish without suffering from hunger." "Learn, my son, to have faith and hope in God," replied the saint, "for he never injures with hunger, those who serve him faithfully." Then looking towards heaven, the saint saw an eagle soaring overhead, and he exclaimed: "Do you perceive that eagle flying? even, through his agency, our Lord can provide for us to-day." While thus engaged in conversation, both saw this bird alighting on the banks of a certain river, towards which they went. Cuthbert said: "Do you behold where rests our servant, of whom I just now spoke? Run, therefore, and see what food it hath pleased God to send us through him, then bring it hither." Doing as he had been directed, the youth found a large fish, which this bird had lately taken from the river. Cuthbert said: "What have you done, my child? why have you not left his part with our servant? divide the fish in two portions, and give him that one, which his services merit."<sup>51</sup> This order being obeyed, and taking the other part along with them, when a time for their refectation arrived, they turned towards the next village. On presenting the fish to certain inmates of a house into which they entered, it was prepared, and sufficed as well for their family meal, as for our travellers' fare. Cuthbert preached the Divine word, and extolled God's benefits, within this humble tenement. Having resumed his journey, he again set out for the village, towards which his course had been directed.<sup>52</sup> About the same time, a number of persons collected around our saint, to hear him preach, in a certain village. The servant of God had a revelation, that the devil, wishing to retard the Gospel fruits, had prepared a stratagem for this purpose. In the midst of his discourse, he suddenly addressed a crowd, in these words: "Dearly beloved, as often as you hear mysteries of the kingdom of heaven expounded, you should always apply the most vigilant attention of your senses and minds; lest perchance, the devil, who hath a thousand fallacious arts, may prevent you from receiving God's word, through any want of interest on your part." He then resumed the ordinary tenor of his discourse. On a sudden, the evil one produced a great conflagration in their village, and a high wind seemed to spread the flames on all sides.<sup>53</sup> Immediately, the whole crowd, with a few exceptions, ran to extinguish this fire. They threw water on it, with little effect, until Cuthbert, offering up his prayers to God, procured its extinction. The crowd was filled with confusion, on seeing this, and flocking again to the servant of God, the people fell on their knees, imploring pardon for that inconstancy of purpose and of conduct, which induced them to disregard their preacher's admonitions.<sup>54</sup> On another occasion of like missionary labour, he entered the house of a certain religious woman, who was a nurse to him, during his tender years.<sup>55</sup> On this account, he was in the habit of calling her mother, and of frequently visiting her house, which was situated in a western part of the village. Through accident and want of caution, a great fire broke out, in an opposite direction. The wind, blowing with violence at this same time,

<sup>52</sup> Bede's Life, cap. xii. Capgrave's Life, cap. xix.

<sup>53</sup> Bishop Challenor calls this "a fantastical fire."—"Britannia Sancta," part i. March 20, p. 190.

<sup>54</sup> See Bede's Vita S. Cuthberti, cap. xiii., and Capgrave's Vita S. Cuthberti, cap. xx.

<sup>55</sup> From this account, it is probable, that in early youth or infancy, Cuthbert had lived in the southern part of Scotland.

<sup>56</sup> Bede's Life, cap. xiv. Capgrave's Life, cap. xxi.

<sup>57</sup> By Le Comte de Montalembert, he is called "un Les ealdormen du roi Egfrid,"

carried bundles of burning straw or thatch, with which the houses were covered, in all directions ; while the villagers endeavoured, but in vain, to arrest the raging flames, by throwing water on their blazing homesteads. Cuthbert's nurse hastened to the house, in which he resided, and she besought him to save her house, and the dwellings of her neighbours, from destruction, through his prayers. The saint told her not to fear for her property, which should be safe ; then, going before the door, he fell prostrate upon the earth. Whilst offering up his prayers, the wind suddenly changed, so as to divert the flames from this entire western portion of the village.<sup>56</sup>

Another friend of our saint, byname Hilmer, who was prefect to King Egfrid,<sup>57</sup> and a most religious man, had been frequently visited by Cuthbert. This man's wife became possessed by an evil spirit, so that she was an object of horror to all, who witnessed her sufferings ; but, finally, it was thought, she lay at the point of death. In this emergency, Hilmer mounted his horse, and speeding to Cuthbert, told him the doleful state of his companion. He besought our saint to send a priest to her, for administration of the Sacrament of our Lord's body and blood, that afterwards she might repose in consecrated ground. Hilmer felt ashamed, to confess the real state of his wife, who was distinguished for her charity and other virtues, lest our saint might think she had lived a life of hypocrisy. Cuthbert went to visit her, and, through a revelation, he learned the cause of her insanity. On returning, he purposed seeing her again, in company with her husband. On the way, St. Cuthbert, observing the grief of Hilmer, and suspecting its origin, said : "Do not weep, because I am about to find your wife in the state, I so much regret, for I know that she is troubled by a demon, a matter which you felt ashamed to disclose. I know, also, that before we arrive, she will be restored to sanity of mind, and that coming to meet us, she shall take those reins, and entreat us to enter, whilst eagerly she will engage in her accustomed kind offices towards us. For, the wicked are not alone tormented in this manner ; but, in God's secret councils, the just are sometimes possessed by demoniac influence, not only in their bodily members, but even in mind." While speaking these words, for the instruction and consolation of his companion, they both approached his house. Then, the evil spirit, being unable to bear the presence of the Holy Ghost, with which Cuthbert was filled, deserted this woman, who ran with joy to welcome the man of God, and she held the reins of the horse, on which he was mounted.<sup>58</sup> She besought him to remain for the night, and to impart his benediction to the house. While discharging offices of hospitality towards her guest, the woman declared, from the moment she had first touched the reins of Cuthbert's horse, she felt no further suffering from her former malady.<sup>59</sup>

### CHAPTER III.

STUDIES AT MELROSE—ST. CUTHBERT IS TRANSFERRED TO BECOME PRIOR AT LINDISFARNE—HE CHOOSES TO LEAD AN EREMITICAL LIFE, IN THE ISLAND OF FARNE—HIS LABOURS AND AUSTERITIES—HE IS ELECTED BISHOP OF LINDISFARNE—KING EGFRID'S GRANTS TO ST. CUTHBERT—THE HOLY MAN'S PROPHECY AND VISION REGARDING THE DEATH OF KING EGFRID—CUTHBERT'S PREDICTIONS AND MIRACLES.

THERE can be no doubt, that Cuthbert gave a great impetus to learning,

—“*Les Moines d'Occident*,” tome iv., liv. xv., chap. i., p. 416.

<sup>58</sup> See Rev. S. Baring-Gould's “*Lives of*

the Saints,” vol. iii. March 20, pp. 349, 350.

<sup>59</sup> See Ven. Bede's *Life*, cap. xv.

while ruling over the Abbey of Melrose, and that such influence continued to a period long subsequent. We have traces of primary schools in those early days. Narrating one of our saint's miracles, Reginald of Durham describes a village school, held in a church, at Norham, on the Tweed. It seems to have been a parish school, for parish boys. But, the monasteries of Scotland furnished education even to a higher class of pupils, than children taught in the burgh and choral schools.<sup>1</sup>

Venerable Bede states, that our saint, having ruled over Melrose many years, the most reverend Abbot Eata transferred him to a monastery, in the Island of Lindisfarne; in order, that he might teach the perfection of monastic discipline, by precept and example, to monks, over whom he was placed as Prior. Eata had jurisdiction over Melrose and Lindisfarne, being both bishop and abbot of the latter place, at this time. Having spent fourteen years, in Melrose Abbey, Capgrave says, he was transferred to that of Lindisfarne. Simeon of Durham places this removal, at the year 664; but, according to Capgrave's account, it must have been in the year 665. In our saint's new station, Cuthbert continued his former practices of visiting and evangelizing among people, living without the walls of his monastery; whilst advancing, at the same juncture, true spiritual exercises and piety within its enclosure. He wrought many miracles, and he restored to former health those afflicted, with various diseases of mind and body. Through prayer, he relieved those possessed by wicked spirits. Some brethren, in his monastery, felt disposed to relax somewhat their regular observances; but, by mildness and patience, gradually he brought them to the practice of rule, and through daily exercises of devotion. Frequently, when in conclave with his monks, some bitter remarks were made against him, when disputes arose, with regard to regular observances; yet, on these occasions, the prior calmly arose, and with a placid countenance, he adjourned any debated question to the following day. Then, as if no discussion had before occurred, Cuthbert began to advise his brethren: until, in fine, he succeeded, by impressing on them the justice of his opinions. His invincible patience enabled him to bear all adversities, against mind and body; and, even in the midst of contradictions, his countenance appeared cheerful, as if the Holy Spirit within his breast sustained him against all outward afflictions. Cuthbert was believed frequently to have spent three or four nights successively, in practices of watching and prayer, when he neither slept on his own bed, nor was there any place without the monastery, where he could rest. Whether he retired for prayer to secret places, or wrought with his hands to repel sleep, or walked around the island, was not exactly known; but his vigils were occupied by holy meditation, and in the recitation of Divine psalms. On certain occasions, he would gently reprove the impatience of some among his brethren, when disturbed in their daily or nightly slumbers, by saying: "No person disquiets me, by arousing me from sleep, but it rather affords me satisfaction, that having repelled sloth, I may apply myself by thought or deed to something useful."

Such was his fervour and compunction of heart, that frequently, whilst offering up the holy Sacrifice of Mass, his face was bathed with tears. While celebrating the Mass of our Lord's Passion, he felt most intense sorrow of soul; and, when inviting the people to raise their hearts to God, and to give him thanks, according to the ritual, he appeared to elevate his mind, rather than his voice. The tones of psalmody, when recited by him, produced a deeply plaintive melancholic feeling.<sup>2</sup> Filled with zeal, reproof was administered freely

ARTICLE I. — CHAPTER III. — <sup>1</sup> The Register of Kelso records, that a lady of

high rank made over a part of her dowry lands to the monks of this place "on con-



to sinners ; but still, his spirit of tenderness was manifested, in his treatment of penitents. Oftentimes, when hearing the confessions of his penitents, taking compassion on their offences, he shed abundance of tears ; thus, teaching them, by this example, the most effectual means for removing their disorders. His garments were neither distinguished, by any exact care, nor by any studied neglect, with which they were worn ; and, to the time of Bede, this becoming practice was observed in the use of garments, belonging to the brethren of Lindisfarne. Their habits were of plain woollen texture, nor were they rendered remarkable, by fanciful dyes or patterns.<sup>3</sup> The moderation and sanctity of our saint drew all hearts towards him ; while, even the immortalized and rebellious, among his spiritual children, began to imitate this example, set by their holy superior. In a short time, he was enabled to introduce, or rather to revive, the old spirit of regular discipline and observances.<sup>4</sup> After Cuthbert had ruled over his monastery of Lindisfarne, for a period of twelve years, in the twenty-sixth year of his monastic profession, he conceived a great desire to withdraw from the responsibilities and cares of his imposed office, that he might devote himself, in a more abstracted manner, to the service of his Creator. In the year 676,<sup>5</sup> according to Capgrave, he withdrew to an island, called Farne, which was situated some few miles, in the sea, and out from Lindisfarne. This small spot of land ceases to be an island, during the low ebb of ocean-tide, being then united by a depressed sandbank to the main shore. But, at high water, which occurs twice a-day, Farne is insulated by the sea. In popular rumour, it had the reputation of being inhabited by demons, before this sojourn of Cuthbert, who put to flight the hosts of darkness, on erecting his standard of the cross, within its borders.

Our saint constructed a building, there, almost circular in shape, the walls of which were about four or five perches in extent. On the outside, they were little more elevated than a man's height, when in a standing position.<sup>6</sup> The interior of the structure was dug out of the solid rock, and it was excavated in such a manner, that the saint could not see any object near his cell on the outside.<sup>7</sup> His view was solely directed towards heaven, which his heart had so frequently desired. The walls were constructed, with large masses of stone and turf, yet in a very rude manner.<sup>8</sup> So large were some of these stones, that it would seem impossible they could have been raised, by the strength of less than four men ; but, our saint is said to have been assisted, by an Angel, in elevating them to their several positions. He constructed two different

dition that they should maintain her son among other scholars of the best rank in the monastery." See "Fasti Aberdonensis," edited for the Spaulding Club, by Cosmo Innes. Preface, p. vi.

<sup>2</sup> These are valuable details, as serving to illustrate ancient Irish ritualistic observances, and they show, that certain portions of the present liturgy date to a very early period of our national church history.

<sup>3</sup> These observations enlighten us on social usages of the seventh century.

<sup>4</sup> See Bede's Vita S. Cuthberti, cap. xvi., and Capgrave's Vita S. Cuthberti, cap. xxiii.

<sup>5</sup> "Anno DCLXXVI. Ethelredus Rex Merciorum adducto maglino exercitu Cantium vastavit ; et Ecclesias et Monasteria sine respectu divini timoris fœdavit. Eodem anno Insulam Farne vir Domini Cuthbertus

[intravit] et per undecim annos mira animi alacritate Domino militabat."—Wharton's "Anglia Sacra." Chronicon Cænobii Sanctæ Crucis Edinburgensis, vol. i., p. 155.

<sup>6</sup> The rampart which is described by Bede, as enclosing St. Cuthbert's little monastery in Farne, may be taken as the type of the Irish monastic *vallum*. See, also, Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. 28.

<sup>7</sup> This description would nearly apply to the ruined hermitage on the top of Crogh Patrick, county of Mayo. The latter is square, however, and not circular interiorly.

<sup>8</sup> For an interesting account of this kind of structure, called a *camhol*, or *cashel*, see Dr. Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., pp. 440, 446.

chambers: one served for the purpose of an oratory, and the other for ordinary uses. By digging through or breaking the rock, he contrived a partition between them; while, some shapeless rafters, covered with hay, formed the roof. At the entrance of Farne Island was a larger house, for the accommodation of those brethren, or other persons, who came to visit him; and, a fountain was near, which supplied them with fresh water.<sup>9</sup> But, his own cell, being built on a hard rock, was unprovided with spring water, until calling some of the brethren together, he remarked: "You see how this mansion, I have chosen, is destitute of water, but let us beseech him, who converts the solid rock into pools, and the crags into fountains of water, that giving glory, not to us, but to his own name, he would deign to open for us a streamlet from this stony surface. Let us dig, therefore, in the middle of this enclosure; for, I believe, that God will refresh us with a torrent of delights." They dug a well, therefore, and on the following morning, it was found to be replenished with water, which oozed from the earth, in such quantity, that it was sufficient for our saint's necessities, and, it never failed, afterwards, in affording a grateful supply. Having completed the necessary buildings, through the assistance of his religious brethren, Cuthbert began to live apart in his cell, going forth occasionally to minister for his visitors' wants. He was in the habit of washing their feet, with warm water; and, sometimes, through compliance with the wishes of others, he allowed them to return this same kind office towards himself. Through a love of mortification, he remained whole months, without removing boots, which covered his legs; and, it sometimes happened, that he discalced himself but once a year, and this only on Holy Thursday, for the ceremony of washing the feet. On account of his frequent prayers and genuflections, he was known to have wales and excrescences, on his knees and legs. In fine, wishing to remove, as much as possible, from human intercourse, he remained shut up in his cell, occupied with continual prayer, watching and fasting. When obliged to converse with others, it was only through the window of his cell; and, in the course of time, this outlet was also closed, being opened, only for the purpose of bestowing his benediction on persons without, or in some other case, which was generally one of great necessity.<sup>10</sup> At first, our saint was sustained by bread, which had been brought to his retreat, by the brethren, while the fountain furnished him with water; but, conceiving it to be more becoming his profession, to support himself by manual labour, he procured implements of husbandry. Having prepared the earth, he sowed wheat, in the spring-time. As the summer however advanced, no appearance of a growing crop was observable. One day, as some of Cuthbert's brethren visited him, he said: "Perhaps, it is not to be expected, that a growth of wheat should be produced from soil of this quality; or, perchance, it is not the will of God to give an increase; bring me, therefore, barley, to see if it will grow. If it does not please God to produce a crop of barley, it must be better for me to reside in the monastery, than to remain in this place, sustained by external labour." Barley was accordingly procured, and when the seed had been committed to earth, the season was already so far advanced, little hopes were entertained that it could grow; but, contrary to expectation, an abundant crop was promised, as the blades advanced to maturity.<sup>11</sup> Birds, however, came in flocks, to feed upon Cuthbert's ripening barley. As he afterwards declared, in a confidential manner, our saint said: "Why do you meddle with what is sown, when you have had no part

<sup>9</sup> See Bede's *Vita S. Cuthberti*, cap. xvii., and Capgrave's *Vita S. Cuthberti*, cap. xxv.

<sup>10</sup> See Bede's *Life*, cap. xviii. Capgrave's *Life*, cap. xxvi.

<sup>11</sup> Aubrey De Vere thus alludes to Cuthbert's manner of living, in "Legends of the Saxon Saints;"—

in tending it? Or, perhaps, you suppose, that you have had more to do than I had, at this work? But, if it please God to allow you this liberty, do as he permits; if not, retire, and inflict no injury on me." These words, spoken with an air of pleasantry, were immediately followed by the departure of those birds, nor did they return, afterwards, to molest the crops of our saint, during such time as these continued growing.<sup>12</sup> A peculiar species of wild sea-bird, known as the eider duck, was said to have been tamed by the saint, and rendered subservient to his use. Before the middle of the twelfth century, these birds, frequenting the Farne Islands, were called St. Cuthbert's Ducks; and, many strange accounts are left us, regarding their habits and haunts.<sup>13</sup>

Again, when flocks of crows, which had long been accustomed to frequent his island, caused injury to the house-roof, under which Cuthbert received his religious brethren; the saint commanded them, to abstain from further damage, and to depart. Those ravens likewise obeyed his injunctions; but, some of them returned, in the course of a few days, bearing an humble offering to the holy man, and apparently as compensation for former injuries. Although they continued to build their nests in the island, for many subsequent years, yet, they offered no further molestation towards our saint, nor to his friends.<sup>14</sup> Besides this obedience, shown by mute animals to Cuthbert's wishes,—for according to the Northumbrian legends, he made the birds companions of his solitude and caressed them<sup>15</sup>—the very elements seemed propitious to his intentions. Desiring, at one time, to erect a small house, which should prove a convenient addition to his hermitage, near the sea-shore, and over a fissure in the rock, which was about twelve feet in width; Cuthbert besought those brethren who visited him, to bring on their return a beam of requisite length, to serve as a basement, for the erection of his hut. Promising compliance with his request, and having received their beloved father's benediction, they departed. On their return to the island, however, they forgot to fulfil their promise; but, on being reminded of it, they felt abashed, because of their neglect. However, Cuthbert, with his usual kindness, told them to feel no concern on this account, and to remain with him until the following morning saying, he trusted God would be mindful of his desire and necessity. They complied with our saint's invitation, and on the following morning, it was found, that the nightly tide of ocean had cast on shore a beam of the very length required, and near the exact spot, where his proposed hut was to be erected.<sup>16</sup>

There is a description, by Francis Grose,<sup>17</sup> of St. Cuthbert's oratory on Coquet Island, one of the Farne group, about a mile and a-half from the Northumberland shore. Accompanying this, there is a fine copperplate engraving of St. Cuthbert's Hermitage, with a stone coffin exposed, in the foreground. This is said to have been the one, which first enclosed the remains of our holy anchorite. The fame of our saint's virtues had extended, already, not only amongst inhabitants, living in the neighbourhood of Lindisfarne, but even to those, at the most remote extremities of Britain. Numbers flocked towards his cell, to

"In narrow cave  
Worn from the rock, and roughly walled  
around.  
The anchorite made abode, with lonely  
hands  
Raising from one poor strip his daily food,  
Barley thin-grown, and coarse."

—"How Saint Cuthbert kept his Pentecost  
at Carlisle," p. 178.

<sup>12</sup> See Bede's Life, cap. xix., and Capgrave's Life, cap. xxvii.

<sup>13</sup> See, "Miscellany of the Spaulding Club," edited by John Stuart, Advocate, vol. iv. Preface, pp. lxiv. to lxvii., and vi., pp. 329, 330.

<sup>14</sup> See Bede's Life, cap. xx., and Capgrave's Life, cap. xxviii.

<sup>15</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March 20, p. 345.

<sup>16</sup> See Bede's Life, cap. xxi., and Capgrave's Life, cap. xxix.

<sup>17</sup> See "The Antiquities of England and Wales," vol. iv., pp. 82, 83.



disclose their spiritual and temporal necessities, before the servant of God. He afforded the greatest consolation to all: the afflicted he comforted with pious exhortations, by reminding them of the empty vanities of this life, and of eternal rewards in the next; he pointed out the manner, in which the devil and his snares might be avoided, with assistance of God's grace, and by a firm trust in Divine Providence. He told them, how the enemy of man's salvation had frequently attempted to prevail against him, on his lone island, and how vain were those attempts, because the anchor of his hope rested, on a sure foundation. These things he did and said, not for a purpose of exalting himself in public estimation; but, he attributed personal happiness, in a spiritual point of view, to the cenobitical life which he had chosen, thus subjecting himself in all things, to the Abbot's rule, who regulated his hours of prayer, vigil, fasting and labour. He often referred to the care, bestowed upon his religious training, by the holy Abbot Boisilus, in Melrose monastery, and to certain predictions of that holy man, with regard to his future life; always wishing, however, that he might be able to escape a state, for which he seemed specially destined. This was understood to be an episcopal charge, which must necessarily deprive him of many advantages, found in a retired life, and in unremitting contemplation.<sup>18</sup> Venerable Bede tells us, that Herefrid, a priest of Lindisfarne, gave him the following account regarding a miracle, which was wrought by Cuthbert, in favour of the holy Abbess, Elfred,<sup>19</sup> who presided over a community of nuns, and who was also of regal descent. Being seized with some infirmity of a chronic nature, after suffering much pain, she gradually recovered her health, but she felt unable to stand or walk, except in a curved or bent posture. Having hoped, but in vain, to recover the use of her limbs, through medical aid; one day, she revolved in mind the desire of possessing something belonging to Cuthbert, for she trusted, it should become the means for removing her great debility. Shortly afterwards, a messenger brought her a linen cincture belonging to the saint, to whom her desire had been interiorly revealed; when, having placed it around her body, she found herself able to assume an erect posture the day following, and in three days, afterwards, her health was perfectly restored.

A few days subsequent to this occurrence, one of her nuns had been seized with an intolerable aching of the head; and, being about to die, as generally supposed, she was visited by the Abbess, who bound her head with Cuthbert's cincture, when immediately the pain left her. The zone was then carefully removed to a locker; but, when the Abbess required it, a few days afterwards, it could not be found.<sup>20</sup> On another occasion, Elfred desired an interview with our saint, to confer with him, on matters that greatly concerned her. Cuthbert complied with her wishes, and taking with him some of his religious brethren, he sailed to an island, at the mouth of a river, called Coquedus,<sup>21</sup> where he met the Abbess, according to her appointment. Having conversed with the saint, for some time, throwing herself at his feet, Elfred

<sup>18</sup> See Bede's Life, cap. xxii., and Capgrave's Life, cap. xxx.

<sup>19</sup> The author of the English Martyrology mentions an Ethelfreda, daughter to King Oswy, who was abbess of Whitby in Northumberland, where she was venerated on the 26th of December, having died A.D. 670. But, Colgan remarks, that he must have been in error, regarding the name and year of the death of this virgin, and perchance, even, as to the day of her veneration. For Bede, Hugh Menard, and Edward Maihew, in "*Tropheis Benedictinis*," call her Elfred,

daughter of King Oswy, and, it is said, that her Natalis had been celebrated, on the 8th of February. As Bede in his Life of St. Cuthbert states, that she survived her brother, Egfrid, who was killed, A.D. 685, it cannot be denied, that she lived many years after the year 670. She was sister to Egfrid and Aldfrid, both kings of Northumbria. See, "*Acta Sanctorum Hiberniæ*," xx. Martii. Vita S. Cuthberti, n. 20, p. 678.

<sup>20</sup> See Bede's Life, cap. xxiii., and Capgrave's Life, cap. xxxi., xxxii.

<sup>21</sup> In the Third Life of the Lindisfarne

besought him to tell, how long her brother Egfrid should live and reign, over his kingdom of the Angles. Cuthbert would not directly declare, what was known to him through a prophetic spirit, with which he was gifted; but, he expressed wonder, why a woman of her prudence and scriptural knowledge should not bear in mind the words of divine wisdom, regarding the man, who, living a long time, yet ought to recollect the near approach of his latter end, and how much more ought not he, who was only to live a single year, while death awaited him at the gates. This declaration was a sufficient intimation, regarding the approaching death of her brother, and Elfled, bursting into tears, requested him again to declare, who should be her brother's successor on the throne, as he had neither sons nor brothers. Cuthbert was silent for a moment, when he replied: "Say not that he wants them, for he shall have a successor, whom you shall regard, as Egfrid himself, and with the love of a sister." On being asked, where this person then was, our saint cried out: "Do you not see this widely-extended ocean? how many islands does it not contain? and, it is an easy matter for the Almighty, to provide from some of them a ruler, for this kingdom of the Angles." Elfled then understood him as alluding to Aldfrid,<sup>22</sup> who was a reputed son of her father, and who then had been living an exile in Ireland.<sup>23</sup> Here, he was engaged in the study of literature, as Egfrid proposed to have him elevated, to some of the higher church orders. Elfled hereupon exclaimed: "Oh, how different are the desires, that engage the hearts of men! Some rejoice, having acquired riches—others are always in need, even when loving riches. Thou rejectest the glory of this world when offered thee, when thou couldst attain episcopal rank, than which no station of life is more sublime—thou hast avoided this condition, by fleeing to the desert." Cuthbert replied: "I know that I am not worthy of such a dignity, nor can I even escape the Supreme Ruler's judgment. If he were disposed to subject me to so great a burden, I believe he would release me in a short time; and, perhaps, he would send me back to my usual place of retirement, after a term of two years. But, I command you, in the name of our Lord, that you relate not to any person, what you have heard from me, until after my death." When the saint had revealed these things, and had instructed the Abbess, on many points, he returned to the solitude of his cell, on Farne Island.

In the year 684, a Synod<sup>24</sup> was convened, under the presidency of Archbishop Theodore<sup>25</sup> of Canterbury,<sup>26</sup> at which Egfrid assisted. Cuthbert was then elected Bishop of Lindisfarne, with the unanimous assent of all present; but, notwithstanding many letters and messages sent to him, he refused to leave the place of his retreat. Whereupon, the king himself, accompanied by some of his nobles, the Bishop Trumwine, and other religious men, sailed over to the island. Kneeling before the saint, with earnest entreaties, they at length obtained his consent, to accompany them to the Synod. When he arrived there, after manifesting great reluctance, he was

monk, as published by the Bollandists, we read, "in obuiam sibi navigare ad Coquedese petivit," &c.—Lib. iii., sect. 6, tomus iii., Martii, p. 121.

<sup>22</sup> This Aldfrid died, A.D. 705.

<sup>23</sup> However, the Benedictine Monk of Lindisfarne states, that he was then living in the island of Hy, which was the seat of St. Columba's famous institute. See *Tertia Vita S. Cuthberti*, lib. iii., sect. 6. The Bollandists' "*Acta Sanctorum*," tomus iii., Martii xx., p. 121.

<sup>24</sup> "Cuthbertus in synodo apud Twiforde juxta Alne flu: a Theodoro archiepiscopo

Cantuar: in episcopum Lindisfar: electus est."—Leland, "*De Rebus Britannicis Collectanea*," vol. ii., p. 327.

<sup>25</sup> He was born at Tarsus, and his knowledge was so profound, that he was called the Philosopher. He was consecrated by Pope Vitalian, March 26th, A.D. 668. See Rev. John Alzog's "*Manual of Universal Church History*," vol. ii. Period 2. Epoch 1. Part i., chap. i., sect. 156, p. 61. Translation in English, by Rev. F. J. Pabisch and Rev. Thomas Byrne. Dublin Edition, 1879 *et seq.*, 8vo.

<sup>26</sup> See John Britton's "*History of the*

compelled to assume duties of the episcopal office. However, he was not consecrated, until the following year, 685, at York.<sup>27</sup> During this year, the confirmation of his prophecy was also realized; for Egfrid was slain,<sup>28</sup> in a battle, fought against the Picts, while his brother, Alfrid, lately arrived from Ireland, succeeded him on the throne.<sup>29</sup> On the day of our saint's consecration, Eata was transferred from Lindisfarne See to another, with his own consent, as also with that of King Egfrid, Archbishop Theodore,<sup>30</sup> Bishop Cedd,<sup>31</sup> and other bishops, while Cuthbert assumed the government of his vacant bishopric. Egfrid bestowed upon him a tract of land in York, extending from the wall of St. Peter, to the great western city gate, and to a wall on the south side. Besides this, he presented the village of Creik, to our saint, with a circuit of land, extending around it, for the space of three miles, so that Cuthbert might have a resting-place there, during his journeys to and from York. Here, he founded a monastery, and he placed an Abbot over it. The king also gave him Carlisle city,<sup>32</sup> with a great portion of the adjacent country. There our saint established a community of nuns, with an Abbess presiding over them, and he likewise founded some schools. Cuthbert having raised a boy from the dead, in a village called Exenford, Egfrid gave him a tract of land, called Carthmel; and, after his victory over Vulfer, King of the Mercians, the same munificent prince bestowed upon him Mailros, and its dependent lands.<sup>33</sup> Before assuming the episcopal charge, Cuthbert returned to his island, where, for some time, he gave himself up to devout prayer and meditation. Then, he was invited to Mailros, by Eata, for the purpose of holding a short conference. On Cuthbert's return, he was met by one of King Egfrid's officers, who besought the saint to visit his village and house, to impart a blessing. When he consented to do so, this officer received him with much reverence, and told him that one of his servants was very ill; adding at the same time, he gave thanks to God, because Cuthbert deigned to honour his house with a visit, not doubting, but this arrival should be an occasion of great profit, spiritually and temporally, for the members of his family. Having blessed some water, Cuthbert gave it to a servant of the officer, who was named Baldhelm.<sup>34</sup> Afterwards, he became a priest of Lindisfarne, in the time of Venerable Bede, to whom he related this occurrence. Baldhelm being desired by Cuthbert, to give this water, that the sick man might drink; on pouring it the third

Antiquities of Canterbury, with the Architecture of the edifice, Biographical Anecdotes of the Archbishops," &c. A.D. 1821, royal folio.

<sup>27</sup> See Poole's and Hugall's "Historical and Descriptive Account of the Cathedral Church of St. Peter's, York, and its Antiquities, and Chronological List of the Archbishops," &c. York, A.D. 1850, 4to.

<sup>28</sup> According to Venerable Bede, in his "Breviarium," or Epitome of his History, thus: "anno sexcentesimo octuagesimo quinto Egfridus Rex Nordanthumbrorum occisus est." Florence of Worcester and Matthew of Westminster, in their Annals, at the same year agree.

<sup>29</sup> See Bede's Life, cap. xxiv., and Capgrave's Life, cap. xxxiii., xxxiv.

<sup>30</sup> His feast occurs, at the 19th of September. He died A.D. 690, in the eighty-eighth year of his age, having been Archbishop over Canterbury See for twenty-two years.

See an account of him, in Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. ix. September xix.

<sup>31</sup> There were two holy brothers, bearing this name: one known as Bishop of London and Apostle of the Midland English and East Saxons, venerated on the 7th of January; the other called Bishop of Lichfield and Apostle of the Mercians, venerated on the 2nd of March. At these dates, owing to their connexion with Ireland, notices will be found in this work.

<sup>32</sup> See that excellent illustrated work, S. Jefferson's "History of Carlisle, account of the Castles, Seats, Antiquities in the vicinity, eminent Men," &c., published at Carlisle, A.D. 1838, 8vo.

<sup>33</sup> See Capgrave's Life, cap. xxxv., xxxvi.

<sup>34</sup> See Rt. Rev. Bishop Moran's "Irish Saints in Great Britain," chap. xi., pp. 293, 294.



time into the patient's mouth, he fell into a profound sleep. This happened towards evening, and on the following morning, the patient was perfectly restored to health.<sup>35</sup> Having assumed the grave responsibilities of his episcopal office, after Apostolic examples and precepts, Cuthbert endeavoured to ornament this high station, by his virtues and good works. His prayers were constantly offered, for the flock entrusted to his care; and, by salutary instructions, he led them to a knowledge and love of holy things, first teaching them by his own example, those virtues he desired them to practise. He protected the poor and the oppressed; he consoled afflicted and dejected persons; he brought sinners to repentance; he gave food to the hungry and clothing to the naked. Towards himself, he omitted none of his accustomed rigorous observances, often shunning the society of men, to engage in his monastic exercises. He displayed all perfections of the episcopal character, in discharging every duty belonging to his state.<sup>36</sup>

As related by the authentic chronicles of the time, King Egfrid led an army against the Picts, in the year 685.<sup>37</sup> Cuthbert had been divinely admonished, as related to Egfrid, regarding his impending fate, and the holy prelate set out towards Carlisle city, that he might prepare the queen for such calamitous event—she being then a resident in her sister's monastery, whilst awaiting the expected return of her husband.<sup>38</sup> On the following day, some citizens conducted our saint to their city walls, that he might see a remarkable fountain, formerly constructed by the Romans. While resting on his staff, he appeared profoundly affected with grief; his eyes were bent, first towards earth, and then, he raised them towards heaven. At length, heaving a deep sigh, he said in a subdued voice: "Perhaps, at this very time, a great misfortune is impending." A priest, standing by his side, conjecturing rightly the circumstance to which he alluded, asked him how this was known to him; but, Cuthbert felt unwilling to declare the revelation, made by the Almighty. He only said, "Do you not see how the air is wondrously disturbed and changed? yet, who can fathom the judgments of God?" It being Saturday, our saint at once went to the queen, and told her, to ascend her chariot immediately, as it was not lawful to travel on the following day. He urged her to proceed towards the royal city, adding, that perchance the king was killed. He promised to attend on her, in a short time, after having dedicated a church, belonging to a neighbouring monastery, on the following day. Having preached to brethren, connected with this monastery, towards the conclusion of his discourse, Cuthbert said: "I beseech you, dearly beloved, that you watch according to the advice of the Apostle—that you remain steadfast in the faith—that you act bravely, and have fortitude, lest any temptation, coming on you, should find you unprepared. Be mindful always of that precept of our Lord, "Watch and pray, that you enter not into temptation." His

<sup>35</sup> See Bede's Life, cap. xxv.

<sup>36</sup> *Ibid.*, cap. xxvi.

<sup>37</sup> In the edition of Venerable Bede's Works, printed at Cologne, at lib. iv., cap. 24, of his English History, it is incorrectly stated, "anno Dominicæ incarnationis sexcentesimo quarto," that he sent an army into Hibernia to devastate that country; and, in the following year, he was killed. However, this seems only to have been an error of the press, which has set A.D. 604, for A.D. 684. In the former year, he was not even born, for he fell in 685, according to Venerable Bede himself, in the fortieth

year of his age, and in the fifth year of his reign.

<sup>38</sup> "Rex Egfridus, cum temere ad vastandam Scotorum Provinciam exercitum duxisset multum prohibentibus amicis, et maxime beatæ memoriæ Sancto Cuthberto, qui nuper fuit ordinatus Episcopus, introductus est, simulantibus fugam hostibus, in angustias inaccessorum montium, et cum maxima parte copiarum quas secum adduxerat est extinctus."—Fordun's "Scoti Chronicon, sive Scotorum Historia," lib. iii., cap. xliii. p. 648. See Gale's "Historiæ Britannicæ Saxonicæ, Anglo-Danicæ Scriptores xv."

auditors thought he alluded to the return of a pestilence, which raged in the neighbouring country, some short time before, when he again resumed: "Formerly, when I remained solitary on my island, certain brethren came to me, on the festival of our Lord's Nativity, and entreated me to leave my cell, that I might spend that day with them, in a joyous manner. I assented to their request, and, when sitting down in the midst of a banquet, I said to them: 'I beseech you, brethren, to observe this day with great reverence, for it is the natal day of our Lord Jesus Christ.' But, in a short time, while we indulged in feasting, hilarity, and conversation, I began to admonish them a second time, that we should be solicitous in watching and prayer, and that we should be prepared for the assaults of temptation. They replied, that I taught them a good lesson; but, however, as their days of fasting, prayer, and vigil, were many, rather they ought rejoice in the Lord on this day. For the Angel, at the birth of our Saviour, announced great joy to the shepherds, which was extended to all people. I said, 'It is well, let us do so.' But, having relapsed, during the banquet, into their former merriment, a third time I admonished them, in the same words, when they understood, that I would not so earnestly repeat them without cause. In fear, they said, 'Let us do as you require, for a great necessity compels us, that always being prepared, we may watch against diabolic snares and temptations.' Saying these things, I was ignorant, as they were, regarding the occurrence of any new temptation; but, by an interior instinct, I was warned on a necessity, for having the soul always fortified against sudden storms of temptation. Yet, when they left me in the morning for Lindisfarne monastery, behold! they found some of their companions dead, having been stricken with the plague. It continued to rage, and to increase in violence, for days and months, and almost during an entire year. Nearly the whole of that venerable company of fathers and brethren were called to bliss. And now, therefore, brethren, watch you also in prayer, that you likewise be found prepared, should any tribulation threaten you." As already said, these words were thought to forebode a return of the plague, until, on the following day, news was brought by a fugitive, that the king was slain in battle, and that his guards were killed around him. These events happened, at that very moment of our saint's standing at the Roman fountain, when they were revealed to his prophetic mind.<sup>39</sup> A short time after these occurrences, Cuthbert had occasion to visit Carlisle,<sup>40</sup> for a purpose of ordaining some priests, and of investing the queen herself with the religious habit. At this time, a priest, named Herbert,<sup>41</sup> or Herebert,<sup>42</sup> who led a solitary life, at the source of the Derwentwater, and who was a friend of the saint, took an opportunity to visit him, according to his annual custom, and for the express purpose of engaging in religious conferences. While these holy men were thus employed, amongst other things, Cuthbert said: "Remember, brother Herebert, you

<sup>39</sup> See Bede's Life, cap. xxvii., and Capgrave's Life, cap. xxxviii.

<sup>40</sup> It is said to have been called *Caer-Luil* or *Caer-Leol*, in ancient times, from *Luil*, a British potentate, reputed to have been its founder. See Lewis's "Topographical Dictionary of England," vol. i., p. 515.

<sup>41</sup> "Recluse he lived  
Within a woody isle of that fair lake  
By Derwent lulled and Greta. Others  
thronged  
Round Cuthbert's steps; that hermit stood  
apart

With large dark eyes upon his countenance  
fixed,  
And pale cheek dewed with tears. The  
name he bore  
Was 'Herbert of the Lake.'"

—Aubrey De Vere's "Legends of the Saxon Saints," p. 190.

<sup>42</sup> Venerable Bede relates the death of Herebert, as occurring on the 20th of March, in his "*Historia Ecclesiastica Gentis Anglorum*," lib. iv., cap. 29. He is mentioned, at the same day, by Hugh Menard, and in the English Martyrology.

tell me, at this time, and ask me all important things, since after we part again, we shall never see each other in this life. For, I am assured, the time of my dissolution approaches, and the deposition of my body is near." On hearing these words, Herebert fell at his friend's feet, and with tears and groans, he replied: "I beseech you, in the name of our Lord, that you desert me not, but that you will be mindful of your companion, and entreat the Almighty, as we have served him together in this life, we may also enjoy together the vision of his glory in heaven. Indeed, you know, that I have always endeavoured to live in obedience to your commands, and whatever faults I have committed, through frailty or ignorance, I have been careful to correct, according to your wishes." Cuthbert told him to arise, and that his desire should be accomplished.<sup>43</sup> The event was a fulfilment of this prophecy; for, on the departure of Herebert, these friends never more beheld each other with corporal sight, while their translation to heaven took place, on the same day, and at the same moment of time.<sup>44</sup>

The miracles St. Cuthbert performed were very numerous. One day, whilst engaged in a visitation of his diocese, during which he preached and gave confirmation, in all its towns and villages, our holy bishop came to the house of a certain Earl, named Hemna,<sup>45</sup> or Heunna,<sup>46</sup> whose wife lay at the point of death. This man received the saint, with great joy and veneration, giving thanks to God, for the arrival of such a guest. When the prelate's hands and feet had been washed, according to a usual custom, he received an account regarding the dangerous state of his hospitable entertainer's wife. The count wished our saint to sprinkle her with holy water, that thus she might be restored to health, through God's mercy, or that she might pass with greater ease, from her sufferings in this life. Holy water having been brought, Cuthbert directed a priest to sprinkle it on the patient, who immediately awakened from a deep stupor, in which she lay, and she was soon restored to perfect health. The lady then gave thanks to God, who had deigned to conduct such guests to her house, they being instruments under him of her recovery. Afterwards, she did the honours of the table, and exercised offices of hospitality, towards the holy bishop and his attendants.<sup>47</sup> A miracle of like nature was wrought, by our saint, in the presence of many persons. Amongst others, Edilwald,<sup>48</sup> Abbot of Mailrose, in Bede's time, was an eye-witness. While the saint was engaged at one of his visitations, he came to a village, where a community of holy women found refuge, at the instance of Cuthbert, when driven from their own house, through a fear of hostile marauders. One of these nuns—a relative to the aforesaid Edilwald—had been afflicted during an entire year with an intolerable pain in the head and side, which baffled the skill of her physicians. This being made known to Cuthbert, he anointed her with holy oil. From that hour, she began to grow better, and she was perfectly restored, in a few days.<sup>49</sup> Hilmer, the prefect—whose wife had been dispossessed of an evil spirit by our saint, as already mentioned—fell into a grievous distemper,

<sup>43</sup> "Then Cuthbert knelt and prayed. At last he spake :—  
'Thy prayer is heard; the self-same day and hour  
We two shall die.'"

—Aubrey De Vere's "Legends of the Saxon Saints," p. 205.

<sup>44</sup> See Bede's Life, cap. xxviii., and Capgrave's Life, cap. xxxix.

<sup>45</sup> See Rev. S. Baring-Gould's 'Lives of the Saints,' vol. iii., March 20, p. 350.

<sup>46</sup> See "Acta Sanctorum," tomus iii., Martii xx. De Sancto Cuthberto, &c. Tertia Vita S. Cuthberti, lib. iv., sect. 3, p. 122. This Life is said to have been written by a contemporaneous monk of Lindisfarne.

<sup>47</sup> See Bede's Life, cap. xxix., and Capgrave's Life, cap. xl.

<sup>48</sup> He afterwards succeeded St. Eadburt, successor of St. Cuthbert, in the See of Lindisfarne, according to Bede's "Historia Ecclesiastica, Gentis Anglorum," lib. v. cap. i. Hedied, in the year 738, according to Matthew



which brought him to the verge of dissolution.<sup>50</sup> Many of his friends came to visit him, and amongst others, one, who said he brought with him bread, which had been blessed by Cuthbert; adding, also, that he believed, if it were tasted by the sick man, with unwavering faith, it must prove the means of restoring him to health. All those, who were present, being pious lay persons, concurred in this opinion. A cup was filled with water, when a small portion of bread was put in it. The sick man having drank, he felt quite restored.<sup>51</sup> At another time, when the saint was making a visitation, through a mountainous and rural district, many from the surrounding villagers were brought, that he might impose hands on them. No church or place could be found, suitable for the bishop's habitation, and for that of his companions, who were obliged to cut down branches of trees to erect tents, for two days they remained here, whilst engaged in evangelizing and confirming the people. Amongst others, there appeared two women, bearing a young man, wasted with a long sickness; having laid him down on his bed, at an entrance to a wood, they sent to request the bishop, that their helpless charge might be allowed to appear in his presence, for the purpose of receiving his benediction. This request was granted, and when Cuthbert invoked a blessing on the patient, he was restored to health. Immediately rising, he partook of food, and, full of gratitude to God, he returned with the women, who had brought him into the saint's presence.<sup>52</sup> About this same time, a great mortality prevailed, through all the villages and towns in Lindisfarne diocese, so that, in many instances, the houses were left destitute of inhabitants. But, Cuthbert was not unmindful of a good pastor's duty, during the prevalence of this calamity. Having entered a certain village, which was called Medelpong,<sup>53</sup> ministering to the people's wants, he asked a priest, named Tidus,<sup>54</sup> who accompanied him, if he thought any remained, who had not availed themselves of the religious opportunities afforded them, as himself and his companions were about to leave for another station.<sup>55</sup> On looking around, a woman was observed in great affliction. Her son had just died, and she held another son in her arms, whose death was momentarily expected. Soon as the saint beheld her, he approached, and kissed the boy, while imparting a blessing. At the same time, he said to the mother: "Fear not, for no other member of your family shall die during this plague." The mother and her son lived, and for a long time afterwards, as authoritative vouchers for the truth of this prediction.<sup>56</sup>

#### CHAPTER IV.

PROPHETIC WARNING OF CUTHBERT'S APPROACHING DEATH—HIS VISION AT ABBESS ELFLEDA'S CONVENT—HE RETIRES TO LINDISFARNE, IN PREPARATION FOR HIS DEPARTURE—HIS LAST ILLNESS AND INSTRUCTIONS TO HIS MONKS—ST. CUTHBERT'S HOLY DEATH—DEPOSITION OF HIS REMAINS, AND VARIOUS REMOVALS OF HIS SHRINE—THE CATHEDRAL OF DURHAM—DESECRATION OF ST. CUTHBERT'S SHRINE IN THE SIXTEENTH CENTURY—SUBSEQUENT EXPLORATIONS TO DISCOVER HIS REMAINS—CALENDAR COMMEMORATIONS, CHURCHES AND CHAPELS BUILT TO HONOUR HIM—WRITINGS AND MEMORIALS—CONCLUSION.

OUR saint, having a presentiment of his approaching death, had desired a return to his solitude, that thus he might make preparation for his entrance

of Westminster. Menard treats of him, at the 6th of January; the English Martyrology places his feast, at the 12th of February.

<sup>49</sup> See Bede's Life, cap. xxx.

<sup>50</sup> See "Acta Sanctorum," De Sancto Cuthberto, &c. Vita Prima S. Cuthberti,

cap. ix., sect. 49, pp. 110, 111.

<sup>51</sup> See Bede's Life, cap. xxxi., and Capgrave's Life, cap. xli.

<sup>52</sup> See Bede's Life, cap. xxxii.

<sup>53</sup> So states the contemporaneous monk of Lindisfarne.

to the joys of the blessed. With such view, he undertook a last visitation of his churches and religious houses, that he might set all things in order, and give his final instructions to the faithful. Being thus engaged, he was asked by the Abbess Elfred, or Elfleda, to visit one of her properties, on which a church had been erected, but still wanting consecration.<sup>1</sup> Whilst our saint was seated at table, in the monastery of this Abbess, his mind was suddenly diverted from the viands before him, his colour changed, and his eyes assumed a peculiar brilliancy, while the knife he held dropped from his hand. A priest in waiting, turning to the Abbess in a private manner, requested her to ask the bishop what he had seen; adding, that he knew the saint must have had a vision, which others could not behold, on account of changes over his countenance and because of his trembling hands. Elfred preferred this request to him; but, wishing to conceal what had occurred, he said in a jocose manner, "Why should I be able to eat the whole day? Ought I not rest at last?" As the Abbess still persisted in knowing the cause of this emotion, he at length said: "I saw the soul of a certain holy man brought by Angels, to the glory of heaven." Elfred asked, from what place he was brought, and likewise his name. The saint replied, that he belonged to her own monastery, and that she herself would declare the name, when he was about to celebrate Mass. On hearing this, the lady sent to learn who had lately died in her monastery. On the following day she heard, that one of her shepherds, who was a pious man, had incautiously ascended a tree, from which he fell, being killed about the time Cuthbert had a vision of his translation to heaven. This shepherd's name was Hadunald,<sup>2</sup> as the Abbess told Cuthbert, while he was preparing to celebrate Mass, and engaged at offices for the dedication of a church.<sup>3</sup>

Leaving this place, the saint came to a house of holy virgins, presided over by the Abbess, Verca;<sup>4</sup> and, this nunnery was situated, not far from the mouth of the River Tyne. While here, our saint, complaining of thirst, was asked what he would wish to drink—wine and beer, in turn, having been offered him. But, he desired water, which was accordingly drawn for him, from a neighbouring fountain. Having blessed it, he drank a little, and then he passed the water to a priest, who was near, and who again returned it to the servant. This latter asked, if it were lawful for him to drink from a cup used by the bishop, and being told it was, he drank; but, to his taste, this water had the flavour of wine, and on calling another of his brethren to taste it, he also pronounced a like opinion. Then, a declaration was made, that they had never tasted wine of more superior flavour. One of these men afterwards became an inmate of a monastery, at the mouth of the River Vuir. Venerable Bede testifies, that he received this account, from the lips of that brother; but, he happened to be dead, at the time when Bede wrote our saint's biography.<sup>5</sup> Indeed, the spiritual labours and great miracles of this holy man were numerous and of an extraordinary character.<sup>6</sup> Having dis-

<sup>1</sup> According to the account given by the contemporaneous monk of Lindisfarne.

<sup>2</sup> See *Le Comte de Montalembert's "Les Moines d'Occident,"* tome iv., liv. xv., chap. i., p. 419.

<sup>3</sup> See *Bede's Life*, cap. xxxiii., and *Capgrave's Life*, cap. xlii.

ARTICLE I.—CHAPTER IV.—<sup>1</sup> See *Le Comte de Montalembert's "Les Moines d'Occident,"* tome iv., liv. xv., chap. i., pp. 425, 426.

<sup>2</sup> Hadpuald is the name given to him by the Monk of Lindisfarne, lib. iv., sect. 10, where this incident is related.

<sup>3</sup> *Bede's Life*, cap. xxxiv. *Capgrave's Life*, cap. xliii.

<sup>4</sup> The name of this holy woman, as here given, is not to be found in the *Martyrologies*. See, *Colgan's "Acta Sanctorum Hiberniæ,"* xx. Martii. *Vita S. Cuthberti*, n. 27, p. 678.

<sup>5</sup> *Bede's Life*, cap. xxxv. *Capgrave's Life*, cap. xliv.

<sup>6</sup> See *Abbé Fleury's "Histoire Ecclesiastique,"* tome ix., liv. xl., sect. xliii., pp. 95 to 97.

<sup>7</sup> The *Lindisfarne Monk* states, that he enjoyed the ministration and conversation of

charged the duties of his episcopal office, for a term of two years, and finding his span of life about to close, Cuthbert resolved on abdicating the pastoral charge, by retiring again to his place of retreat, there to engage more closely in communion with God.<sup>7</sup> Many of his brethren continued to visit him, while in this island. On one particular occasion, when thus visited, after giving his guests a suitable instruction, he requested them to partake of food, which he had provided for them, before their intended return. However, having provisions of their own, they did not use those, which were furnished by our saint. Having refreshed themselves, they prepared to embark, when a great storm arose, which detained them during seven days on his island. While waiting a safe opportunity to sail, they had frequent interviews with Cuthbert, who visited them on the seventh day, at a house, where they lodged. On entering it, he saw that fowl, which he had recommended them to eat, still untouched. Then playfully chiding them, for disobedience to his wishes, he insisted on their preparing it for food, promising also the sea should become so tranquil, as to afford them a safe return. On complying with this request, the storm ceased, and those monks were enabled to leave. All particulars of this narrative, Venerable Bede gleaned from a holy priest, named Herefrid, who formed one of the company,<sup>8</sup> and who was held in great respect for his piety. At that time, he was Abbot of Lindisfarne.<sup>9</sup>

The solemn festival of our Lord's Nativity, A.D. 686, being over, a band of monks, who had visited him, were about returning to the mainland. When Cuthbert stood with them on the sea-shore, a venerable monk, whose frame was weakened by dysentery, asked him, when they should again return. Our saint, who had now a foreknowledge of death's near approach, said: "When you shall bear my body hence." Having spent almost two months, practising exercises of most rigorous penance, he was seized with a sudden illness.

His infirmity commenced on a Wednesday, and it terminated fatally on the same day,<sup>10</sup> having continued for three weeks. Before three days had elapsed, after the beginning of his sickness, Venerable Bede himself, with some of his brethren, visited Farne Island, for the purpose of receiving the holy man's blessing and admonitions. Having given a preconcerted sign, Cuthbert approached the window, and sighed deeply; then Bede inquired, if illness had seized on him, during the night. Cuthbert having replied in the affirmative, Bede thought it must have been the return of a chronic complaint, under which he laboured, and not a new sickness. He therefore said: "Give us thy benediction, for now it is time to sail, and return homewards." "Do as you say," the holy prelate replied, "go on board, and return home, in safety. But when God shall have received my soul, bury my body in this cell, close to my oratory, and towards the south, near the eastern side of that holy cross, which I have there erected."<sup>11</sup> Towards the northern part of this same oratory, there is a sarcophagus, buried in the earth, and which venerable Abbot Cudda<sup>12</sup> formerly gave me; place my body in this, wrapping it in fine linen,

Angels, in his moments of solitude. See lib. iv., sect. 11, p. 123. "*Acta Sanctorum*," tomus iii. Martii xx.

<sup>8</sup> Bede's Life, cap. xxxvi. Capgrave's Life, cap. xlv.

<sup>9</sup> See Bishop Challoner's "*Britannia Sancta*," part i., March 20, p. 195.

<sup>10</sup> See Abbé Fleury's "*Histoire Ecclesiastique*," tome ix., liv. xl., sect. xliii., p. 97.

<sup>11</sup> This mandate proves the antique Christian custom of erecting crosses in ceme-

teries, to serve as sepulchral monuments for departed persons.

<sup>12</sup> Colgan remarks, that under this name he has nothing to note, unless perhaps for Cudda we should rather substitute the reading of Ceadda. In this case, he thinks it may be the saint called Ceadda, who was abbot and bishop, and whose feast is at the 2nd day of March. See Colgan's "*Acta Sanctorum Hiberniæ*," xx. Martii. Vita S. Cuthberti, n. 28, p. 678.

<sup>13</sup> Her convent was at Tynemouth, at the



which you shall here find. While living, I would not use it for clothing ; but, for reverence due the holy Abbess, Verca,<sup>13</sup> who sent it to me, I have reserved it to shroud my remains." On hearing these words, Bede interrupted him : " I beseech you, father, since I learn you are ill, and about to die, that you would permit some of the brothers to remain here, as your attendants." But, to this recommendation, the saint only replied, " Go now, but return at a convenient opportunity." Bede still endeavoured to urge on the holy bishop, the necessity for accepting his proposal, but in vain ; then, he asked, when they should return. Cuthbert said, " When the Lord wills it, and signifies it to you." Hereupon, Venerable Bede called the brethren together, and having entered the church, he ordered them to offer up their prayers most earnestly for Cuthbert, whose words seemed to indicate, that the day of his dissolution had nearly arrived. Bede was anxious to return, on account of the holy bishop's infirmity ; but, a storm, which lasted during five days, prevented himself and his companions. This impediment he considers to have been providentially decreed, from events that followed. When the sea was calm, he returned to Farne Island, with some of his brethren ; and, there they found, that our saint had left his cell, to visit the house, in which strangers were received by him. Some necessity requiring the return of his companions, Bede alone remained on Farne Island, ministering to all wants of the holy bishop. Having warmed some water, he washed a bleeding ulcer, on the foot of Cuthbert ; and, seeing from his countenance, that the saint was wasted with fasting and infirmity, Bede requested him to drink a little wine he had heated. These offices being performed, the holy man was placed in a bed. His venerable biographer and friend, then sitting beside him, remarks, that he appeared much worn with sickness, during the absence of himself and of his companions. He, also, expressed wonder, why Cuthbert refused to receive proper attendance. " Through the providence and will of God," he replied, " has it happened, that being deprived of human assistance, I might endure adversity. For, after you departed from me, my weakness continued to increase ; wherefore, leaving my habitation, I came hither, that whosoever approached to render me assistance might find me here, without being obliged to enter my cell. From the time my limbs reposed in this place, I moved not from it, for the last five days and nights, but I remained here in quiet. As often as I felt my mouth parched with thirst and dryness, I took care to refresh myself with this food," pointing to an onion, which was almost half consumed. He resumed, " My spiritual assaults were never stronger, during the whole time of my residence in this island, than during these last five days." Bede did not venture to enquire more particularly, regarding the temptations of which he spoke, but only entreated him to receive some assistants. He consented, at length, and among the religious, who remained with him, was the Elder Bede,<sup>14</sup> a Priest, but, a distinct person from Cuthbert's biographer. This elder Bede was a familiar companion of our saint, acquainted with the existing state of his affairs ; and, therefore, his presence was judged necessary, to remind the prelate of trusts, which might remain unfulfilled, through a want of recollection. He named another person, in a

*embouchure* of the River Tyne, which separated Deira from Bernicia, the two Northumbrian provinces. See Le Comte de Montalembert's " *Les Moines d'Occident*," tome iv., liv. xv., chap. i., pp. 427, 428, and n. 2.

<sup>14</sup> He is styled, Beda Major, by Venerable Bede ; but, Colgan is not able to find his name occurring, in any of the Martyrologies,

unless he be a Bede, whom the people of Genoa are said to venerate, at the 10th of April, and who was buried, in the monastery of St. Benignus. See Arnold Wion's " *Lignum Vitæ*," at that date. However, as Colgan shows, from traditions and accounts regarding him, this holy man could not have been either the Elder Bede, here alluded to, nor the Venerable Bede, as some

special manner, to remain with him. This brother was suffering from dysentery, which baffled the skill of his physicians ; but, being a man of great prudence, gravity and virtue, he was a faithful witness, regarding the closing actions of our saint's life. His biographer, Bede, leaving Farne Island, returned to the mainland. There he informed the monastic brothers, that Cuthbert expressed a wish to be buried on the island. He remarked, however : "It seems to me better and more advisable, to obtain permission from him, that his body be transferred to this place, and here buried, with suitable honour, in the church." This advice was well received. Venerable Bede with others returned and told the bishop, that they would not gainsay a desire he expressed, of being interred on the island ; but, however, they thought it right to entreat him, that he should consent to have his remains afterwards transferred to Lindisfarne. The dying saint replied : "Indeed, it was my wish to depose my body in this isle, where whatever efforts I made for God were performed. Here, I desire to end my course, and, hence, I hope the clement judge will raise me to a crown of justice ; and, for you, also, I think it better, that I rest here, on account of incursions to be feared from outcasts and enemies. Again, perchance, many shall fly for refuge to my remains, as whatever I may be, fame has divulged it abroad, that I am the servant of Christ. You may often be obliged to negotiate for my relics with princes, and therefore shall you suffer much inconvenience, from the possession of my body." His friends representing to him, with much earnestness, that a labour of this kind should prove not only light but grateful, Cuthbert after some thought replied : "If you wish to oppose my desires, and to take my body with you, it appears to me advisable, you should bury it in the church vaults, that you may be able to visit my tomb when you wish, and that others who come to you may enjoy the same privilege." Those, who heard him speak in this manner, thanked him for his permission and recommendation, on bended knees, and, then returning home, they renewed their visits, at intervals, to Farne Island.<sup>15</sup>

When Cuthbert found the time of death approaching, with a rapid progress of his disease ; about the third hour, one day, he was removed, at his own request, towards his cell and oratory. Amongst others, Bede assisted in bearing him, for the holy man felt unable to walk. When they approached his cell door, the monks asked permission, that some of them might be allowed to remain, as his assistants ; although they knew, for many years past, the saint suffered no person but himself, to enter this hermitage. Looking around him, he saw a brother, named Vualchstod, or Walchstod,<sup>16</sup> and who has been already spoken of, as wasted with dysentery. To him the saint granted this coveted permission. Having remained with the holy man, until the ninth hour, Vualchstod came out and called Venerable Bede, saying : "The bishop requires thy presence ; and, I can now relate to you a wonderful occurrence, for, from the time I entered and touched the prelate, when leading him to the oratory, I felt myself immediately relieved from every symptom of my long infirmity."<sup>17</sup> On entering the oratory, about the ninth hour, Venerable Bede found holy Bishop Cuthbert before the altar, in a recumbent posture. Then, he entered into a conversation with Cuthbert, who spoke with great difficulty. Amongst other matters, the pious and learned ecclesiastic was solicitous to know, what would be the valedictory instructions of our saint, to his religious brethren. The servant of God then gave a few admonitions, with regard to the

considered him to have been. See "*Acta Sanctorum Hiberniæ*," xx. Martii. Vita S. Cuthberti, n. 29, p. 678.

<sup>15</sup> Bede's Life, cap. xxxvii. Capgrave's Life, cap. xlvii.

<sup>16</sup> See Dean Cressy's "*Church-History of Brittany*," book xix., chap. viii., p. 472.

<sup>17</sup> Bede's Life, cap. xxxviii. Capgrave's Life, cap. xlvii.

absolute necessity of preserving peace and humility, and of avoiding whatever might be calculated to oppose these virtues. "Always preserve peace among yourselves, and divine charity," said he, "and when necessity requires, that you take counsel regarding your state, be careful that you are unanimous in opinion. With other servants of Christ, hold friendly intercourse, and, in a great degree, esteem those as united to you in religion, who come to partake of your hospitality; receive, entertain, and dismiss, in a familiar and benignant manner, such persons, not conceiving yourselves to be superior to others of like faith and conversation. But, with those who differ from you, not observing the unity of Catholic peace, by not duly celebrating Easter at the proper time, or who live perversely, hold no communion. Know well, and bear in memory, that if necessity urge you, to choose between opposing interests; I had much rather, you should remove my bones from the tomb, and retire from those parts, taking up your habitation, wherever it shall please God to appoint, than that, on any account, you should consent to iniquity, or bend your necks to a schismatical yoke. Continue to study and to observe the Catholic decrees of our fathers most diligently; and, be you solicitous to practise those institutes of regular observance, which the Divine mercy has deigned to give you, through my ministry. For, I know, that although I lived in a contemptible manner, according to the estimation of some persons; you shall see, however, after my death, such as I have been, that my precepts are not to be despised."<sup>18</sup> With many interruptions, on account of increasing infirmities, he spoke such sentences; and, with a calm expectation of future felicity, the evening of that day closed. His prayers were prolonged, but in a silent manner, during the night. About the usual time for night prayer, Venerable Bede administered Holy Viaticum and Extreme Unction. Afterwards, raising his eyes to heaven and with uplifted hands, our saint's last breath was exhaled, in an attempt to give thanks to his Creator.<sup>19</sup> He died, on the 20th of March—the day for his festival—and in the year of our Lord, 686,<sup>20</sup> 687,<sup>21</sup> or 688,<sup>22</sup> according to various writers.

Soon, Bede himself went out, to announce the holy bishop's death to his brethren, who were then engaged, in a recital of the Fifty-ninth Psalm, which commences with these words: "Deus repulisti nos, et destruxisti nos: iratus es et misertus est nobis." It must be remarked, that this Psalm occurs, at Matins for Wednesday, in the Roman Breviary; and, as this portion of the Divine Office was usually said by monks of strict observance, before the dawn of day, it is probable, our saint died about the same time, on the morning of the fourth day of the week. Without delay, one of the brethren, taking two torches—one light in either hand—to an elevated part of the island, by this signal, he was enabled to announce the death of our saint, to the monks, who were living in Lindisfarne monastery. The brother, who was appointed to observe this telegraphic signal, from the tower of Lindisfarne, went immediately to its monastic church, where the monks had been engaged, reciting the matutinal office. It was a remarkable coincidence, that as he entered, the choir was engaged in reciting the Fifty-ninth Psalm, as in the former instance, their brethren had done so on the Island of Farne. The body of Cuthbert, being put on board a vessel, was conveyed to Lindisfarne. There, a great multitude

<sup>18</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March 20, p. 355.

<sup>19</sup> See Bede's Life, cap. xxxix. Capgrave's Life, cap. xlviii., xlix.

<sup>20</sup> According to Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 31.

See, also, Harris' Ware's Works, vol.

iii., Writers of Ireland, book i., chap. iv., p. 43.

<sup>21</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. iv., p. 89. This is the true date for his death.

<sup>22</sup> See Dempster's "Historia Ecclesiastica



of people, and a full choir of religious, chaunting Psalms, received it with due reverence and solemnity. It was afterwards consigned to a sarcophagus of stone, which was placed to the right of St. Peter's altar.<sup>23</sup> Bede relates, that a demoniac was restored, by having a portion of the water, that touched the body of our saint, poured into his mouth; and, he observes, likewise, that a well was shown, near the southern part of the church, where Cuthbert's relics reposed.<sup>24</sup> Many were here cured, from that time forward, as the water already spoken of had been preserved there; while, an elegant framework of wood surrounded this well, which had its margin formed of small stones.<sup>25</sup>

Eleven years<sup>26</sup> after the death of this holy man, when it was supposed his remains had crumbled into dust, the monks of Lindisfarne determined on exhuming his body, so that it might be placed in a shrine, and over that pavement, under which it had previously lain. This design was approved, by Bishop Eadbert, who had ordered the exhumation to take place, on the 20th of March, A.D. 698. On opening the tomb, Cuthbert's body was not only found whole, but even the saint appeared rather to be sleeping than dead; the very garments, in which he had been shrouded, preserving an air of freshness. At this time, holy Bishop Eadbert was spending the time of Lent, in a place remote from the monastery, engaged at exercises of penance and prayer, according to the manner of his venerable predecessor, Cuthbert. Most probably, he was on the Island of Farne; for, it is remarked, by Bede, that he was surrounded by the sea-waves. But, the brethren, who were present at Cuthbert's disentanglement, admiring these miraculous appearances presented to their view, removed a portion of the shrouding which covered the body, as a present for Bishop Eadbert. Through reverence, however, they dared not remove that covering, which adhered more immediately to his body. When the holy bishop beheld this relic presented to him, he kissed it with great reverence, and instructed the brethren, to procure a new covering for Cuthbert's remains, before placing them in the shrine, and to use the cloth instead of that shroud, which had been removed. He predicted, also, the great honour, which Lindisfarne was destined to enjoy, in after time, on account of this miracle. Soon, the brethren of the monastery, acting on their holy prelate's instructions, put a new shroud around the body of our saint. Afterwards, they placed it within a shrine, above the pavement.<sup>27</sup> Eadbert, who did not long survive this occurrence, was laid in the former tomb of Cuthbert. The shrine of this latter saint was placed over his body.<sup>28</sup>

The signs and wonders of Cuthbert's sanctity seemed to increase, even after his remains had been deposited in the tomb. Venerable Bede relates some miracles, which in his time were wrought at Lindisfarne, through the merits and intercession of this great servant of God. These narratives may be found, in the forty-fourth, forty-fifth and forty-sixth chapters, which close his Life of St. Cuthbert. Capgrave adds considerably to this record, and he gives us a very interesting account of Lindisfarne's subsequent history, from the fifty-third to the ninety-fifth, and last chapter, in his biography of our saint. We must rest satisfied, by merely referring the reader to these particulars, on account of the considerable length, to which our notices of St. Cuthbert have already extended. In passing to other topics, however,

Gentis Scotorum," tomus i., lib. iii., num. 234, p. 136.

<sup>23</sup> Bede's Life of St. Cuthbert, cap. xl.

<sup>24</sup> Most likely, this is the miracle alluded to in the Life of our saint, attributed to a coeval monk, as published in the Bollandists' "Acta Sanctorum," tomus iii., Martii

xx. Tertia Vita, lib. iv., sect. 15, p. 124.

<sup>25</sup> Bede's Life, cap. xli.

<sup>26</sup> See Bishop Challoner's "Britannia Sancta," part i., March 20, p. 196.

<sup>27</sup> Bede's Life, cap. xlii. Capgrave's Life, cap. l.

<sup>28</sup> Bede's Life, cap. xliii.

we might remark on the great works done, through the religious foundation of Lindisfarne, from a missionary point of view.<sup>29</sup>

About 793,<sup>30</sup> the Danes made a descent upon Lindisfarne, when the monastery was nearly destroyed.<sup>31</sup> The monks had removed the remains of St. Cuthbert, and then, they fled with them into Scotland.<sup>32</sup> They went westwards to Whithern, in Galloway; but, when they sought to escape into Ireland, they were driven back by a furious tempest. The relics were afterwards moved to Norham, and thence to Melrose. Here they were kept, but only for a short time. The body, enclosed in a stone coffin, was launched upon the Tweed, and then conveyed to Tilmouth, in Northumberland.<sup>33</sup> In fine, the relics of St. Cuthbert were deposited, A.D. 999, by Bishop Aldhune,<sup>34</sup> on a steep plateau, in the form of a horse-shoe, where a chapel had been built, in 995.<sup>35</sup> This place was called Durham,<sup>36</sup> and at present, its gorgeous Cathedral<sup>37</sup>—a development of Irish Romanesque architecture on a magnificent scale, with later Gothic introductions of style—dominates high over the River Wear, the intermediate bank being covered with a belt of large ascending trees.<sup>38</sup> This remarkable building was erected in 1080;<sup>39</sup> but, it has since undergone various modifications.<sup>40</sup> Two grand towers, five naves, and two transepts,<sup>41</sup> rise beside the former episcopal palace, for to Durham was transferred the See of Lindisfarne, after the relics of our saint had been there permanently en-

<sup>29</sup> This is strongly represented, in the History written by Mr. Bright, of Oxford.

<sup>30</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxvi., sect. xxvi., p. 308.

<sup>31</sup> See "Chronicles of St. Colman, and of St. Colman's, Farahy, Diocese of Cloyne." By Rev. Courtenay Moore, M.A., Incumbent, part i., pp. 13, 14.

<sup>32</sup> The whole of this expedition is very circumstantially related, in the Bollandists' "Acta Sanctorum," tomus iii., Martii xx. Translatio Corporis ad varia Loca et dein Dunelmum, pp. 124 to 137.

<sup>33</sup> The following are Sir Walter Scott's lines, as found in "Marmion," canto ii., stanza 14, on the frequent removals of St. Cuthbert's remains:—

"Nor did Saint Cuthbert's daughters fail  
To vie with these in holy tale;  
His body's resting-place of old  
How oft their patron changed they told;  
How, when the rude Dane burned their  
pile,  
The monks fled forth from Holy Isle;  
O'er northern mountain, marsh, and  
moor—  
From sea to sea, from shore to shore,—  
Seven years Saint Cuthbert's corpse they  
bore.  
They rested them in fair Melrose;  
But, though alive he loved it well,  
Not there his relics might repose;  
For, wondrous tale to tell!  
In his stone coffin forth he rides,  
A pondrous bark for river tides,  
Yet light as gossamer it glides  
Downward to Tilmouth cell.  
Nor long was his abiding there,  
Far southward did the saint repair.

Chester-le-Street and Rippon saw  
His holy corpse ere Wardilaw

Hail'd him with joy and fear;  
And after many wanderings past,  
He chose his lordly seat at last,  
Where his Cathedral huge and vast  
Looks down upon the Wear.  
There deep in Durham's Gothic shade  
His relics are in secret laid."

<sup>34</sup> This Translation was commemorated, on the 4th of September, at which day a notice of it will be found in this work.

<sup>35</sup> See Britton's "History of Durham, the Towns, Castles, Antiquities, Nobility, Gentry." It contains a map and plates, and it was published, A.D. 1810, in 8vo.

<sup>36</sup> An interesting account of this place will be found, in the "Topographical and Historical Description of Durham," by Rev. T. Cox, with a map and cuts of Antiquities. It was published in 1720, as a small 4to volume.

<sup>37</sup> There is extant a Manuscript, intituled: Farrago Cartarum ad Historiam Ecclesie Dunelmensis spectantium. It is classed, MS. Bodl. 596. (2376). Ff. 203-206 b. vell. folio, xi. cent.

<sup>38</sup> See the Rev. G. Ormsby's "Sketches in Durham, illustrated by Historical, Biographical, and Architectural Notices." Cuts of Seals, Arms, Monuments, are in this work, which was published at Durham, in 1846.

<sup>39</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March xx., at St. Cuthbert.

<sup>40</sup> The accompanying illustration, drawn on the wood by William F. Wakeman, was engraved by Mrs. Millard.

<sup>41</sup> For a very complete technical descrip-

shrined. A most competent critic<sup>42</sup> has pronounced the Minster of Durham to be one of the most imposing and best situated Cathedrals, in the wide world.<sup>43</sup> We learn from Monsignor Eyre's work,<sup>44</sup> that a statue<sup>45</sup> had been erected to our saint, four hundred years after his death. The Cathedral and



Durham Cathedral, in England.

Monastery of Durham were also richly endowed, in honour of their famous patron; while princes and nobles proved themselves special protectors of the place. The bishop was declared a count palatine, and he obtained a very extensive civil jurisdiction.<sup>46</sup> Yet, Durham and its people suffered, in course of time, from the ravages of war.

William the Conqueror marched with an army towards the North, and on his way devastated the whole country, between York and Durham. This warlike expedition is referred to A.D. 1069.<sup>47</sup> From the city of Durham its inhabitants fled, and the monks left their convent. After a repose of seventy-five years, the bones of St. Cuthbert were once more removed to Lindisfarne. It is said, those who accompanied the relics were enabled to pass over dryshod, to the island on that occasion.<sup>48</sup> When the storm of war had subsided, the holy man's remains were brought to his former resting-place, and de-

tion, see the fine folio volume of Robert William Billing, intituled, "Architectural Illustrations and Descriptions of the Cathedral Church at Durham." Published at London, in 1843.

<sup>42</sup> Le Comte de Montalembert.

<sup>43</sup> See "Les Moines d'Occident," tome iv., liv. xv., chap. i., p. 436. This is an opinion, in which the writer agrees, from a close and careful inspection of all its surroundings and interior, made on the occasion of a visit, in July, 1872.

<sup>44</sup> "History of St. Cuthbert," &c.

<sup>45</sup> It bore this inscription: "Sanctus Cuthbertus Monachus Episcopus Lindisfarneensis nunc patronus ecclesie ac libertatis Dunelmensis."

<sup>46</sup> See Dugdale's "Monasticon," where he treats about the history of Durham.

<sup>47</sup> See John Speed's "Historie of Great Britaine," book ix., chap. ii., num. 17, p. 428.

<sup>48</sup> See this account furnished, in a very interesting article on Durham City, in Lewis'



posited in a shrine. It is related, that in the twelfth century, on the 29th of August, A.D. 1104,<sup>49</sup> the body of our saint was translated, and found to be entire.<sup>50</sup> It was publicly shown at Durham,<sup>51</sup> by Radulph, afterwards Archbishop of Canterbury.

In the time of King Henry VIII., the shrine of St. Cuthbert was plundered<sup>52</sup> and demolished. The officials bore off his rich shrine, having removed the body, which was found to be entire.<sup>53</sup> Afterwards, the monks buried it privately, and under the spot,<sup>54</sup> where the faithful for so many ages had paid it such marked reverence. But, with the change of religious belief, a knowledge of the grave passed away from popular traditions, so that the exact spot now appears to be unknown.<sup>55</sup> Within the present century, the site of St. Cuthbert's relics was thought to have been ascertained; and, accordingly, in May, 1827, preparations were made for their disinterment. Under a blue stone, in the middle of the presumed shrine of St. Cuthbert, and at the eastern extremity of the choir of Durham Cathedral, was then found a walled grave, containing the supposed coffin of our saint. The first, or outer one, was said to have been that of 1541; the second of 1041; the third, or inner one, answered in every particular to the description of that, referred to A.D. 698.<sup>56</sup> This was found to contain—not, indeed, as had been averred then, and even until 1539, the incorruptible body, but the entire skeleton of the saint; the bottom of the grave was perfectly dry, free from offensive smell, and without the slightest symptom, that a human body had ever undergone decomposition within its walls.<sup>57</sup> The skeleton was found and swathed in five silk robes of emblematical embroidery; the ornamental parts were laid with gold-leaf, and these again were covered with a robe of

"Topographical Dictionary of England," vol. ii., pp. 110, 111.

<sup>49</sup> For a further account, the reader is referred to that date, in the present work.

<sup>50</sup> See Rev. John Lingard's "Antiquities of the Anglo-Saxon Church," chap. viii., p. 162.

<sup>51</sup> See William of Malmesbury, Liber iv., "De Pontificibus Anglie."

<sup>52</sup> A copy of St. John's Gospel was found in the coffin, and in the eighteenth century, the Earl of Litchfield bestowed this precious document, on Rev. Thomas Philips, Canon of Tongres.

<sup>53</sup> According to the testimony of Harpsfield, sæc. vii., chap. 34.

<sup>54</sup> As we learn from "Ancient Rites of the Church of Durham," p. 160.

<sup>55</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March xx., at St. Cuthbert.

<sup>56</sup> We have an interesting account, written by Rev. James Raine, and entitled: "St. Cuthbert; with an account of the state in which his Remains were found, upon the opening of his tomb, in Durham Cathedral, in the year MDCCCXXVII." Durham, 1828. This book contains four plates. This work elicited a reply—in which some exceptions are taken to his statements—from Rev. Dr. Lingard, and it is intitled: "Remarks on the Saint Cuthbert of the Rev. James Raine." It was published at Newcastle, 1828, 8vo.

<sup>57</sup> So lately as the month of July, 1872, a writer in the *Quarterly Review* states:—

"There can be no reasonable doubt, that these were the actual remains of St. Cuthbert. It is quite possible, that the body may have been incorrupt, when it was first disinterred in 698. Instances are known in which, from natural causes, bodies have remained perfect for a considerable length of time. But it would seem that, probably long before the translation in 1104 (when only one or two persons were allowed to touch it), what passed for the incorrupt St. Cuthbert had been in truth a skeleton so shrouded and enveloped in robes as to give the appearance of an entire body. The cavities of the eyes in the skull of the saint had been filled with round artificial balls of a whitish colour; indicating, perhaps, that when first the actual body showed signs of collapsing, these balls had been inserted to give the full outline beneath the face-cloth, which no one was ever allowed to raise." Respecting the relics, taken from among the robes, the same writer makes the following rather ill-considered remarks:—"They comprise, among others, a cross of gold of very ancient form, and set with garnets. It may well have been worn by St. Cuthbert in his lifetime; but, it is more certain, that a small portable altar—a square slip of oak plated with silver—is a personal relic of the saint. Only portions of the silver plating remain; and the oak beneath is inscribed with letters,

linen. Besides the skeleton were deposited several gold and silver insignia, with other relics of the saint.<sup>58</sup>

At the present time, some doubt seems to prevail, regarding that exact spot, in which the body had been deposited.<sup>59</sup> In September, 1867, certain explorations took place, to ascertain its discovery and identification,<sup>60</sup> owing to the circumstance, that a hereditary Roman Catholic of Gateshead became a Protestant, and gave up a paper, on which was written a secular tradition.<sup>61</sup> This paper was said to have been taken from the inside of a waistcoat, belonging to a former Vicar-Apostolic.<sup>62</sup> The information given was ascertained to have been no hoax; and, accordingly, the late Protestant Dean Waddington invited some of the Fathers from Ushaw College, and the head of the English Benedictines, to witness the explorations. Digging was commenced, yet nothing was found but concrete and rock.<sup>63</sup>

In Ireland, the festival of St. Cuthbert, Bishop and Confessor, was formerly observed with an Office, containing Nine Lessons,<sup>64</sup> on the xiii. Kalends of April, corresponding with March 20th. In Rev. Dr. Kelly's edition of the "Martyrology of Tallagh," we find entered, at the xiii. of the Kalends of April, March 20th: "Cutbricti Saxonis (i. Insi Menoc)<sup>65</sup> Innse Menoc."<sup>66</sup> Our Irish writers frequently apply the term Saxon, to those saints of their country, who laboured among the Saxons. We do not discover any mention of this saint, in the Irish Calendar, preserved in the Royal Irish Academy, at the xiii. of the Kalends of April. The Scottish Kalendars have notices of this holy man, at the 20th of March, thus: the Kalendar of Drummond records his Natale, as Guthbert, in Britain;<sup>67</sup> also the Kalendar of Hyrdmanstown, as St. Cuthbert, Bishop and Confessor;<sup>68</sup> the Kalendar of Culenros has St. Cuthbert, Bishop;<sup>69</sup> the Kalendar De Nova Farina enters him, in a like manner;<sup>70</sup> the Kalendar of Arbuthnott has St. Cuthbert, Bishop and Confessor, with a notice, that his Office contained Nine Lessons;<sup>71</sup> the Kalendar in the Breviary of Aberdeen has Cuchbert, Bishop and Confessor, with a similar notice, regarding his Office;<sup>72</sup> in Adam King's Kalendar, we have entered S. Cuthbert, bischop and confess. in scotland vnder Eugenius ye 2;<sup>73</sup> while Dempster, in his "Menologium Scoticum," notes, at

the form of which shows, that the altar was coeval with St. Cuthbert. It was no doubt used by him; and in accordance with a custom of that age, it may have been placed on his breast at his first interment."

<sup>58</sup> See notes to "Marmion."

<sup>59</sup> See, on this subject, the Fourth Series of "Notes and Queries," vol. xii., pp. 149, 274, 311.

<sup>60</sup> This event has been alluded to, in a local contemporaneous provincial newspaper, the *Newcastle Chronicle*, which states:—"The excavations commenced last week in Durham Cathedral, with a view of discovering the resting-place of St. Cuthbert, have created some stir. Although not the slightest doubt seems cast upon the information given of the whereabouts of the saint's body which led to these operations; some doubts are entertained, whether the spot where the present excavations have been commenced is the place indicated."

<sup>61</sup> It runs to this effect: "Subter gradus saxeos (secundum et tertium) climacis ascenditis et ducentis erga turrin campanarum in templo cathedrali civitatis Dunelmensis,

prope horologium grande quod locatur in angulo australi fani ejusdem, sepultus jacet thesauros pretiosus (corpus S. Cuthberti)."

<sup>62</sup> To him, the pervert's father or grandfather had been a servant.

<sup>63</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March 20, n. 1, pp. 359, 360.

<sup>64</sup> Thus, it is noticed, in the Kalendars of the Trinity College, Dublin. Manuscripts, classed: B. 1. 1. B. 3. 1. B. 3. 5. B. 3. 8. B. 3. 9. B. 3. 10. B. 3. 12. B. 3. 13. B. 3. 18, 19.

<sup>65</sup> This was the ancient Irish name for Lindisfarne.

<sup>66</sup> See, "Calender of Irish Saints," p. xix. In the Franciscan copy, at the present date, we find, Cuthbriictur Saxo se inu Menoc.

<sup>67</sup> See Bishop Forbes' "Kalendar of Scottish Saints," p. 8.

<sup>68</sup> See *ibid.*, p. 38.

<sup>69</sup> See *ibid.*, p. 55.

<sup>70</sup> See *ibid.*, p. 69.

<sup>71</sup> See *ibid.*, p. 97.

<sup>72</sup> See *ibid.*, p. 114.

Durham, the Deposition of Cuthbert, bishop, on this day.<sup>74</sup> In his History of Scottish Writers,<sup>75</sup> more extensive notices are to be found. In Father Henry Fitzsimons' anonymous Catalogue of Irish saints, published by O'Sullivan Beare, at the 20th of March, we read Luchbertus,<sup>76</sup> but Cuthbertus most probably is meant. In the Martyrologies of Ado, of Usuard, of Bishop Challoner,<sup>77</sup> and in many others, St. Cuthbert, bishop of Lindisfarne, is commemorated at this day; as also in the Roman Martyrology. Indeed, few general Kalendars of the Church saints are without a similar record.<sup>78</sup>

Among the churches and religious edifices, dedicated to St. Cuthbert, the following deserve more especial notice. In Ireland, the church of Kilmacudrick, in the county of Dublin,<sup>79</sup> was a memorial edifice, as noticed in the Registry<sup>80</sup> of St. Patrick's Deanery.<sup>81</sup> There is a church at Dunluce, on the north coast of Antrim, which is said to have been dedicated to St. Cuthbert.<sup>82</sup> The late Very Rev. Monsignor Laurence Canon Forde, V.G., of Dublin Archdiocese, and P.P. over the district of Kilmacud, has most appropriately dedicated the handsome new Catholic Gothic church of Stillorgan, to St. Cuthbert's memory. The following churches in Scotland have been dedicated to this saint, viz.: Ballantrae;<sup>83</sup> Hailes;<sup>84</sup> Glencairn; Denesmor; Kirkcudbright;<sup>85</sup> Glenholm;<sup>86</sup> Ednam;<sup>87</sup> Drummelzier; Maxton;<sup>88</sup> Edinburgh;<sup>89</sup> Wick;<sup>90</sup> Prestwick;<sup>91</sup> Hauster;<sup>92</sup> Eccles; Drysdale; Girvan;<sup>93</sup> Ewes in Eskdale; Straiton in Carrick;<sup>94</sup> Manchline; Maybole;<sup>95</sup> Monkton;<sup>96</sup> Inverrig;<sup>97</sup> and Weem, near Dunkeld. The following fairs, as found in the old Almanacks, were held under his patronage, viz.: Langton in Merse, Poole, Grange, and Linlithgow.<sup>98</sup> In 1875, the Rev. William O'Shaughnessy,<sup>99</sup> Pastor of Girvan, commenced the erection of a small but elegant church, at Maybole,<sup>100</sup> and this he dedicated, to our Lady and to St. Cuthbert.<sup>101</sup> It is in

<sup>73</sup> See *ibid.*, p. 147.

<sup>74</sup> See *ibid.*, p. 195. The Scottish Kalendar and Camerarius also mention him at pp. 236, 249.

<sup>75</sup> See Thomas Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 234, p. 136.

<sup>76</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 50.

<sup>77</sup> See "A Memorial of Ancient British Piety," p. 54.

<sup>78</sup> Stephen White also mentions him, in "Apologia pro Hibernia," cap. ii., p. 15, cap. v., p. 66.

<sup>79</sup> A.D. 1540, George Brown united it to the church of St. Machutus of Clondalkin.

<sup>80</sup> Folio 106 a.

<sup>81</sup> See Sir James Ware, "De Scripturibus Hiberniæ," lib. i., cap. iii., p. 31.

<sup>82</sup> Letter from Rev. David B. Mulcahy, headed Lys Marie, Ballynafiegh, Belfast, 14th June, 1878.

<sup>83</sup> See "Old Statistical Account of Scotland," vol. i., p. 211.

<sup>84</sup> Lib. Cart. S. Crucis.

<sup>85</sup> "New Statistical Account of Scotland." Kirkcudbright, p. 25.

<sup>86</sup> "Origines Parochiales Scotiæ," p. 180. Lib. Eccles. de Scon, pp. 83, 84.

<sup>87</sup> Raine's "History of North Durham," and Anderson's "Diplom. Scotiæ."

<sup>88</sup> "Origines Parochiales Scotiæ," pars.

i., pp. 203, 297.

<sup>89</sup> "Regist. Priorat. S. Andree," p. 29. "New Statistical Account of Scotland," Edinburgh, p. 664.

<sup>90</sup> "Origines Parochiales Scotiæ," pars. ii., p. 277. "New Statistical Account of Scotland," Caithness, p. 160.

<sup>91</sup> "New Statistical Account of Scotland," Ayr, p. 166.

<sup>92</sup> "New Statistical Account of Scotland," Caithness, p. 160.

<sup>93</sup> Charter, by Robert III., to Crosraguel," 24th August, 1404.

<sup>94</sup> "Charter to Crosraguel."

<sup>95</sup> "New Statistical Account of Scotland," Ayr, p. 499.

<sup>96</sup> *Ibid.*, p. 170.

<sup>97</sup> "Charter to Crosraguel."

<sup>98</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 319.

<sup>99</sup> His earlier mission was in a poor joiner's workshop.

<sup>100</sup> Here the celebrated John Knox, over three hundred years ago, raised his sacrilegious hand against the Church of his fathers. He was at first discomfited, by the words and writings of the learned Quintin Kennedy, Abbot of the Franciscan Monastery of Crosraguel. But, he ultimately succeeded in destroying this religious institute, as also several parochial churches in that quarter.

<sup>101</sup> The accompanying illustration—giving a side and an end view—has been drawn, by William F. Wakeman, on the wood;



the early English Gothic style, having a nave, porch and tower. We find some notices of the ancient church of St. Cuthbert at Coldingham,<sup>102</sup> in the Martyrology, belonging to the church of Aberdeen. There is a place, in England, called St. Cubert, on the west coast of Cornwall. It has been suggested,<sup>103</sup> that it may have been named after our saint, the letter *t* being silent, as in the case of Kirkcudbright, in Scotland. Likewise, in the diocese of Beverly, at Mickley, there is a church dedicated to St. Cuthbert; as also



St. Cuthbert's Catholic Church, Maybole, Scotland.

one in the diocese of Hexham and Newcastle, at Wigton, at Durham, at Crook, at Darlington, at Ushaw, at Berwick-on-Tweed, at Cowpen, at North Shields, and at Prudhoe Hall.<sup>104</sup> The interesting relic, known as "The Durham Book, St. Cuthbert's Gospels, or the Lindisfarne Gospels," is said to have been miraculously preserved from the bottom of the sea, and to have remained uninjured in the water,<sup>105</sup> having been cast up by an extraordinary ebb of the tide at Whithorn, or Candida Casa. The book is yet preserved, in the British Museum, where it is shown to the public, as one of its greatest curiosities, and also as one of the most valuable Manuscripts, in this or in any other country. This book is nearly twelve hundred years old, and we must go back to the Saxon era, in order to relate its history. After St. Cuthbert's death, as some writers state, his successor Egrith, in 698, determined to show some singular respect towards the memory of his distinguished predecessor.<sup>106</sup> This he did, by writing out the Gospels—a work which should occupy the bishop many a long year. The Manuscript, which was

from photographs furnished by the Rev. William O'Shaughnessy, and the engraving is by Mrs. Millard.

<sup>102</sup> See "Proceedings of the Society of Antiquaries of Scotland," vol. i., pp. 84, 85.

<sup>103</sup> By Rev. David B. Mulcahy, of Ballynaseigh, Belfast, in a letter to the writer, dated June 14th, 1878.

<sup>104</sup> The foregoing information has been gleaned, from the Official "Catholic Directory, Ecclesiastical Register and Almanack" for England, Wales and Scotland.

<sup>105</sup> See Cressy's "Church History of Brittany," book xxviii., chap. xix., p. 760.

<sup>106</sup> See Selden's "Scriptoris X," Præfatio, p. 25.

the result of his labours, may vie, in respect of its delicacy in penmanship, and the beauty of its general execution, with any that can be produced. It is written, in a large, bold, uniform hand; the ink retains all its depth of colour, and the unvarying equality of thickness as to letters is so remarkable, that it seems hardly possible, it was written with a common quill. It is in the Latin language, and it contains 258 double-column folio pages,  $13\frac{1}{2}$  inches by  $9\frac{1}{2}$  inches. It is written throughout, in uncial or initial letters, on carefully glazed vellum. Æthelwald, who succeeded Egfrith, clothed this book with a binding of gold and silver, and inlaid it with precious stones. The execution of this was mainly the work of St. Bilfrid,<sup>107</sup> a pious hermit, and a worker in gold. The initial letters of each Gospel are most remarkable; each one of them is of gigantic dimensions, most elegantly ornamented, with an endless variety of patterns. What astonishes most is the quality and permanence of its inks and colours. The history of this wonderful book became also a record for the Lindisfarne brethren. About fifty years after the time which has been mentioned, the Danes began to appear off English coasts, when they burned down Lindisfarne monastery, and murdered many ecclesiastics. Thus compelled to fly, while carrying with them the bones of St. Cuthbert and of other saints, together with their precious volume, the persecuted monks wandered about, until at last they settled at Durham. After a while, St. Cuthbert's gospels were translated into Saxon, the Dano-Saxon, or common language of that day, the translation being beautifully written between the Latin lines; and, this was done, about the year 950. From this period, some six centuries elapse, before any further account of St. Cuthbert's Book appears. When it again came under observation, it had been despoiled of its noble cover, which probably was stolen, at a time when monasteries had been dissolved. This seems to have been done, for sake of its gold and jewels. It was then found, in the hands of Robert Bower, Clerk of Parliament, under James I., and afterwards, it was in the library of Sir Robert Cotton, at Westminster. By him, it was bought, and afterwards, it was transferred to the British Museum, by Sir John Cotton, along with the remainder of his library. A few years ago, the Museum authorities suggested the idea of rebinding this book, in something like its original style. The honour of doing so fell into the hands of Edward Maltby, Protestant Bishop of Durham, who spent £100 on the work.<sup>108</sup>

According to John Bale,<sup>109</sup> St. Cuthbert is said to have written "*Ordinationes Suae Ecclesiae*," lib. i.,<sup>110</sup> and "*Præcepta Vitæ Regularis*," lib. i. In the Life of St. Cuthbert, by John of Tinmouth, and afterwards edited by John Capgrave, the Monastic Institutions of the saint, delivered to his monks, are mentioned. Probably, this is the same book as the one, called by Dempster, "*Exhortationes ad Fratres*."<sup>111</sup> He is said to have ordained by decree, that no woman should enter his monastery.<sup>112</sup> Lord Anthony Viscount Montaigne, who procured the relic from Sir Robert Hare, to whom Dr. Watson, the last Catholic Bishop of Lincoln, gave it, again presented the ring of St. Cuthbert, containing a sapphire enchased,<sup>113</sup> to Dr. Richard

<sup>107</sup> See his Life, at the 6th of March.

<sup>108</sup> These foregoing particulars in the text, have been extracted from a report of a lecture, delivered in November, 1867, by the Rev. Henry Holden, D.D., of Durham, on "St. Cuthbert's Gospels." It has been noted in a local newspaper of that date, known as the *Newcastle Daily Journal*.

<sup>109</sup> See "*Scriptorum Illustrum Majoris Britanniae, quam nunc Angliam et Scotiam*

vocat." Centur. i., num. lxxxi., p. 82.

<sup>110</sup> We find appended, "*Prima Regula est de Domino*."

<sup>111</sup> See Harris' Ware, vol. iii., "*Writers of Ireland*," book i., chap. iv., p. 43.

<sup>112</sup> See John Bale's "*Scriptorum Illustrum Majoris Britanniae, quam nunc Angliam et Scotiam vocant, Catalogus*," cent. i., num. lxxxix., p. 82.

Smith, Bishop of Chalcedon. Subsequently this was left, in the nunnery or English Canonesses, at Paris.<sup>114</sup> These nuns also possessed a tooth of St. Cuthbert,<sup>115</sup> saved probably at the time, when his shrine was rifled, in the sixteenth century. Not only by English Catholics has St. Cuthbert been held in veneration; but even, English Protestants have manifested respect for his memory, many instances of which could be adduced in proof.<sup>116</sup>

While contrasting the controversial and enterprising character of St. Wilfrid, with the humble and retiring, yet popularly active, missionary life of St. Cuthbert, the Comte de Montalembert remarks, how both, if rivals, regarding a ritualistic observance, were equally anxious to promote the cause of Catholic unity. The Celtic saint, however, was prone to persuade and to console, by his discourses; he was at once, the pontiff, the priest, the shepherd, the sailor, the agriculturalist of the Northumbrians, comprehending and partaking their occupations, their emotions, and their wants.<sup>117</sup> He taught them virtue, by practising it himself, and truth, by observing it without ceasing, but with a boundless charity. Thus, he acquired a greater veneration from people, princes, lords and prelates, than any other saint of his age and country, while it comes down to our own times, unfading and established.

ARTICLE II.—REPUTED FESTIVAL OF CLEMENS, SOMETIMES CALLED CLAUDIUS CLEMENS SCOTUS. [*Eighth and Ninth Centuries.*] Many holy and learned Irishmen emigrated to France and Germany, where schools and monasteries were founded by them,<sup>1</sup> especially during the times of the great Emperor Charlemagne,<sup>2</sup> and of his nephew, Charles II. Those gifted immigrants contributed very materially to establish religion, civilization and culture, throughout the European Continent. Walafridus Strabo, Abbot of Reichenau, who flourished about the middle of the ninth century, bears testimony to those facts.<sup>3</sup> Among the distinguished strangers, that arrived on the Continent, in the eighth century, was Clemens, or Clement, sometimes called Clemens Claudius;<sup>4</sup> but, it is doubtful if these separate names belong to one and the same person. The name Claude Clement is applied, by John Bale, to this distinguished man; and Camerarius enters his festival, at the 5th of March, while Dempster<sup>5</sup> has produced two persons bearing the name of Claudius Clement, although, in reality one person should be under-

<sup>113</sup> See Bishop Challoner's "Britannia Sancta," part i., March 20, p. 197.

<sup>114</sup> See Mgr. Paul Guérin, "Les Petits Bollandistes, Vies des Saints," &c., tome iii., Mar. xx., p. 553.

<sup>115</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March xx., at St. Cuthbert.

<sup>116</sup> At University College, Oxford, the Masters and Fellows kept a festival on St. Cuthbert's Day. Boswell tells us, because this holy man "was a saint of Durham, with which the College is much connected." The celebrated Dr. Johnson and his biographer dined with these College authorities, on St. Cuthbert's Day, A.D. 1776. See, Boswell's "Life of Samuel Johnson, LL.D.," vol. ii., p. 445.

<sup>117</sup> See "Les Moines d'Occident," tome iv., liv. xv., chap. i., pp. 434-435.

ARTICLE II.—<sup>1</sup> See the Two Books, written by Monachus, Sangallensis, or the

Monk of St. Gall, especially "De Gestis Caroli Magni," lib. i. Published by Henricus Canisius, in "Antiquæ Lectiones," tomus ii., pars. iii. Edition of Basnage.

<sup>2</sup> See, on this subject of Irish literary history, Christopher Anderson's "Native Irish and their Descendants," sect. i., pp. 9 to 19.

<sup>3</sup> See "De Rebus Ecclesiasticis," cap. 25. Vita S. Galli, lib. i., cap. i., and lib. ii., cap. 46.

<sup>4</sup> Claudius, a Spaniard, was made bishop of Turin, by Louis the Pious, in the ninth century, and the Irishman Dungal the Recluse wrote against him "Responsa contra perversas Claudii Turonensis Episcopi sententias." He taught the Sacred Scriptures in France, and he is related to have composed various commentaries on them. See Fleury's "Histoire Ecclesiastique," tome x., liv. xlviii., sect. vii.

<sup>5</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 242, p.



stood,<sup>6</sup> besides a Clemens, and a St. Clemens. However, according to Sir James Ware,<sup>7</sup> Bale is mistaken, by confounding the Irish Clemens, both with Claude,<sup>8</sup> another man of great piety and learning, and with Clement, who was Bishop of Auxerre, in France. Such, too, seems to have been the Bollandists' opinion,<sup>9</sup> when introducing his commemoration. However, Clement, Bishop of Auxerre, seems to have lived, at an earlier period than the time of our Irish Clemens. Our national hagiologist, John Colgan, has given us what he designates as the Acts of Clement, the supposed Irish founder of the University of Paris; but, this narrative abounds in mistaken speculations and other errors,<sup>10</sup> owing to the vague conceptions, suggested by his authorities, and their imperfect knowledge. The learned Mabillon<sup>11</sup> shows, that Clemens, Bishop of Auxerre, died, about A.D. 738; and, hence it is clear, that Colgan's inference is false, when confounding the latter with Clemens Scotus.<sup>12</sup> The Italian writer, Tiraboschi, institutes some inquiries, regarding our Clemens, under the name Claudius Clemens. He argues, that Claudius was a distinct person from the Irish Clemens, and he also arrived at the illogical conclusion, that no such person as Clemens existed. However, the anonymous monk of St. Gall<sup>13</sup> has not prefixed the name Claudius to Clemens. Therefore, the argument of Tiraboschi has little force, against the statement of the Monk of St. Gall.<sup>14</sup> We have no account, regarding the parents of this holy and learned man, nor do we know the exact place of his birth; yet, owing to the term Scotus, so constantly appended to his name, we may rationally infer, that Ireland was the country of his birth. Some of the Scottish writers,<sup>15</sup> indeed, state, that he was a native of British Scotia.<sup>16</sup> His arrival in France occurred, soon after the Emperor Charlemagne became supreme ruler over that country. This event took place, after the death of his brother Carloman, towards the latter end of 771. Therefore, it is probable, Clemens arrived about the year 772.<sup>17</sup> This may be inferred, likewise, from the opening narrative of the monk,<sup>18</sup> belonging to the

141, num. 303, pp. 175, 176, num. 304, pp. 175 (*recte* 177), 176, and num. 307, pp. 177, 178.

<sup>6</sup> According to Labbe, "De Scriptoribus Ecclesiasticis."

<sup>7</sup> See "De Scriptoribus Hiberniæ," lib. i., cap. v., p. 41.

<sup>8</sup> Trithemius, in his work, "De Viris Illustribus Ordinis S. Benedicti," mistakes him for a disciple of Venerable Bede. See lib. ii., cap. 28. He flourished, however, at a time long subsequent, living towards the close of the eighth, and at the beginning of the ninth, century. This appears, from the preface to his work "Commentarium in S. Mattheum," in which we find mentioned the Emperor Lewis the Pious, and his expedition against the Normans. See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. v., p. 41.

<sup>9</sup> See "Acta Sanctorum," tomus iii., Martii xx. Among the pretermitted saints, p. 7.

<sup>10</sup> See "Acta Sanctorum Hiberniæ," xx. Martii. De S. Clemente prænominis Claudio, Universitatis Parisiensis Fundatore, et Episcopo postea Antisiodorensi, pp. 696 to 704.

<sup>11</sup> See "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. xlvii., p. 63.

<sup>12</sup> Sir James Ware and Walter Harris refute this identification. See Harris' Ware, vol. iii., "Writers of Ireland," book i., chap. vi., p. 56.

<sup>13</sup> Thus is he styled by Mabillon, in "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. liii., p. 67. At A.D. 781, Muratori calls him, "Monaco di S. Gallo," in "Annali di Italia."

<sup>14</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. iii., n. 20, p. 218.

<sup>15</sup> Among these is Buchanan, who also sets down his travelling companion, Joannes Albinus, as a British Scot, on account of the latter surname. See "Rerum Scotticarum Historia," lib. v., rex. lxx., p. 150. But, the Monk of St. Gall has it, that those who arrived in France were Scots from Ireland.

<sup>16</sup> In a work of J. P. Murray, "De Britannia atque Hibernia, a VI. ad X. Litterarum Domilicia," the pretensions of Buchanan are reproved, in connexion with this matter. Tomus ii., in N. Commentar. Soc. R. Gotting.

<sup>17</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. ii., pp. 207, 208.

<sup>18</sup> His Books on the Acts of Charlemagne

Monastery of Saint Gall, in Switzerland.<sup>19</sup> He tells us, that when Charlemagne began to reign alone, in the western parts of the world, and when literature was everywhere almost forgotten, it happened, that two Scots<sup>20</sup> from Ireland—distinguished as Clemens and Albinus<sup>21</sup>—came over with some British merchants to the shores of France.<sup>22</sup> Those accomplished men were incomparably skilled, in human learning, and in the holy Scriptures.<sup>23</sup> It is stated, that disturbances at home caused them to leave for Gaul.<sup>24</sup> As they produced no merchandise for sale, they used to cry out to the crowds, flocking to purchase: "If anyone is desirous of wisdom, let him come to us, and receive it; for, we have it to sell." Their reason for saying they had it for sale was that they perceived the people inclined to deal in saleable articles, and not to take anything gratuitously, and that thus they might rouse them to the acquisition of wisdom, as well as of objects, for which they should give value.<sup>25</sup> As the sequel showed, by speaking in that manner, they hoped to excite the wonder and astonishment of those persons hearing them. They repeated this declaration so often, that an account was conveyed, either by their admirers, or by those who thought them insane, to the illustrious King Charles. He being a lover of learning, and very desirous of wisdom,<sup>26</sup> had the strangers conducted with all expedition before him, and he asked them, if they truly possessed wisdom, as had been reported to him.<sup>27</sup> They answered, that they did, and that they were ready, in the name of the Lord, to communicate the gift to such as would seek for it worthily. On inquiring from them, what compensation they should expect for it, the Irishmen replied, that they required nothing more than convenient situations, ingenious minds, and, as being in a foreign country, to be supplied with sustenance and raiment. Charles had established a school in his own palace, over which Alcuin was placed,<sup>28</sup> and subordinate to him was the Scottish, or

were addressed to Charles the Fat, and therefore these must have been written, between A.D. 884 and A.D. 888. He is cited by Mabillon, under the designation "anonymus Sancti Galli monachus," in "*Annales Ordinis S. Benedicti*," tomus ii., lib. xx., sect. liii., p. 67.

<sup>19</sup> Melchior Goldast and Archbishop Usher have supposed, he was the celebrated Notker Balbulus.

<sup>20</sup> In Du Chesne's "*Rerum Franciarum Scriptores*," their names are omitted, in the Monk of St. Gall's work, as edited, and they are wanting in various Manuscripts. Vincentius Bellovacensis and others call one of them by the name of John, but they probably thought John Scotus Erigena—who lived many years later—was the travelling companion of Clemens. See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. iii., chap. xx., sect. ii., n. 9, pp. 209, 210. Muratori observes, that the name of Clemens' travelling companion is not exactly known. See "*Annali di Italia*," at A.D. 781, as also "*Antiquitates Italicae Medii Ævi*," tomus iii. Dissert. 43.

<sup>21</sup> Eginhard speaks of a preceptor to Charlemagne, in these terms: "in ceteris disciplinis Albinum, cognomento Alcuinum, item diaconem de Britannia, Saxonici generis hominem, virum undequaque doctissimum,

præceptorem habuerit."

<sup>22</sup> See Archbishop Ussher's "*Veterum Epistolarum Hibernicarum Sylloge*," Præfacio.

<sup>23</sup> Colgan contends, that the real name of Albinus was John; but, Dr. Lanigan throws out a conjecture, that it may have been the Latinized form of his original Irish name, Finbarr, Finan, or Finian. See "*Ecclesiastical History of Ireland*," vol. iii., chap. xx., sect. ii., n. 9, p. 210.

<sup>24</sup> See Sir James Ware, "*De Scriptoribus Hiberniæ*," lib. i., cap. v., p. 38.

<sup>25</sup> Although Brucker acknowledges, that these persons came to France, yet he rejects a great part of this narrative as fabulous. See "*Historia Philosophiæ*," tom. iii., pp. 586, 629.

<sup>26</sup> See L. P. Anquetil's "*Histoire de France*," Deuxieme Race dite des Carlovingiens, pp. 62, 63.

<sup>27</sup> Tiraboschi denies, that such persons were in existence, and he treats the whole account as a fable. See "*Storia della Letteratura Italiana*," tom. iii., lib. iii., cap. i. However, Dr. Lanigan very lucidly shows, how unfounded were his grounds for such a supposition. See "*Ecclesiastical History of Ireland*," vol. iii., chap. xx., sect. ii., n. 11, pp. 211 to 213.

<sup>28</sup> See Rev. Dr. John Alzog's "*Manuel of Universal Church History*," vol. ii.

rather Irish, Clement, while about the same time, Claude, a Spaniard, taught the Scriptures there.<sup>29</sup> This may account for the confusion of names, Clemens Claudius, or Claudius Clemens.<sup>30</sup> The Universities of Paris and of Pavia are said to have owed their origin to the munificent Emperor Charlemagne.<sup>31</sup> He selected the two distinguished Irishmen, Clement and Joannes Albinus, to take charge of those great schools.<sup>32</sup> It has been conjectured, that the learned strangers arrived, in France, late in 772, and that probably they lived with Charlemagne, until some time in the year 773.<sup>33</sup> Charles, having heard the proposals of Clement and Albin, graciously kept both with himself,<sup>34</sup> for a short time.<sup>35</sup> After some interval, when obliged to proceed on a military expedition,<sup>36</sup> he desired Clemens to remain in France,<sup>37</sup> entrusting to his care a great number of boys, not only of the highest *noblesse*; but, likewise of the middling and lower ranks in society, all of whom, by his orders, were provided with victuals and suitable habitations. The other Irishman, by name Albinus, he directed to Italy,<sup>38</sup> and assigned to him the Monastery of St. Augustine, near Pavia, that such persons, as choose to do so, might there resort to him for instruction.<sup>39</sup> On hearing how graciously the most religious King Charles used to treat wise men, Albinus, or rather Alcuin,<sup>40</sup> an Englishman, took shipping, and went over to visit the great monarch, whose celebrity was then established. It is well known, that Clemens and Albinus were in France, before the great English scholar, Alcuin,<sup>41</sup> waited on Charlemagne, in 781.<sup>42</sup> Then Alcuin—also called Albinus<sup>43</sup>—first arrived in that country, although himself and the Emperor had previously met in Italy. There, Charlemagne had exacted a promise, that Alcuin should visit France, after the Emperor's return to it.<sup>44</sup> Clemens was able to render Alcuin very great assistance, in the work of education.<sup>45</sup> We read<sup>46</sup> of a certain Albinus, who was sent by Charlemagne to Pope

Second Period. Epoch i., part i., chap. iv., num. 172, p. 125. Dublin Edition.

<sup>29</sup> See Fleury's "Histoire Ecclesiastique," tome x., liv. xlv., sect. xviii.

<sup>30</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. xiv., p. 262, and n. 143, p. 265.

<sup>31</sup> His nephew Lothaire I. appointed the learned Dungal to conduct the University of Pavia, with many other less celebrated schools, in Italy. See "Irish Folk-lore," by Lageniensis, chap. xxx., page 276.

<sup>32</sup> See Antonius' "Historia." The foregoing accounts, he has taken "ex archivis ecclesiæ Arelatensis." See, also, Father Stephen White's "Apologia pro Hibernia," cap. v., pp. 61, 62.

<sup>33</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. iii., n. 14, p. 215.

<sup>34</sup> According to Joannes Rossus Warwicensis, in his book "De Regibus."

<sup>35</sup> See the account left us, by the Monk of St. Gall, "De Gestis Caroli Magni," in Canisius' "Antiquæ Lectiones," tomus ii., pars. 3. Edition of Basnage.

<sup>36</sup> This appears to have been the expedition of A.D. 775, or of 776, against the Saxons. See Fleury's "Histoire Ecclesiastique," tome ix., lib. xlv., num. xii., pp. 442, 443.

<sup>37</sup> See Arnold Wion's "Lignum Vitæ," lib. v., cap. 95.

<sup>38</sup> About a hundred years, previous to this time, literature was at a very low ebb in Italy, as is proved by the letters of Pope Agatho, and of the Roman Synod, A.D. 680, to the Emperor Constantine. See Fleury's "Histoire Ecclesiastique," tome ix., liv. xl., sect. vii., pp. 19 to 23. This is admitted, likewise, by Muratori, in "Antiquitates Italicæ Medii Ævi," &c., tomus iii. Dissertatio 43.

<sup>39</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. liii., p. 67.

<sup>40</sup> He has often been confounded with the Irish Albinus, as D. Rothe shows in "Bridgida Thaumaturga."

<sup>41</sup> He assumed the classic appellation of Flaccus Albinus.

<sup>42</sup> See Mabillon's "Annales Ordinis S. Benedicti," at A.D. 781, tomus ii., lib. xxv., sect. xxii., p. 258.

<sup>43</sup> According to the Monk of St. Gall, who distinguishes him from the Irish Albinus.

<sup>44</sup> Some years later, Alcuin proceeded to England. There he remained, until 792 or 793, when he went back to France, where his remaining days were spent.



Adrian, as one of his ambassadors, in 773.<sup>47</sup> It is supposed,<sup>48</sup> that he was the Irish Albinus, favoured so greatly by the Emperor,<sup>49</sup> as had been, likewise, his countryman Clemens, the companion of his travels. Towards the latter end of 774, Charlemagne got possession of Pavia, where Albinus afterwards taught, under his patronage, and where it is said he died, leaving some writings, regarding which different opinions have been circulated. Clemens is stated to have been the real founder of the University, established by Charlemagne at Paris, according to various writers.<sup>50</sup> Those appointments have been referred to A.D. 792.<sup>51</sup> Among the pupils of Clement the Scot were Modestus and Candidus,<sup>52</sup> sent by Abbot Ratgar<sup>53</sup> to be instructed in the classic branches of learning, then comprised under the denomination of grammar.<sup>54</sup> The place where Clemens kept his school has not been so clearly ascertained.<sup>55</sup> Several have asserted, that it was at Paris,<sup>56</sup> and even that he was the first founder of the celebrated University established, in that city.<sup>57</sup> However, Charlemagne had other places, where he was accustomed to reside, and it may be probable, that in one of these localities, the school of Clemens had been first established. Boys were left under his care, by the Emperor, during his absence on warlike expeditions. Returning on one occasion from a campaign, the illustrious monarch desired those boys to be examined in his presence, to find what progress they had made in classical and scientific studies. It is remarked, that while he found the sons of the nobility had neglected their books and lessons, the boys of an inferior rank in society had made a wonderful proficiency. That just monarch thereupon solemnly averred, when distributing preferment and places, he would have regard, solely to merit and to learning, and that he should make no distinction on the score of rank or birth.<sup>58</sup> In the year 802, Clemens was alive and teaching, and if he were the Clemens, who wrote the Life<sup>59</sup> of the Emperor Charlemagne,<sup>60</sup> he must have lived, after the death of his celebrated sovereign.<sup>61</sup> His history has been greatly confused, owing to the circumstance, that he has been confounded with Claudius Scotus, who flourished about the

<sup>45</sup> See Brucker's "*Historia Philosophiæ*," tom. iii., p. 629.

<sup>46</sup> From Anastasius Bibliothecarius.

<sup>47</sup> See Mabillon's "*Annales Ordinis S. Benedicti*," tomus ii., lib. xxiv., sect. xlv., p. 226.

<sup>48</sup> See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. iii., chap. xx., sect. iii., p. 213.

<sup>49</sup> He is noted, as "*Albinus deliciosum ipsius regis*," by Mabillon.

<sup>50</sup> See the authorities cited, by Claude Robert, in "*Gallia Christiana*," when treating about Deofrid, in his List of the Bishops of Paris, num. 41. Other writers state, that William Clemens, Joannes Scotus, Raban and Alcuin were the founders, and as Hector Boetius adds "*cum valida Scotorum manu*." "*Hystoriæ Scotorum*," lib. x., p. 194.

<sup>51</sup> See Sir James Ware, "*De Scriptoribus Hiberniæ*," lib. i., cap. v., p. 38.

<sup>52</sup> These were directed to Clemens for instruction by Ratgar, Abbot of Fulda, when he sent Rabanus Maurus and Hatto, to Tours, for the purpose of studying under Alcuin. This we learn, from Brower's notes to the Poems of St. Raban.

<sup>53</sup> He became Abbot of Fulda, A.D. 802, and this happened soon after his accession.

<sup>54</sup> See Mabillon's "*Annales Ordinis S. Benedicti*" at the year mentioned. Tomus ii., lib. xxvii., sect. xi., p. 359. Also, lib. xxix., sect. xxvi., p. 472.

<sup>55</sup> The Monk of St. Gall does not mention the place.

<sup>56</sup> Such as Vincentius Bellovacensis.

<sup>57</sup> There was no University at Paris, in his time, and until about the end of the eleventh century, even the embryo of one had not been established. See article *Université* in the French "*Encyclopédie*."

<sup>58</sup> This is related, by the Monk of St. Gall, in his work, "*De Gestis Caroli Magni*." See, also, Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. iii., chap. xx., sect. iii., p. 214, and n. 18, p. 217.

<sup>59</sup> In his commentaries on the Roman Commonwealth, by Wolfgang Lazius, this biography is quoted. See Sir James Ware, "*De Scriptoribus Hiberniæ*," lib. i., cap. v., p. 41.

<sup>60</sup> Dr. Lanigan deems this very probable.

<sup>61</sup> Charlemagne died, on the 28th of January, A.D. 814. See Fleury's "*Histoire*

year 820, according to Cardinal Bellarmine.<sup>62</sup> Several tracts have been attributed to our Clemens;<sup>63</sup> but, it is not certain, that he was the author of all these productions.<sup>64</sup> According to Sir James Ware,<sup>65</sup> Clemens, the companion of Albinus, wrote "*Grammatica quædam Collectanea*;" and, he may possibly be distinguished from another Clemens, who wrote "*Vita Caroli Magni*," as also from Claudius,<sup>66</sup> a pious and learned man, who flourished A.D. 815. In closing his very obscure account, Colgan states, that Clement is said to have been living A.D. 818, and to have died on the viii. Kalends of April, at Auxerre, where he was buried in the church of St. Amator.<sup>67</sup> Quoting Arnold Wion, Thomas Dempster notices, at the 20th of March, a festival for Claudius, Bishop of Auxerre, and founder of the Paris Academy.<sup>68</sup> This latter is confounded with our Clemens,<sup>69</sup> who, as it appears, lived on earth, until after the commencement of the ninth century.

ARTICLE III.—ST. HIMELINUS, CONFESSOR. On the authority of Molanus, at the 20th of March, St. Himelinus is entered in Henry Fitzsimons' Catalogue of Irish Saints.<sup>1</sup> He is, apparently, the saint mentioned already, at the 10th day of this month.

ARTICLE IV.—ST. CAMAN, OR CONAN, OR CONARIUS, SON OF CORRE. We find the name, Caman mac Corae, inserted in the Martyrology of Tallagh,<sup>1</sup> at the 20th of March. The Bollandists<sup>2</sup> have the entry Conarius, son of Corra. The festival of Conan, son of Corrè, is recorded in the Martyrology of Donegal,<sup>3</sup> on this day.

ARTICLE V.—ST. AEDHAN, OF CLUAIN-MAELAIN, PROBABLY, CLONMELLON, COUNTY OF WESTMEATH. The Martyrology of Tallagh<sup>1</sup> records this holy man, at the 20th of March. The place may be identical with that locality, formerly denominated Cluain-Milain, *i.e.*, Milan's Lawn or Meadow,

*Ecclesiastique*," tome x., liv. xlv., num. ix., pp. 143, 144.

<sup>62</sup> See the seventh Tome of his collected works, "*De Scriptoribus Ecclesiasticis*," p. 270.

<sup>63</sup> Among those, which pass under his name, are "*Summa Quædam*," and "*De Evangelistarum Concordia*;" but, rather, it is thought, these should be assigned to one Clementus Canonicus Lanthoniensis, about whom Bale writes. See "*Scriptorum Illustrium Majoris Britanniae*," &c. Centur, 3, num. 2.

<sup>64</sup> Various writers have made him the author of works, usually ascribed to Claudius; and, again, owing to this confusion, the latter has been supposed the writer of tracts, which perhaps Clemens wrote. See Rev. D. Lanigan's "*Ecclesiastical History of Ireland*," vol. iii., chap. xx., sect. iii., and n. 25, pp. 214, 215, 219.

<sup>65</sup> See "*De Scriptoribus Hiberniæ*," lib. i., cap. v., p. 41.

<sup>66</sup> In addition to the work, "*Commentarium in S. Mattheum*," Claudius is said to have composed the following books: "*In omnes Epistolas S. Pauli*;" "*Commentaria in Pentateuchum*;" "*Commentaria in*

*Libros Josuæ, Judicum, Ruthæ, et in Psalmos*;" "*Memoriale Historiarum*;" "*Summam quædam*;" "*Homilias*;" and "*De Evangelistarum Concordiâ*."

<sup>67</sup> For this statement, he quotes Claude Robert and Demochares, in "*Catalogus Episcoporum Antissiodorensium*."

<sup>68</sup> See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 195.

<sup>69</sup> He has been confounded, also, with Claude, Bishop of Turin, who, according to Colgan, was a Spaniard. See "*Acta Sanctorum Hiberniæ*," xx. Martii. De S. Clemente prænomine Claudio, p. 703.

ARTICLE III.—<sup>1</sup> See O'Sullivan Beare's "*Historiæ Catholiciæ Hiberniæ Compendium*," tomos i., lib. iv., cap. xii., p. 55.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, the entry seems to be Conanur fil. Coppæ.

<sup>2</sup> See "*Acta Sanctorum*," tomos iii., xx. Martii. Among the pretermitted saints, p. 76.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 80, 81.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, we find *Avonur de Cluain moelain*.

now Clonmellon, a small town in the barony of Delvin, and county of Westmeath.<sup>2</sup> Marianus O'Gorman records Ædanus, of Cluain-moelain, at this date. We find the name, Aedhán, of Cluain-maeláin, also set down, in the Martyrology of Donegal,<sup>3</sup> as having a festival, at this date. The Bollandists<sup>4</sup> enter his feast, likewise, on the 20th of March.

ARTICLE VI.—MUCCIN, OR MUCCINUS. At this date, the Martyrology of Tallagh<sup>1</sup> and the Bollandists<sup>2</sup> record a festival, in honour of Muccin.

ARTICLE VII.—ST. CATHCAN, BISHOP OF RATH-DERTHAIGHE. A record appears in the Martyrology of Tallagh,<sup>1</sup> at this same date, regarding a St. Cathcan. There, his locality is designated, Ratha Turthaighe. The Bollandists<sup>2</sup> record him, likewise, as Cathchan, of Rath-dertaighe. Under the head of Rath-Darthaighe,<sup>3</sup> (or Derthaighe), Duaid Mac Firbis enters a Cathchan—or perhaps Cathchu—bishop, at March 20th.<sup>4</sup> Likewise, on this day, we find entered in the Martyrology of Donegal,<sup>5</sup> as having veneration paid him, a St. Cathcan,<sup>6</sup> Bishop, of Rath-derthaighe.

ARTICLE VIII.—FESTIVAL OF ST. POLYCRONUS, AND OF HIS COMPANIONS, MARTYRS. In the old Martyrology of Tallagh, as the Bollandists observe, the following holy Martyrs are set down, at this date, viz.: Gregory, Commodus, Fiscianus, Pomerus, Policronus, Parmenus, Chrisotheus and Helius.<sup>1</sup> Among these, Policronus is noted as a bishop, and with special eulogy, by St. Ængus the Culdee, in his "Feilire."<sup>2</sup> At the 19th of March, the Bollandists have treated of other Martyrs, in Africa;<sup>3</sup> and, among these, the name of a Fiscianus is to be found, but it does not seem certain, that he can be identified with one of the foregoing holy athletes of Christ.

ARTICLE IX.—ST. ELIMIA, OR FELIMIA. Such is the entry of the Bollandists,<sup>1</sup> quoting as authorities the Martyrologies of Tallagh, and of

<sup>2</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (o), p. 393.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 80, 81.

<sup>4</sup> See "Acta Sanctorum," tomos iii., xx. Martii. Among the pretermitted saints, p. 76.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, we also find *Muccinur*.

<sup>2</sup> See "Acta Sanctorum," tomos iii., xx. Martii. Among the pretermitted saints, p. 76.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, it is *Cathchanur de Rath Deartaighe*.

<sup>2</sup> See "Acta Sanctorum," tomos iii., xx. Martii. Among the pretermitted saints, p. 76.

<sup>3</sup> This place has not been identified, according to William M. Hennessy's note.

<sup>4</sup> See "Proceedings of the Royal Irish Academy." Irish MSS. Series, vol. i., part i., pp. 124, 125. See, also, Colgan's "Trias Thaumaturga," nn. 22, 23, p. 173.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 80, 81.

<sup>6</sup> In the table, subjoined to this Martyrology, he is likewise called *Catalhus*, i.e. Cathal.

ARTICLE VIII.—<sup>1</sup> See "Acta Sanctorum," tomos iii., Martii xx. Among the pretermitted saints, p. 76.

<sup>2</sup> The following stanza, with its English translation, has been obligingly furnished, by Professor O'Looney, from the "Leabhar Breac" copy:—

b. xiii. kl. etrecht polícroni  
noem eppuc ip caou  
Cecharng ceim ar oirgu  
Co mor pluas baonu.

"Death of Policronus  
A holy bishop who chastest,  
He proceeded in the  
straightest way  
With a great host who were  
bravest."

<sup>3</sup> See "Acta Sanctorum," tomos iii., Martii xix. De Sanctis Martyribus Afris Basso seu Bassio et aliis xx, Lucello, Fisciano, Pomeno, Jossero seu Josippo, Apol-



Marianus O'Gorman, at the 20th of March. Yet, the name occurs not, either in Rev. Dr. Kelly's published copy, nor in the Manuscript copy of the Tallagh Martyrology, as preserved in the Franciscan Library, Dublin.

ARTICLE X.—REPUTED FESTIVAL OF LACTINUS, OR LACINUS, A BISHOP AND CONFESSOR, IN IRELAND. According to the Manuscript of Florarius, as also according to Ferarius and Dempster, the feast of Lacinus, or Lactinus, a bishop, and in Scotia, or Hibernia, belongs to the 20th of March.<sup>1</sup> This, however, seems referable to St. Lactin, Abbot and Bishop, at Freshford, in Ireland, and who has been already noticed at the preceding day.<sup>2</sup>

ARTICLE XI.—REPUTED FESTIVAL OF ST. MOCHTA, BISHOP OF LUGHMAGH, OR LOUTH, COUNTY OF LOUTH. [*Fifth Century.*] Under the head of Lughmhagh, now known as Louth, Duald Mac Fírbis enters, Mochta, bishop, from Lughmhagh, and it is noticed, that 300 years was his age. March<sup>1</sup> 20th seems to follow.<sup>2</sup>

ARTICLE XII.—ST. CORMANUS, OR CORNANUS. [*Seventh Century.*] According to Camerarius, a St. Cormanus, or Cornanus, was the first Apostle of the Northumbrians,<sup>1</sup> before St. Aidan, about the year 638. He is said to have been of an austere cast of mind,<sup>2</sup> and his feast is set down at this day. If the premises be correct, he may have been an Irish missionary, perhaps from Iona.

## Twenty-first Day of March.

ARTICLE I.—ST. ENDEUS OR ENDA, ABBOT OF ARRAN, COUNTY OF GALWAY.

[FIFTH AND SIXTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—BIRTH AND FAMILY OF ST. ENDEUS—HE SUCCEEDS HIS FATHER AS REGULUS OF ORIEL—HE IS PERSUADED TO BECOME A RELIGIOUS—HE VISITS ROSNAT AND ROME—HE IS ORDAINED PRIEST, AND HE RETURNS TO IRELAND, WHERE HE FOUNDS MONASTERIES—FROM HIS BROTHER-IN-LAW, ÆNGUS, KING OF MUNSTER, HE OBTAINS A GRANT OF THE ARAN ISLANDS.

EARLY on a warm summer day,<sup>1</sup> the writer selected one of those canvas-covered and light currachs, which lay near the little harbour of

Ionio, Ammono Saturnino, Basilia et aliis vii., p. 26.

ARTICLE IX.—<sup>1</sup> See "Acta Sanctorum," tomus iii., xx. Martii. Among the pretermitted saints," p. 76.

ARTICLE X.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 195.

<sup>2</sup> See, also, the Bollandists' "Acta Sanctorum," tomus iii., Martii xx. Among the pretermitted saints, p. 76.

ARTICLE XI.—<sup>1</sup> March 20th is partly

effaced, in the original Manuscript. August 19th is the festival for St. Mochta, in the Martyrology of Donegal, and in the Martyrology of Tamlacht.

<sup>2</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 118, 119.

ARTICLE XII.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 236, 316.

<sup>2</sup> See Bellenden's Boece, vol. ii., cap. ix., 19.

Doolin,<sup>2</sup> and off the west coast of Clare. Taking the boat on his shoulders, a fisherman tossed it afloat on the sea. With scarcely a breeze to ruffle the surface of the Atlantic ocean, two vigorous boatmen next drew their oars through the deep, calm waters, and bore away in the direction of the Aran Islands, the distance across the waves being about nine English miles. A warm haze veiled the group in dark, misty outlines, nor was the landward prospect clear, to obtain a good view of the grand cliffs at Moher, and the far-off mountains in Connemara, as the frail skiff skimmed along with incredible speed and buoyancy from the shore. After rowing for one hour and ten minutes, we landed on Innishere, or the south-eastern island, in a little sandy cove, under the beautiful old church of St. Kevin. Soon were we surrounded by several of the islanders, and thus accompanied, we were enabled for some hours to ramble over this island, and to obtain a sketch of that ruin, which had most engaged our attention. Another debarkation brought us to Innishmaan, or the Middle Island, which was explored in like manner, while the great Cyclopean fortress of Dun Connor was a chief object of wonder. Towards evening, it was time to embark for Aranmore; and, there, during a sojourn of four days, we were busily and delightedly occupied with the numerous antiquities scattered over its surface, not the least interesting of which was that old church of Killeany, rendered so venerable, owing to its connexion with the holy founder Endeus. His Acts we shall here endeavour to unveil.

Manuscript copies of St. Endæus' Life are extant.<sup>3</sup> One of these,<sup>4</sup> the authorship of which has been attributed to Augustine Magraidin, we find published—with some omissions<sup>5</sup>—by Colgan,<sup>6</sup> with Appendices and notes in illustration. In the Dublin Franciscan Convent Manuscript, "*Vitæ Sanctorum*," ex Cod. Inisensi, is now the Latin Life of St. Endeus, Abbot,<sup>7</sup> which Colgan has published. Besides, the latter writer states, that a copy of St. Endeus' Office was reported to have been preserved, in the county of Galway, at that time; while, the Rt. Rev. David Rothe, Bishop of Ossory, was thought to have had a Life of Endeus in his possession. Selecting the Manuscript,<sup>8</sup> taken from the Book of All Saints' Island, for illustrating his life—with a preliminary chapter, and somewhat differing from Colgan's version<sup>9</sup>—the Bollandists have published Acts of this saint, comments preceding them, in eight sections.<sup>10</sup> In various collections of the Lives of holy persons, the Acts of St. Endeus are included, at this date. Among the more modern ones may be noted, Bishop Challenor,<sup>11</sup> Rev. Alban Butler,<sup>12</sup> the Cistercian Monk,<sup>13</sup> L. Tachet de Barneval,<sup>14</sup> and Rev. S. Baring-Gould,<sup>15</sup> who acknowledges his indebtedness to Rt. Rev. George Conroy, late Bishop

ARTICLE I. — CHAPTER I. — <sup>1</sup> In the month of June, 1877, during a sojourn at the Lisdoonvarna springs.

<sup>2</sup> A townland, in the parish of Killilagh, in the barony of Corcomroe, shown on the "Ordnance Survey Townland Maps for the County of Clare," Sheets 8, 14.

<sup>3</sup> In the public library, at Oxford, are found the following: *Vita S. Endei Abbatis Aranensis*. MS. Bodl. Rawl. B. 505, pp. 1-8, vell. fol. dble. cols. xiv. cent.; and MS. Bodl. Rawl. B. 485, f. 179, vell. 4to, xiv. cent.

<sup>4</sup> Taken from the Manuscript Book of the Island of All Saints, on Lough Ree.

<sup>5</sup> One or two chapters were mislaid, among Colgan's papers, at the time of publication.

<sup>6</sup> See "*Acta Sanctorum Hiberniæ*," xxi.

Martii. *Vita S. Endei*, pp. 704 to 715.

<sup>7</sup> From pp. 291 to 304.

<sup>8</sup> Furnished by Father Hugh Ward.

<sup>9</sup> This publication, the Bollandists deemed to be confusedly compiled.

<sup>10</sup> See "*Acta Sanctorum*," tomus iii., Martii xxi. De S. Endeo Abbate Aranensi in Hibernia, pp. 267 to 274.

<sup>11</sup> In "*Britannia Sancta*," part i., p. 199.

<sup>12</sup> See "*Lives of the Fathers, Martyrs, and other principal Saints*," vol. iii., March 21.

<sup>13</sup> At p. 382.

<sup>14</sup> See "*Histoire Légendaire de l'Irlande*," chap. xiv., pp. 443 to 448.

<sup>15</sup> See "*Lives of the Saints*," vol. iii., March 21, pp. 376 to 387.

<sup>16</sup> This at first appeared, in the "*Irish*

of Ardagh, for his charming *brochure*,<sup>16</sup> "A Visit to Aran-More."<sup>17</sup> From the latter source, likewise, the present writer has drawn some of his materials, for the present brief biography.

This holy man's name is written in Irish, Einne<sup>18</sup> and Ende, while in Latin, it is Endeus, as also Enna, and it is pronounced Eany, by the Araners.<sup>19</sup> For many early particulars of his Acts, the reader is referred to the Life of St. Fanchea, written for the 1st of January. There, we learn, that his father was Conall Derg, son of Daimhin, son to Coirpre Domhairgid. He sprung from the race of Colla-da-chrioch. Aebhfhinn, daughter of Ainmire, son to Ronán, King of the Ards, was his mother, and also the mother of Libae, as the O'Clery's Martyrology takes care to notice.<sup>20</sup> St. Endeus, who is incorrectly placed by Colgan, among the disciples of St. Patrick, because he is said to have flourished in his time, is called Mac hua-Daimene, or nepos Dameni.<sup>21</sup> He was the only son to Conall, King of Oriel. His territories included the modern counties of Louth, of Monaghan, of Armagh, and of Fermanagh. The sisters of Endeus were Saints Fanchea, or Fainc,<sup>22</sup> Lochina, Carecha,<sup>23</sup> and Darenia.<sup>24</sup> Endeus was born in Oriel, about the middle of the fifth century; but, his acephalous Acts do not furnish the particulars of his boyhood's years, nor are they supplied, in the more complete Bollandist version. Being especially distinguished for daring and courage, as a soldier, on the death of his father, the youthful Enda was chosen to succeed him, in the little kingdom of Oriel, so called from its lying southwards, in reference to more northern regions.

His holy sister, Fanchea, who greatly loved him, was incessant in her exertions to gain her brother's heart for the welfare of the Church. With all his defects of character, she knew Enda to be chivalrous and pure. For a time, her words of warning and entreaty remained without apparent result. However, the season of grace came, when Enda had asked from his sister in marriage one of the royal maidens, under her care. These were receiving their education in that convent, over which she presided. In the Life of St. Fanchea,<sup>25</sup> we have already related the miraculous occurrence, which led her brother to renounce all worldly care and ambition, in order to embrace the religious state. Enda had resigned his heirship to a kingdom, and the great wealth of his patrimony for God's sake. Then, at the pressing solicitations of St. Fanchea, and at the hands of some spiritual father,<sup>26</sup> he took the monk's habit and tonsure, for what the tonsure signified, he fulfilled by his actions.<sup>27</sup> The holy man resolved on founding a monastery, within his patrimonial district, and at the foot of the mountain Bregh, on the confines of Ulster. Here he was director and *æconomus* of the workmen; but, it does not appear, that he had actually presided over a monastery, in the place, although deriving name from him, apparently as a founder. Some curious remains are extant, near

Ecclesiastical Record," vol. vii., Oct., 1870, part i., pp. 19 to 31, and Dec., 1870, part ii., pp. 105 to 123.

<sup>17</sup> Published by Messrs. Brown and Nolan, Dublin, 1870, 8vo.

<sup>18</sup> See "A Chorographical Description of West or H-lar Connaught," by Roderic O'Flaherty, Esq., edited by James Hardiman, M.R.I.A., n. (b), p. 79.

<sup>19</sup> Colgan endeavours to account for the derivation of this name, but only in a conjectural and doubtful manner.

<sup>20</sup> Edited by Drs. Todd and Reeves, pp. 82, 83.

<sup>21</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

<sup>22</sup> Her feast occurs, on the 1st of January.

<sup>23</sup> Her festival has been assigned, to the 9th of February.

<sup>24</sup> She is said to have been wife to Ængus, King of Cashel. His death is placed, by the Four Masters, in the year 489.

<sup>25</sup> At the 1st of January.

<sup>26</sup> Colgan remarks, that St. Fanchea and her nurses were present, probably, on this occasion.

<sup>27</sup> See Vita S. Endæi, auctore Augustino



Killany.<sup>28</sup> Following the advice of his pious and beloved sister, Fanchea St. Enda is said to have proceeded to Rosnat, in Britain, where he remained for some time, under the spiritual direction of St. Mansenus, or Manchan. Afterwards, he is said to have visited Rome; and here, in a miraculous way, Fanchea, with some of her religious daughters, visited the austere saint, who refused to see his sister, although she spoke to him.<sup>29</sup> Following the example of other holy men, and preparing himself in everything for the order of priesthood, at length Endeus was ordained. Soon he was found pleasing to the most high God. He next built a monastery, called Latinum, or Laetinum, or "the Place of Joy." Rightly it was so called, because therein the command of loving God and our neighbour was most faithfully observed. The locality, however, is not known. Returning to Ireland, with one hundred and fifty companions, he landed at Colptha port,<sup>30</sup> now Drogheda, and he built several churches thereabouts, on either side of the River Boyne.<sup>31</sup>

The Aran Islands,<sup>32</sup> off the coast of Galway, were then but little known to Ængus Mac Natfraich, King of Munster, who lived at Cashel, although his jurisdiction extended over them. He had been married to Darenia,<sup>33</sup> the sister of Endeus, and the latter, yielding to the advice of his other sister, Fanchea, asked permission to found a religious establishment there. Ængus advised him, however, to build it, rather near to Cashel, where fertile land could be obtained, and where his society might be enjoyed, by the king and by his sister. But, Endeus declared, that Aran was to be the place of his resurrection, and that it sufficed for his wants. However, the king declared he had never even seen the island; when, in a miraculous manner, the earth swelled upwards, at Isel,<sup>34</sup> near Cashel,<sup>35</sup> where they then stood. The king, thus being enabled to view the distant spot, declared it to be a fair land, which he willingly gave to God and to St. Endeus.<sup>36</sup>

## CHAPTER II.

ST. ENDEUS LEAVES CASHEL, AND AFTERWARDS, HE SETS OUT FOR THE ARANN ISLANDS—KILLEANY CHURCH IN CLARE—ENDEUS FOUNDS HIS CHURCH AND MONASTERY, ON ARANMORE ISLAND, AT KILLEANY—ECCLESIASTICAL DIVISIONS ON ARAN—MIRACULOUS GIFTS FROM HEAVEN—THE NUMEROUS DISCIPLES OF OUR SAINT.

HAVING sought and obtained the benediction of his relative, the king returned to Cashel, while the holy man led a number of religious disciples towards

Magardin, apud Colgan, in "Acta Sanctorum Hiberniæ," xxi. Martii, at p. 705.

<sup>28</sup> In Wright's "Louisiana," Book i., Plates xv., xvi., are represented interesting copperplate engravings of an artificial Mound, near the town of Killany, and near the old church. A letter-press description is given, at p. 10.

<sup>29</sup> See L. Tachet de Barneval's "Histoire Légendaire de l'Irlande," chap. xiv., p. 147.

<sup>30</sup> There, too, according to the Acts of St. Endeus, St. Patrick is said to have landed.

<sup>31</sup> See "A Visit to the Aran-More of St. Enda," part i., p. 29. "Irish Ecclesiastical Record."

<sup>32</sup> In James Hardiman's "History of

Galway," there is an interesting account of the Aran Islands. See Appendix.

<sup>33</sup> According to the Latin Life of St. Kieran of Saigir, however, Ethnea Huachach is said to have been the wife, who was slain with him.

<sup>34</sup> Perhaps, the ancient name of Athassel, where now are to be found the ruins of a fine mediæval Abbey.

<sup>35</sup> Our Frontispiece to the present volume has an illustration of this ancient city, which is also celebrated in connexion with Irish Hagiology.

<sup>36</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxi. Martii. Vita S. Endei Abbatis Aranensis, cap. i. to xiii., pp. 704 to 708, with nn. 1 to 26, p. 710. Also, the Bolland-

a convenient port. Thence, they are said to have been conveyed, in a miraculous manner, to another landing place, called Leamhchoill<sup>1</sup>—more correctly Ochoill<sup>2</sup>—on the northern part of Aran. The islands here were then inhabited by pagans, who had migrated from the adjacent coast of Clare, and from that maritime district, known as Corcumruaidh, now Corcomroe. Not far distant, is still to be seen the old church of Killeany,<sup>3</sup> which is situated in the townland and parish of the same name,<sup>4</sup> within the



Killeany Church, County of Clare.

barony of Burren, and county of Clare. Whether it had any particular connexion or not, with the early visit of St. Endeus to this place, may be questioned; but, he is certainly regarded, as the special patron. It consisted of a nave, divided by a high Gothic pointed archway from a choir.<sup>5</sup> Perhaps, a more ancient church occupied its site, for the present ruins represent a structure of mediæval erection. The walls have several massive lime-stones worked into them, and the whole district around is covered with limestone

dists' "Acta Sanctorum," tomus iii., Martii xxi. Vita S. Endei, Abb. Aranensis, cap. i., ii., iii., with notes, pp. 269 to 271.

CHAPTER II.—'According to O Flaherty, this place was on the west continent, having "a ferry-port into the island."

<sup>2</sup> This is said to have been so called, from Ochoill, and it has "a port for boats to arrive."—"A Chorographical Description of West or H-Iar Connaught," written A.D. 1684, by Roderic O'Flaherty, Esq. Edited by James Hardman, M.R.I.A., p. 84. However, the editor does not agree with his author, regarding the situation of the Leamhchoill, mentioned in the Life of St. Enna; for, he says, it "is the place on the great island called Ocuill, where the great

stone, 'lapidem grandem,' on which he sailed from Garomna isle to Aran! is still shown, about half-a-mile north-west of Cromwell's fort. It is a huge, rough rock, and is called the *currach* stone, from *curach*, a boat."—Note (l.)

<sup>3</sup> This Killeany church is shown, on the fine old Map of the county of Clare, by Henry Pelham.

<sup>4</sup> These are to be found, on the "Ordnance Survey Townland Maps for the County of Clare," Sheets 5, 8, 9.

<sup>5</sup> Interiorly, the nave measures 34 feet, 6 inches, in length, by 19 feet, 2 inches, in width. The choir has the same breadth, and it is 19 feet, 6 inches, in length. It contains the remains, with the covering flag-

rocks and walls, cropping up among the soil, so that outlines of the old building are scarcely contrasted in colour from the surrounding fields. A cemetery, enclosed within a low, square wall, extends outside of the ruins.<sup>6</sup>

The chief man of the Gentiles, on Aran, was Corban, who is said to have been at first hostile to St. Endeus, and who prepared plots to destroy the holy man. However, when he was convinced, in a miraculous manner,<sup>7</sup> that the Almighty had designed Endeus to remain there, the pagan presented the island and himself to God and to his servant. Where our saint first offered sacrifice to the Heavenly King, there too he established, afterwards, his monastery, on the eastern side of the island.<sup>8</sup> Here, he is said to have founded a House of Regular Canons, about the year 480.<sup>9</sup> Ussher has it so early as 449.<sup>10</sup> The situation was of singular retirement, and well suited for the rigours of a penitential life.<sup>11</sup> It is now known as Killeany,<sup>12</sup> and it is situated, about one mile from Kilronan, the chief town on Aranmore. Near this place, also, was Port-Doibhche,<sup>13</sup> connected with one of the wild legends,<sup>14</sup> related in the Life of St. Endeus; while, in each of the other two islands is shown Trach-na-neach<sup>15</sup>—corruptly pronounced Traghteach—likewise noticed there, and so called, as yet, by the islanders. Afterwards, assuming the government of that monastery, which he founded on Aranmore, the holy man soon collected a fervent band of disciples, who were subject to his rule.

One half of the island was assigned, by Endeus, to become the special property of this monastery; although, at first, the holy abbot had divided the island into ten parts, and had built thereon ten monasteries, each under the rule of its proper superior. He was regarded as a Father, while under him another was placed, as second in rank, with a right to succeed, in case of his

stone of its rude altar, immediately under a beautifully-coved eastern window, of most perfect masonry. The ope externally is narrow, but it is widely splayed internally. Some remains of ornamental pilasters and courses of masonry are yet to be seen. There is a circularly-headed window internally, and pointed on the outside, in the south choir-wall; and, in the north choir-wall, there is a low, square window. In the south nave-wall are two additional windows, circularly-coved inside, and pointed on the outside. The north wall is featureless, but in the west gable are two windows, one in the top, and the other near the bottom. Between them appear interiorly-projecting stones, as if to support a gallery or roof. The nave walls were four feet in thickness, while the door was in the south wall, and it was of low, pointed, Gothic shape above, although its place is now only a deformed breach. Drip stones yet hang over the upper courses of masonry, and the three gables are still nearly perfect, with offsets, on which the roof-tree and rafters formerly rested.

<sup>6</sup> The accompanying illustration was drawn, by the writer, on the spot, in June, 1877; it has been copied on the wood, by William F. Wakeman, and it was engraved, by Mrs. Millard.

<sup>7</sup> One of the local legends is, that St. Endeus drove from a pasture, called Arnag-

caorach, the horses of Corban, and that they swam over to a spot on the Middle Island, which, thenceforward, was known as Traighneach, or the "horses' shore." They passed, also, from the Middle to the Eastern island.

<sup>8</sup> The Latin writer of our saint's Acts adds, "hodie Cella Sancti Endei vocatur."

<sup>9</sup> See Sir James Ware, "De Hibernia et Antiquitatibus ejus Disquisitiones," cap. xxvi., p. 214.

<sup>10</sup> See Index Chronologicus, A.D. CCCCLIX., in "Britannicarum Ecclesiarum Antiquitates," p. 519.

<sup>11</sup> Near this place, a Franciscan monastery is said to have been founded, A.D. 1485, probably by the O'Briens, who then owned the Aran Islands.

<sup>12</sup> The town and townland so called are situated, in the parish of Inishmore, barony of Aran, and will be found, on the "Ordnance Survey Townland Maps for the County of Galway," Sheets 110, 111, 119.

<sup>13</sup> In Irish, *port Doibhe*, "the port of the large vessel," or "hogshead;" in Latin, it is called, *Portus Dolii*.

<sup>14</sup> See the Life, in Colgan, chap. xvi.

<sup>15</sup> In Irish, *Tragh na neach*, "the horse's track," or "shore." See the Life in Colgan, chap. xv.

<sup>16</sup> Here, Colgan introduces a misplaced narrative, according to the Bollandists, who abridge it in a note (g.): "Hic sequebatur



death. While the prelates should be interred, within their own proper cemeteries, it was regulated, that the old monks were to be buried, with the rest of their brethren. However, a controversy arose among the disciples; for eight of those monastic Fathers maintained, that a fair division of Aran had not been made. It was resolved, to ask for light from on high, in order to determine such a doubt; and, accordingly, a *triduum*, of fasting was twice completed. After this, the Angel of the Lord appeared to St. Endeus, and brought with him two gifts from heaven; one was a Book of the Four Gospels, and the other was a priest's chasuble, to signify, that he was worthy the double honour of teaching and of governing. That Book of the Gospels was afterwards kept, with great veneration, in the church of St. Endeus; while the chasuble, wrought with gold and silver, was preserved to the time, when the biographer of our saint lived, yet in his day, the ornamentation had given place to the baser material of brass. The division of the island—one half appertaining to Endeus, while the rest of it had been equally divided among the other ten monasteries—continued to the period, when his ancient Acts had been composed.<sup>16</sup>

We are told, that thrice fifty was the number of St. Endeus' congregation,<sup>17</sup> in the O'Clery's Calendar. Some very extraordinary miracles are related of the saint, while he lived upon Aran. Thus, when the monks of his monastery at one time complained, that they had no ready access to the sea, owing to the projection of a rock, which was a source of danger to navigators; Endeus signed it with his abbatial staff, and returning homewards, an angel appeared, on the night succeeding, and holding in his hand a sword of lightning. Striking this against the rock, it was divided midway, by a large chasm, which afterwards afforded a safe passage for those entering the port.

The fame of St. Enda's austere holiness, and of that angelical life, which so many were leading in Aran under his guidance, soon spread far and wide, throughout the land. The sweet odour of Christ was diffused from the lonely island in the Atlantic, and it penetrated to every part of Ireland. Wheresoever it reached, a gracious message stirred with joy the hearts of the noblest and best among God's servants.<sup>18</sup> Thus, St. Kyran,<sup>19</sup> afterwards the illustrious abbot and founder of Clonmacnoise, became his disciple. The celebrated navigator, St. Brendan,<sup>20</sup> with fourteen of his monks, visited our saint, and remained with him three days and three nights. Then, having received his blessing, the holy Brendan and his companions set out for the coast of Kerry.<sup>21</sup> Aged and infirm persons came, to close in religious peace

fabulosissima narratio: de Pupeo Romæ ad Pontificatum electo per columbæ super eo descensum, quod fuerit consuetum futuri Pontificis apud Romanos indicium: cui nihilominus onus illud honoremque recusanti, S. Hilarius suffectus sit, anno scilicet 461. Certamen quoque habet humilitatis inter SS. Endeum, Helucum, et Pupeum exortum, Prælaturam detrectantibus singulis, consulto prius per internuntios Papâ, tandemque diremptum trium candidarum auium aduentu, ea quæ dicta sunt munera Endeo deferentium."

<sup>17</sup> In a note, Dr. Todd here says, "*Congregation*: i.e., the number of his monks."

This is also the statement of O'Flaherty.  
<sup>18</sup> See "Irish Ecclesiastical Record," vol. vii., December, 1870. A Visit to the Aranmore of St. Enda, part ii., p. 105.

<sup>19</sup> See his Life, at the 9th of September.

<sup>20</sup> See his Life, at the 16th of May.

<sup>21</sup> These incidents are charmingly rendered in verse, in the "*Voyage of St. Brendan*," by Denis Florence MacCarthy. See "*The Bell-Founder and other Poems*," at p. 180.

"Hearing how blessed Enda lived apart,  
Amid the sacred caves of Ara-Mhor;  
And how, beneath his eye, spread like a  
chart,  
Lay all the isles of that remotest shore  
And how he had collected in his mind  
All that was known to man of the old  
sea,  
I left the hill of miracles behind,  
And sailed from out the shallow, sandy  
Leigh.

the remnant of their days, which at their best they had accounted as few and evil. As the prophet declared, "it was called the holy way."<sup>22</sup> St. Finian of Moville,<sup>23</sup> was one of St. Enda's disciples, on Aran; while St. Finian of Clonard,<sup>24</sup> St. Jarlath of Tuam,<sup>25</sup> St. Mac Creiche,<sup>26</sup> of the Corcomroe race, St. Guigneus,<sup>27</sup> St. Papeus,<sup>28</sup> St. Kevin of Glendalough,<sup>29</sup> St. Carthage of Lismore, St. Lonan Kerr,<sup>30</sup> St. Nechatus, or Nechanus,<sup>31</sup> and St. Libeus, called St. Enda's brother, lived with him on the island.<sup>32</sup> And thus, Aran gradually came to be, as the writer of the Life of St. Kieran of Clonmacnoise describes it, the home of a multitude of holy men, and that sanctuary, where repose the relics of countless saints, whose names are known only to the Almighty God.<sup>33</sup>

### CHAPTER III.

STRICT RULE OF ST. ENDEUS—HE VISITS THE ADJOINING COAST OF GALWAY, AND AFTERWARDS HE RETURNS TO ARAN—HIS DEATH—FESTIVAL DAY AND HIS COMMEMORATION—CONCLUSION.

MARIANUS O'GORMAN styles St. Endeus, "the virginal Saint of Aran Island," and there an angelical life did he lead, in the midst of his children. Especially he was remarkable for his penitential exercises. Legends—current regarding him—confirm the impression, that he exacted a very strict discipline, which he imposed, not alone on himself, but which he required from the monks, living under his rule. We are told, that the test and proof, which he

"Again I sailed, and crossed the stormy  
    sound  
    That lies beneath Binn-Aite's rocky  
    height,  
And there, upon the shore, the saint I  
    found  
    Waiting my coming through the tardy  
    night.  
He led me to his home beside the wave,  
    Where, with his monks, the pious father  
    dwelled;  
And to my listening ear he freely gave  
    The sacred knowledge that his bosom  
    held.

"When I proclaimed the project that I  
    nursed,  
    How 'twas for this that I his blessing  
    sought,  
An irrepressible cry of joy outburst  
    From his pure lips, that blessed me for  
    the thought.  
He said, that he, too, had in visions  
    strayed  
    O'er the untrack'd ocean's billowing  
    foam;  
Bid me have hope, that God would give  
    me aid,  
And bring me safe back to my native  
    home.

"Thus having sought for knowledge and  
    for strength,  
    For the unheard-of voyage that I  
    planned,

I left these myriad isles, and turned at  
    length  
    Southward my bark, and sought my  
    native land."

<sup>22</sup> Isaiah xxxv. 71.

<sup>23</sup> His feast is usually assigned, to the 10th of September.

<sup>24</sup> See his Life, at the 12th of December.

<sup>25</sup> See his Life, at the 6th of June.

<sup>26</sup> His feast has been referred, to the 11th of August.

<sup>27</sup> His feast does not seem to be known.

<sup>28</sup> Colgan conjectures, that he may have been the St. Papan, venerated on the 13th of July—it seems most probable, a mistake for the 31st of that month.

<sup>29</sup> His feast occurs, at the 3rd of June. Yet, the saint so called, although bearing a similar name, is said to have been his brother, and to have been venerated, on the 12th of June.

<sup>30</sup> He was venerated, it is thought, on the 6th of June.

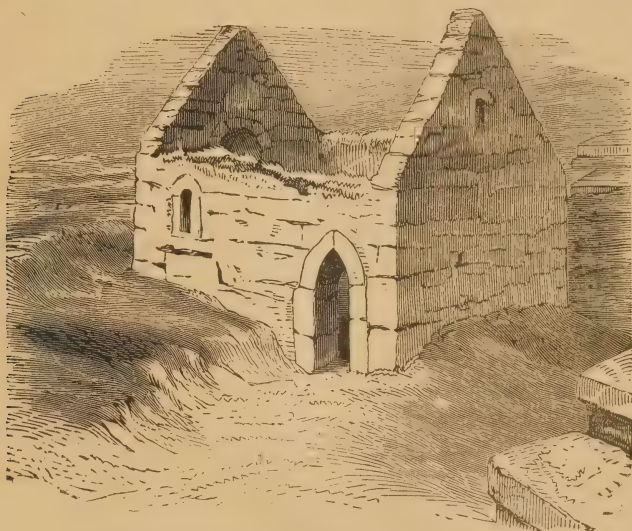
<sup>31</sup> He is said to have been venerated, at the 3rd of May.

<sup>32</sup> See the "Irish Ecclesiastical Record," vol. vii., pp. 109 to 112.

<sup>33</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxi. Martii. Appendix ad Acta S. Endei, cap. ii., p. 712.

CHAPTER III.—' This was a boat or canoe, of wicker work, covered with skins. It is still used in Ireland—especially about

used every evening, to clear them from sins, was to put every man of them in turn into a curach,<sup>1</sup> without any hide upon it at all. Then was it floated out upon the sea. The salt water could get into the curach, if there happened to be any crime or sin upon the man, who was in it. It could not get in, if he were free from sins. Enda, the abbot, was the last man that entered the curach. There was not found any man, of those one hundred and fifty monks, who did not escape a wetting from the curach, excepting only Gigniat, sometimes called Gigneus, the cook of Enda,<sup>2</sup> who lived at a place called Acadh-Draighnich. He seems to have joined the community of our



Killenay Old Church, Arranmore, County of Galway.

saint, after the latter had returned from his visit to Medraighe, said to have been a maritime district of Southern Connaught, and in the county of Galway. During this journey, St. Endeus asked certain fishermen to give himself and his companions some fish, for their refectation. One boy alone presented a fish, he had taken. The holy man declared, that in that haven, fish should thenceforward be scarce, and this prediction was verified. Thence, he went to the harbour, where the outflowing waters of Lough Orbsen reach the sea, and where the hospitable young fisher was born. Endeus prayed the Almighty, that the bay should abound in fish, ever afterwards, and his prayer was graciously heard. On an island, Ehinis,<sup>3</sup> of Lough Orbsen, our saint received a kindly greeting and welcome from a chief man, named Crumther Coelan.<sup>4</sup> Here a miracle—but of the legendary class—was performed.

Aran—although now, generally, it is covered with tarred canvas.

<sup>2</sup> The legend continues this account, in the following conversation between him and the abbot:—"What hast thou done, O Gigniat?" said Enda. The cook said, that he did nothing, but put a little addition to his own portion from the share of Ciaran,

son of the artificer. Enda then ordered him to leave the island. And, he also said, "There is no room for a thief here; I will not permit this at all."

<sup>3</sup> Or Horse Island, now Inis Gearain, or Garron Island, having the same sense.

<sup>4</sup> His feast has been assigned, to the 25th of April, by O'Flaherty.



Afterwards, the holy abbot returned to Aran, and Enda remained there, until he grew decrepit with years.

The virtues and fame of St. Endeus were long remembered, even after his departure from life. Cuimin of Coindeire, in the poem which begins, "Patrick of the Fort of Macha loved," states, that St. Enda used to be in a stone prison praying for all persons;<sup>5</sup> which shows, how the traditions of Aran commemorated his extraordinary devotion, and austerity of living. The date for St. Enda's death has not been fixed, by Colgan; but, he conjectures, that it must have taken place, about the year 540.<sup>6</sup> Tradition still preserves in popular affection that spot, where his grave is pointed out, beside the ruined church of Killeany,<sup>7</sup> and, in the cemetery, which surrounds it. The white sands sweep over it, from the adjoining sea-shore, and lonely was the position chosen for his entombment. And, in the mortuary chapel of St. Enny, it is said, that 127 saints are buried in the same grave.<sup>8</sup> In his day, we are told, by O'Flaherty,<sup>9</sup> that north-east of this chapel, in the graveyard, St. Enna was buried in a grave, over which was visible a stone, and that 120 graves of saints, with divers other tombstones, were then extant. Many of these are now buried in the sands.

Besides the two places called Killeany, in the counties of Galway and of Clare, as already mentioned, and which were dedicated to our saint; we find, among the Irish Ordnance Survey, similar names, viz.: Killeany,<sup>10</sup> in the parish of Moyglare, and barony of Upper Deece, county of Meath; Killeany,<sup>11</sup> in the parish of Clonenagh and Clonagheen, barony of Maryborough West, Queen's County; as also, Killeany Beg and Killeany More,<sup>12</sup> in the parish of Kilfergus, and barony of Shanid, county of Limerick. Whether our saint was venerated at these latter places, we are not able to determine; however, we are told, that the church of Spidell,<sup>13</sup> west of Galway town, was dedicated to St. Enna, in O'Flaherty's time. It seems likely, moreover, that he was patron of other places, and especially, in the western parts of Ireland.

The festival of St. Endeus is commemorated, at the 21st of March, as we find from St. Ængus the Culdee, in his Festilogy.<sup>14</sup> The published Martyrology

<sup>5</sup> Thus the poem says:—

"Enda of the high piety loved  
In Ara, victory with sweetness  
A prison of hard narrow stone  
To bring all unto heaven."

<sup>6</sup> See, also, Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. vii., p. 396, and n. 82, pp. 397, 398.

<sup>7</sup> The accompanying illustration of this old church was sketched, originally, by an accomplished artist, Howard Helmick, Esq., Dangan Cottage, Galway, and presented by him to the writer, in 1877. It has been transferred to the wood, by William F. Wakeman, having been engraved by Mrs. Millard.

<sup>8</sup> Such is an account, I have received, from Rev. John A. Concanon, P.P., in a letter, headed Arran Island, January 15th, 1877.

<sup>9</sup> See "A Chorographical Description of West or H-Iar Connaught, written A.D. 1684," p. 83.

<sup>10</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Meath," Sheets 50, 53.

<sup>11</sup> It is described, on the "Ordnance Survey Townland Maps for the Queen's County," Sheet 23.

<sup>12</sup> These are described, on the "Ordnance Survey Townland Maps for the County of Limerick," Sheet 18.

<sup>13</sup> Its Irish name is Spíodéal, "an hospital," and it was an old English, as well as a Scotch term for such a place. "Rob not the spital."—*Jonson*.

<sup>14</sup> For the following extract, from the Leabhar Breac copy, and its English translation, the writer is indebted to Professor O'Looney:—

c. xxi. kl. Dón bith ba moí mbuaroe  
Dennoecht ba lecc aige,  
for oen lich leir rluagosa  
Enna aipoeic aipne.

"To the world great were the  
gifts  
Of Benedict the powerful chief,

of Tallagh<sup>15</sup> commemorates our saint, as Ennae, Airne, Mac Ainmire, mic Ronain, i. do Creamthannaibh; but, it would seem, this entry had been incorrectly written, by the scribe, for in the Franciscan copy,<sup>16</sup> we find a different notice, at the 21st of March. The Calendar of Cashel, Marianus O'Gorman, and Maguire, notice his descent, while commemorating his festive day.<sup>17</sup> In the anonymous Calendar, published by O'Sullivan Beare,<sup>18</sup> there is a St. Eudius—which we may suspect to have been an incorrect printing for Endeus—at the 21st of March. Again, the Martyrology of Donegal<sup>19</sup> mentions, as having a festival on this day, Enda, Abbot, of Ara. Besides the foregoing, several foreign Martyrologists, such as Canisius, Philip Ferrarius, and the Carthusian Martyrology, note his feast, at the same date, in Ireland.<sup>20</sup> At the 12th of the April Kalends, which corresponds with the 21st of March, we are told, that in Hibernia, the Holy Confessor Enna this day went to Christ. Such is a notice in the Kalendar of Drummond.<sup>21</sup> In the "Memorial of British Piety,"<sup>22</sup> his festival is noticed, while the "Circle of the Seasons" records him, likewise, at the 21st of March.<sup>23</sup>

As the spirit of Saul was proud, and as his impulsive zeal urged him to take an active part in public affairs, it required a special grace from the Almighty, to make him sensible of his errors. Nothing less than a miracle was wrought, to change his heart and disposition. But, when his conversion had been thus effected, his vigorous intellect and impulsive nature led him to brave all trials and persecutions, to spread still more a knowledge of God's holy law. His humility and charity displaced his former pride and cruelty. So, like the Apostle St. Paul, the present young athlete of Christ was miraculously rescued from a career of crime, to become a spiritual leader, teacher and shepherd of his people. He feared not the violence of men, when he had combated his own strong natural passions; nor had human respect any power, to lead him away from the path of duty.

ARTICLE II.—ST. ISENGER, BISHOP OF VERDEN, SAXONY. [*Ninth Century.*] High-toned morality is rare, in this world of sin and selfishness; but, that perfect love of God, which rejects all things for his sake, is still rarer. Hence, we must regard with great admiration those, who here made noble sacrifices, actuated by a true missionary spirit. The most probable supposition, at which we can arrive regarding St. Isenger, should leave him a native of our country. He is said to have come from Scotia, which must probably mean Scotia Major, or Ireland, unless the contrary be clearly indicated, which we do not find to be the case. Likely enough, his original name underwent some alteration. The English Martyrology asserts, that he was a Benedictine monk, and an Abbot of Amarbaric; and that, having ruled this monastery for some years, being moved with zeal for the conversion of people inhabiting the neighbouring regions, he set out towards Belgium and Germany. He was afterwards appointed Bishop of Verden,<sup>†</sup> in Saxony, being the successor to Saint Cortilla. He was also a Scot, and to show that

On one festival, pious hostful  
Enda the illustrious of Aran."

<sup>15</sup> Edited by Rev. Dr. Kelly, p. xix.

<sup>16</sup> Here we read, Enœur seu Enniur Apannenir.

<sup>17</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxi. Martii. Appendix ad Acta S. Endei, cap. i., p. 711.

<sup>18</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi.,

p. 50.

<sup>19</sup> Edited by Drs. Todd and Reeves, pp. 82, 83.

<sup>20</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxi. Martii. Appendix ad Acta S. Endei, cap. i., p. 711.

<sup>21</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 8.

<sup>22</sup> Supp. 54, 55.

<sup>23</sup> See p. 81.

ARTICLE II.—<sup>†</sup> "Ad Ienum fluvium

many predecessors of Isenger, in the See of Verden, were Scots or Irish, Colgan cites a passage from Crantzius, in which it is asserted, that almost all Bishop Waltherus' antecessors were of English or Scottish birth. At the 21st of March, Dempster<sup>2</sup> introduces, as being venerated at Verda, Isinger, the seventh bishop, a confessor; and, of course, it is assumed, that he was a native of Scotland. It is said, that after Isenger had enjoyed the dignity of bishop, for some time, he laid down his life for the Faith, in the year 824, according to some authorities; Colgan remarks, however, that he had not seen such statement verified, by the testimony of any ancient writer. Again, although placed seventh on the roll, Albert Crantzius says,<sup>3</sup> that no certain authority enabled him to form an opinion, demonstrating Isenger's origin, or the time and order of his succession in the episcopacy. He lived, about the beginning of the ninth century; and, although we are left in ignorance of his Acts, yet his career must have been illustrious, for as a saint, he is venerated and commemorated, at the 21st of March, by hagiographical writers, such as Ferrarius, Wion, the English Martyrology, Bruschius, Bucelinus,<sup>4</sup> Dempster,<sup>5</sup> Camerarius,<sup>6</sup> Colgan,<sup>7</sup> Henry Fitzsimon, an anonymous Calendar published by O'Sullivan Beare,<sup>8</sup> by the Bollandists,<sup>9</sup> and by others. His remains were interred, in the Cathedral church of Verden, where they were held in much honour by the citizens, for a long time after his death.

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ARTICLE III.—ST. LUICHEALL, SON OF CIARAN. On the 21st of March, the published Martyrology of Tallagh<sup>1</sup> enters the name of Lucill mac h. Chiara,<sup>2</sup>—but, more properly, it should be written, the son of Hua-Kierain. Nothing more is given, to indicate his natal spot. The Martyrology of Donegal,<sup>3</sup> on this day, also registers, Luicheall, son of Ciaran, as having veneration paid him. The Bollandists note his festival, at this same date, as “Lucellus filius Hua-Kierain.”<sup>4</sup>

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ARTICLE IV.—ST. MOMHANNA, VIRGIN. The name of St. Momhanna, a Virgin, occurs in the Martyrologies of Marianus O'Gorman and of Donegal,<sup>1</sup> as having a festival, on this day; while the Bollandists<sup>2</sup> notice her, as Momhanna Virgo.

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sita,” as Colgan remarks, and it is not to be confounded with a place, similarly named, in the Duchy of Cleves.

<sup>2</sup> See “Menologium Scoticum,” Bishop Forbes' “Kalendars of Scottish Saints,” p. 195.

<sup>3</sup> See “Rerum Germanicarum Historici Clarissimi, Ecclesiastica Historia, sive Metropolis,” lib. i., cap. 29, p. 21. Editio Francofurti, MDLXXX. fol.

<sup>4</sup> The two writers here named do not bestow on Isenger the title of Saint or Blessed.

<sup>5</sup> Lib. ix., num. 710.

<sup>6</sup> In “Menologium Scoticum.”

<sup>7</sup> See “Acta Sanctorum Hiberniæ,” xxi. Martii. Vita S. Isengeri, p. 716.

<sup>8</sup> See O'Sullivan Beare's “Historiæ Catholicæ Ibernici Compendium,” tomus i., lib. iv., cap. xi., p. 50, and cap. xii., p. 55.

<sup>9</sup> See “Acta Sanctorum,” tomus iii., Martii xxi. Among the pretermitted Saints, p. 257.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix.

<sup>2</sup> In the Franciscan copy, the entry is *Lucellur* *reu* *Lucillur* *fil* *hua* *Ciarra* *reu* *Ciarain*, at this date.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 82, 83.

<sup>4</sup> See “Acta Sanctorum,” tomus iii., Martii xxi. Among the pretermitted Saints, p. 256.

ARTICLE IV.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 82, 83.

<sup>2</sup> See “Acta Sanctorum,” tomus iii., Martii xxi. Among the pretermitted Saints, p. 256.



## Twenty-second Day of March.

### ARTICLE I.—ST. FAILBEUS, OR FAILBHE, EIGHTH ABBOT OF IONA, SCOTLAND.

[SEVENTH CENTURY.]

THE few particulars of this saintly superior's Acts, that are known, have been recorded by Colgan,<sup>1</sup> at the 22nd of March.<sup>2</sup> With the reservation, that Adamnan has no particular notice of his sanctity—although admitting that his festival has been assigned to this day, by the Irish Martyrologists—the Bollandists notice Failbeus, Abbot of Hy.<sup>3</sup> His father was Pipan, son of Amalgad, son to Duach;<sup>4</sup> so that he belonged to the race of Conall Gulban, son to Niall of the Nine Hostages. Like all the first superiors of St. Columba's celebrated establishment, the present holy man was born in Ireland; and, probably, at an early age, he left it to make his religious profession. He was the eighth in succession, among the abbots of Iona; and, we are informed, that Failbe supplied Adamnan, with several traditions, relating to the great St. Columba. These have been inserted in his biography.<sup>5</sup> The holy subject of this notice ruled over Iona monastery, from A.D. 669 to 679; and, he died, on this day, assigned for his festival. He departed, in the year 674, according to the Annals of Clonmacnoise; or A.D. 677, according to the Annals of the Four Masters;<sup>6</sup> or in 678, according to those of Ulster; or A.D. 679, according to the Annals of Tighernach.<sup>7</sup> The name, Failbhe, Iae, is the only record we meet with, in the Martyrology of Tallagh,<sup>8</sup> and concerning him, at this date. In Hibernia, states the Kalendar of Drummond, at the xi. April Kal. or 2nd of March, the Holy Confessor Falbe, Abbot of the monastery at Hy, went to Christ.<sup>9</sup> Likewise, the Martyrology of Donegal<sup>10</sup> enters on this day, Failbhe, son of Piopan, Abbot of Ia, and a successor to St. Colum Cille.

ARTICLE II.—ST. DARERCA, SISTER OF ST. PATRICK. [*Fifth Century.*] Enumerating Darerca, among St. Patrick's sisters,<sup>1</sup> Colgan also inserts a summary of statements, at the 22nd of March.<sup>2</sup> He derives her Latinized name, from the Irish Diar-shearc, signifying "constant" or "firm love," or

ARTICLE I.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xxii. Martii. De S. Failbeo Seniore, sive primo Abbate Hiensi, pp. 719, 720.

<sup>2</sup> By a typographical error, in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," it is stated, at March 2. See lib. i., cap. i., n. (d), p. 16.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Martii xxii. Among the pretermitted saints, p. 368.

<sup>4</sup> See the "Sanctilogium Genealogicum," quoted as authority for his pedigree, in Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 480, and cap. x., p. 490.

<sup>5</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. i., p. 16, cap. 3. p. 26.

<sup>6</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 284, 285, and n. (p.) *Ibid.*

<sup>7</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes, (O), p. 376.

<sup>8</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, we find, failbeur abb hieniri.

<sup>9</sup> See Bishop Forbes' "Kalendars of the Scottish Saints," p. 8.

<sup>10</sup> Edited by Drs. Todd and Reeves, pp. 84, 85.

ARTICLE II.—<sup>1</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," xxii. Martii. Vita S. Darercæ, pp. 716 to 719.

<sup>3</sup> See Colgan's "Trias Thaumaturga."

from Der-shearc, which means "love of tears"—attributable to her devotional feelings. St. Patrick, says Jocelyn,<sup>3</sup> had three sisters of remarkable sanctity and perfection, whose names were Tygridia, Darercha, and Lupita. The youngest of those sisters is said to have been Darerca. As a widow, and as the happy mother of a holy progeny of children, the Bollandists enter her feast.<sup>4</sup> If we are to credit some accounts, she had no less than seventeen sons; while they are even supposed to have all become bishops, and to have been honoured as saints. Besides these, she is said to have had two holy daughters, who were virgins. But, as already stated, in our Life of St.



Teampul na Naomh, Lough Corrib, County of Galway.

Patrick,<sup>5</sup> considerable discrepancy exists among writers, in reference to those statements, nor can they be advocated with any degree of certainty. Besides these accounts, in the church of Innisghoill, or the Foreigner's Island, on Lough Corrib, county of Galway, it is believed, that the son of Darerca, otherwise called Limenuch, was interred, and that the inscription on his tombstone may still be seen, near the ancient church of Inchaguile.<sup>6</sup> A wonderfully beautiful Irish Romanesque doorway<sup>7</sup> yet remains in the building, known as Teampul na Naomh, or "church of the saint." Another and an older structure is near it, called Teampul Phadruig,<sup>8</sup> which Petrie deemed to be probably a foundation of our national saint, and old as his time. In the Martyrology of Tallagh,<sup>9</sup> at the 22nd of March, is entered the name of Darerca. The few words which follow this record are misplaced. She is

Vita S. Patricii, cap. l., p. 76, and nn. 49 to 53, p. 110.

<sup>4</sup> See "Acta Sanctorum," toms iii., Martii xxii. Among the pretermitted saints, pp. 367, 368.

<sup>5</sup> See chap. iii., and n. 63.

<sup>6</sup> See an excellent woodcut of this church, in a little work, called "A Week in the

West of Ireland," Illustrated by W. F. Wakeman, p. 23.

<sup>7</sup> The accompanying illustration was drawn on the spot, by William F. Wakeman, and it was transferred by him to the wood: it was engraved by Mrs. Millard.

<sup>8</sup> An illustration of this has been given already, in the Life of St. Patrick.

represented as having been a widow, and to have emigrated to Ireland. Here she flourished, after the middle of the fifth century; and, supposing her to be the sister of St. Patrick, her parents, and her pedigree, as also a few other particulars, will be found recorded, in the Life we have given of the great Irish Apostle. She is said<sup>10</sup> to have been venerated in Line, a spacious plain, near the town of Carrickfergus, in Ulster. As Dararcha, she is set down in Henry Fitzsimon's List,<sup>11</sup> while Marianus O'Gorman<sup>12</sup> does not forget to record her feast, at the 22nd of March. We find, set down in the Martyrology of Donegal,<sup>13</sup> as having a festival, on this day, Darerca, sister of Patrick. It is remarked, by Colgan, that she must be distinguished from St. Darerca, or Moninna, of Kill-Slebhe, of the Roderician family, in Ulster.<sup>14</sup> Archbishop Ussher,<sup>15</sup> however, has not made such a mistake, although this statement is to be found in Colgan's work. The writer has been informed,<sup>16</sup> that St. Darerca is patroness of Valencia Island.<sup>17</sup> There is a well, called Tobar Re Domnach, where the people held a patron on St. Darerca's day, the 22nd of March. This celebration is still kept up. At Valencia, the Catholic church was dedicated,<sup>18</sup> to St. Darerca.

ARTICLE III.—ST. TRIEN, OR TRIENAN, ABBOT OF KILLELGA. [*Fifth or Sixth Century.*] Some notices of the present holy man are found, in Colgan's work.<sup>1</sup> St. Trian, Trienan, Trenan,<sup>2</sup> or Trena,<sup>3</sup> was son to Dedius.<sup>4</sup> He was descended, in the fifth degree, from Fiach Aradius, who was king of Ulster, in the year 240;<sup>5</sup> and from whom the Dalaradian family derived its origin, as also the territory of Dalaradia its name. According to the O'Clery's Calendar,<sup>6</sup> St. Trian was the son of Deit,<sup>7</sup> of Cill Ealga, and he sprang from the race of Trial, son to Conall Cearnach. In a sort of conjectural way, the Rev. Dr. Lanigan deems it possible, that this Trian or Trena may have been the bishop Trianus, a Roman, who entertained St. Patrick in the monastery of Craibhach, near the Brosna, on the north-eastern limits of the old Munster province.<sup>8</sup> Trian is classed, moreover, among the disciples of St. Patrick,

<sup>9</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy is marked *Darerca*.

<sup>10</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," xxii. Martii. De S. Darerca, &c., n. 6, p. 719.

<sup>11</sup> Her feast, however, is not here given. See Catalogus Aliquorum Sanctorum Hiberniæ.—O'Sullivan Beare's "*Historiæ Catholicæ Hiberniæ Compendium*," tomus i., lib. iv., cap. xii., p. 53.

<sup>12</sup> He enters "Darerca Virgo nobilis, soror sancti Patricii."

<sup>13</sup> Edited by Drs. Todd and Reeves, pp. 84, 85.

<sup>14</sup> See "*Acta Sanctorum Hiberniæ*," xxii. Martii. De S. Darerca Vidua, S. Patricii Sorore, cap. ix., p. 718.

<sup>15</sup> See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii. pp. 429, 430.

<sup>16</sup> By Rev. Eugene Murphy, C.C., Dromod parish, county of Kerry, in July, 1871.

<sup>17</sup> This island and parish, in the barony of Iveragh, is shown, on the "Ordnance Survey Townland Maps for the County of Kerry," Sheets 78, 79, 87, 88.

<sup>18</sup> By the Most Rev. David Moriarty, Bishop of Kerry, about the year 1861.

ARTICLE III.—<sup>2</sup> See "*Acta Sanctorum Hiberniæ*," xxii. Martii. De S. Trieno sive Trienano Abbate de Kill-elga, p. 720.

<sup>3</sup> He is called Trenan, or Trenanus, in the Lives of St. Columba, of St. Endeus, and elsewhere.

<sup>4</sup> So he is usually called, in the Martyrologies.

<sup>5</sup> His genealogy is thus given in the "*Sanctilogium Genealogicum*," cap. 23. "S. Trienus, sive Trienanus, filius Dedii, filii Luctæ, filii Finnochadii, filii Fethlimidii, filii Sodani, filii Fiachi Aradii, &c."

<sup>6</sup> This may be collected, from a Catalogue of the kings of Ulster. See, Colgan's "*Acta Sanctorum Hiberniæ*," xxii. Martii, nn. 2, 3, 4, p. 720.

<sup>7</sup> Edited by Rev. Drs. Todd and Reeves, at pp. 84, 85.

<sup>8</sup> The Irish Calendar, also, in the Royal Irish Academy, at the 22nd of March, has "*Trieno mac Deit Cille Elga*."

<sup>9</sup> See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. vi., sect. xi., and nn. 110, 111, pp. 302 to 304. Also, chap. vii., sect. vii., and n. 83, pp. 348, 349.

<sup>10</sup> See "*Trias Thaumaturga*," Quinta



by Colgan.<sup>9</sup> Craibhach<sup>10</sup> was in the north-eastern part of Munster, and a part of the present King's County formerly belonged to that province. Trian is supposed to have lived, about the end of the fifth, or in the beginning of the sixth, century, as he was a familiar acquaintance and friend of St. Mochteus,<sup>11</sup> who departed this life, A.D. 534.<sup>12</sup> Cill Ealga, Killelga, Cill Dealga or Cill Deilge, is said to be identical with the present Kildalkey, a parish in the barony of Lune, and county of Meath.<sup>13</sup> Colgan supposes this saint, to have been Abbot of Killelga, in the diocese of Meath; and to have been joined by ties of friendship with St. Mocteus Lugmagh.<sup>14</sup> His feast is celebrated on the 22nd of March. At this date, the Martyrology of Tallagh<sup>15</sup> inserts the name Treno mac Confeid. He is commemorated, likewise, by Marianus O'Gorman,<sup>16</sup> and by Cathal Maguire.<sup>17</sup> We read in the Martyrology of Donegal,<sup>18</sup> about St. Trian, as having a festival on this day. The Bollandists notice the celebration of Trena, or Trienius, at the 22nd of March.<sup>19</sup> His memory was revered, in Colgan's time, at a certain church, in the diocese of Dromore. The name of this church is not given, because it escaped the memory of our national hagiologist; although he acknowledges, that its name had been formerly furnished, by the parish priest of that place. However, it lay within the territory of Dalaradia, from which our saint derived his origin.

ARTICLE IV.—ST. MOLOCCA, OR MOLOCUS, SON OF COLMAN FINN, OF LILCACH. Such is the description we find, regarding this almost unknown holy personage. He is entered, in the Martyrology of Tallagh,<sup>1</sup> at the 22nd of March, under the designation, Molocca mac Colmain find i Lilchaich. A notice of his feast occurs in the Bollandists' collection.<sup>2</sup> Again, the name Molocca, son of Colman Finn, occurs in the Martyrology of Donegal,<sup>3</sup> as having been venerated on this day. The exact locality of Lilcach, or Liolcach, has not been determined. It was near the Boyne, as we are informed; and, in all probability, not far removed from Slane, in the county of Meath.<sup>4</sup>

ARTICLE V.—FEAST OF ST. SECUNDUS. The Feilire<sup>1</sup> of St. Ængus the Culdee has a festival for St. Secundus, with a eulogy, at this date. We do

Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

<sup>10</sup> Archdall has placed Croibhech, or Croebheach, in Kerry. He adds even, that it was near the River Brosnach, as if this river were in Kerry. Then he mentions Trian as having been there. And, what is truly strange, he quotes Colgan for his purpose; notwithstanding that hagiologist's repeated statement, that said place was in East Munster or Ormond. See "Monasticon Hibernicum," p. 301.

<sup>11</sup> His feast occurs, at the 19th of August.

<sup>12</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 176, 177.

<sup>13</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. xxv., pp. 141, 142.

<sup>14</sup> See "Acta Sanctorum Hiberniæ," xxii. Martii. Vita S. Trieni, p. 720, and note 1.

<sup>15</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, we find, Treno seu Tpenur fil. Oeoni seu Oeñi.

<sup>16</sup> In the Martyrology of Marianus O'Gorman, at the same day, we read: "S. Trena, filius Dedii, de Kill-elga."

<sup>17</sup> Cathal Maguire's Martyrology says: "S. Trena filius Dedii."

<sup>18</sup> Edited by Drs. Todd and Reeves, pp. 84, 85.

<sup>19</sup> See "Acta Sanctorum," tomus iii., xxii. Martii. Among the pretermitted saints, p. 368.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, we read, Molocur fil. Colman finn de Lilcach.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxii. Among the pretermitted saints, p. 368.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 84, 85.

<sup>4</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. xxvi., p. 149.

ARTICLE V.—<sup>1</sup> To Professor O'Looney I

not find, that the Bollandists mention him, at the 22nd of March; but, he seems to have been a foreign saint.

ARTICLE VI.—ST. DIMMA, OR DIOMMA. This name, written Dimma as an entry, occurs at the 22nd of March, in the Martyrology of Tallagh.<sup>1</sup> The Martyrology of Donegal<sup>2</sup> registers, likewise, on this day, Diomma. It seems doubtful, if this be not the St. Diman,<sup>3</sup> Bishop, the son of Senach,<sup>4</sup> who belonged to the race of St. Brigid.<sup>5</sup> In the Martyrology of Marianus O’Gorman, St. Dima’s feast is this day noticed, as the Bollandists state.<sup>6</sup>

ARTICLE VII.—EGRESSIO FAMILIÆ BRENDINI, OR DEPARTURE OF ST. BRENDAN, AND OF HIS MONKS, FROM IRELAND. [*Sixth Century.*] At this date, the Bollandists<sup>1</sup> notice a festival, which the early Irish held in veneration, because it was commemorative of an event, very celebrated in traditional history. For further particulars, however, they refer us to the Acts of St. Brendan, which were to be given on the 16th of May, the chief feast in his honour. In deference to such authorities, we prefer reserving the narrative, for that same day. We read, also, in the Martyrology of Tallagh,<sup>2</sup> that a festival was observed on the 22nd of March, to commemorate the Egressio familiæ Brendini, or the Departure of St. Brendan, and of his religious family, on their celebrated Transatlantic voyage. This interesting story is told, by Colgan,<sup>3</sup> and at considerable length, on the same day.

ARTICLE VIII.—REPUTED FESTIVAL OF ILLINUS. Among Irish saints, in the Franciscan copy of the Martyrology of Tallagh, is noted Illinus,<sup>1</sup> at the 22nd of March. Elsewhere, I cannot find such a name.

ARTICLE IX.—REPUTED FESTIVAL OF ST. DAGAM, A BISHOP. In Scotia, on the 22nd of March, according to Dempster,<sup>1</sup> Dagam, a bishop, was held in veneration. He, as we are told, being admonished by the Apostolic See, abandoned his error of celebrating the Pasch, after the Asiatic manner. The Bollandists, quoting Dempster, and Hector Boece, notice St. Dagamus, in Scotia, while they remark, that Ferrarius<sup>2</sup> has reproduced this

am indebted for the following extract, taken from the Leabhar Breac copy, with the English translation:—

o. xi. kl. ἀπο κεφαλ Secundo  
Cain i mbriathraib biae  
balce ler ler dapoadae  
faillbe ainle iae.

“The high suffering of Secundus,  
Gentle in words of noble import,  
A powerful torch conspicuous  
over the rampart  
Was Faillbe the beautiful of  
Iona.”

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, we have Dima.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 84, 85.

<sup>3</sup> See notices of his namesake, at the 9th

of this month.

<sup>4</sup> See Colgan’s “Trias Thaumaturga.” Appendix Quarta ad Acta S. Brigidæ, cap. 3, p. 613.

<sup>5</sup> According to the Genealogic Sanctiloggy, chap. xiv.

<sup>6</sup> See “Acta Sanctorum,” tomus iii., Martii xxii. Among the pretermitted saints, p. 368.

ARTICLE VII.—<sup>1</sup> See “Acta Sanctorum,” tomus iii., Martii xxii. Among the pretermitted saints, p. 369.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy egressio familiæ Brendani.

<sup>3</sup> See “Acta Sanctorum Hiberniæ,” xxii. Martii. De Egressione Familiæ S. Brendani, pp. 721 to 725.

ARTICLE VIII.—<sup>1</sup> Thus, Ulunur.

ARTICLE IX.—<sup>1</sup> See “Menologium Scotticum,” in Bishop Forbes’ “Kalendars of Scottish Saints,” p. 195.

entry, from the authors, already cited.<sup>3</sup> Being admonished by the Holy See, he abandoned the Asiatic mode of celebrating Easter; although previously he was its strenuous supporter; and, in consequence, he refused to hold hospitable relations with Saints Laurence and Justus.<sup>4</sup> If we are to credit Dempster, he also wrote a Book, addressed to the Church of the Britons.<sup>5</sup>

ARTICLE X.—ST. DEGHTICHE, OR DEGHTIGHI, VIRGIN. The Martyrology of Tallagh<sup>1</sup> records a Saint Deghitghi, but without further designation, at this day. We find mentioned, also, in the Martyrology of Donegal,<sup>2</sup> a saint named Deghitche, as having a festival celebrated, at the same date. The Bollandists<sup>3</sup>—alluding furthermore to Marianus O’Gorman—have St. Degithea, a Virgin, at the 22nd of March. Colgan offers a passing conjecture,<sup>4</sup> that the present holy woman may be identical with a St. Geghia, of Inis Geghe, who is mentioned, in the Irish Life of St. Farannan.<sup>5</sup>

ARTICLE XI.—THE BLESSED BRIANUS, KING AND MARTYR. [*Tenth and Eleventh Centuries.*] At the 22nd of March, in the anonymous list of Irish saints published by O’Sullivan Beare,<sup>1</sup> we find St. Brianus entered. On the authority of Marianus, in the Catalogue of Henry Fitzsimon, at the same date, he is called Brianus Rex.<sup>2</sup> This king is also called Barnabas, by Father Stephen White,<sup>3</sup> and Marianus Scotus gives an account of his martyrdom, A.D. 1014. Hence, it is easy to infer, that the illustrious and pious monarch of Ireland, Bryan Boroimhe is meant; but, we reserve for the 23rd of April, the narrative of his glorious life, which was so greatly useful to his country, and to the Church of God.

ARTICLE XII.—ST. IBAR, OR IBARUS, BISHOP AND CONFESSOR. Among the Scottish entries, in the Kalendar of David Camerarius,<sup>1</sup> at the 22nd of March, we meet with St. Ibar, or Ibarus, Bishop and Confessor. He is said to have baptised St. Filan, the Abbot, whose festival has been assigned to the 9th of January. By Colgan, it is supposed possible, the present Ibar may be the saint commemorated by Marianus O’Gorman, at the 13th of August. The Life of St. Filan, and the Breviary of Aberdeen, are cited by Camerarius, for proof of Ibar’s sanctity. The Bollandists<sup>2</sup> observe, with the foregoing statements, that he may be the Ibarus, or Iborus, mentioned in the Life of St. Brigid, and whose festival is usually placed, at the 23rd of April.

<sup>1</sup> In “Catalogus Generalis.”

<sup>2</sup> See “Acta Sanctorum,” tomus iii., Martii xxii. Among the pretermitted saints, p. 368.

<sup>3</sup> See Venerable Bede’s “Historiæ Ecclesiastica Gentis Anglorum,” lib. ii., cap. iv.

<sup>4</sup> See “Historia Ecclesiastica Gentis Scottorum,” tomus i., lib. vi., p. 209.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, we find, *Δεγίττεια ὑπὸ γο.*

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 84, 85.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Martii xxii. Among the pretermitted saints, p. 368.

<sup>4</sup> See “Acta Sanctorum Hiberniæ,” xv.

Februarii, n. 37, p. 340.

<sup>5</sup> See his Life, at the 15th of February.

ARTICLE XI.—<sup>1</sup> The Bollandists notice this entry, in the “Acta Sanctorum,” tomus iii., Martii xxii. Among the pretermitted saints, p. 368.

<sup>2</sup> See “Historiæ Catholicæ Ibernæ Compendium,” tomus i., lib. iv., cap. xi., p. 50, and cap. xii., p. 53.

<sup>3</sup> This writer says his death occurred “8 cal. Maii in parasceve paschæ 6 feria.” See

“Apologia pro Hibernia,” cap. iii., p. 23. ARTICLE XII.—<sup>1</sup> See Bishop Forbes’ “Kalendars of Scottish Saints,” p. 236.

<sup>2</sup> See “Acta Sanctorum,” tomus iii., Martii xxii. Among the pretermitted saints, p. 369.



## Twenty-third Day of March.

ARTICLE I.—ST. MAIDOC, OR MOMHAEDOG, ABBOT OF FIDDOWN,  
COUNTY OF KILKENNY.

[SIXTH CENTURY.]

AT the 23rd day of March, Colgan<sup>1</sup> gives a very confused and doubtful account of this saint.<sup>2</sup> However, it being the only accessible material we find, for the life of St. Maidoc, it may be remarked, that his Acts—which were formerly known to be extant—have either been completely lost, or not yet published. However, as Colgan observes, although the memory of this Maidoc, Abbot of Fiddown, had been celebrated, in all our native Festilogies and Histories; still, little now remains on record, except some account of his race and country, the time at which he flourished, and different conjectured feasts, instituted in his honour. To his name is sometimes prefixed the particle, *mo*; and, he is called Momoedoc, by some of our Martyrologists.<sup>3</sup> He is noticed, with doubts expressed, however, by the Bollandists;<sup>4</sup> but, he seems to be a different person, from St. Domnoc, Dominicus, or Modomnoc, Patron of Tibberaghny, and of Fiddown, venerated on the 13th of February.<sup>5</sup> We are told,<sup>6</sup> that the present saint was son to Midna, son to Metus,<sup>7</sup> son of Nenned, son to Nazar, son of Coimthann the Small, son to Eochod, son of Ænguss, son to Crimthann, son to Cathair Mor, or the Great, King of Ireland.<sup>8</sup> This last-named prince, after having been three years as king over Ireland, was slain by Conn, and the Luaighni, of Teamhair, in the battle of Magh h-Agha, about the year of Christ, 122.<sup>9</sup>

The Calendar of Cashel<sup>10</sup> states, that our saint had been surnamed Mionn Gaoidhel, signifying, “pledge of the Irish,” that he had been Abbot of Feadh-dun, in Ossory, and that he was son of Saint Radegundis, Queen. But, Colgan remarks, that this cannot be understood, as referring to Maidoc’s corporal procreation; since no queen and saint, bearing this name, can be discovered, except St. Radegundis, daughter to Berchar, King of the Thuringians, and who, in her youth, had been espoused to Clothaire, King of the Franks. Afterwards, she became a religious, with the consent of her husband, who at first had refused it.<sup>11</sup> Wherefore, our saint, being called the son of Radegundis, seems to imply, not that he was her son, according to the flesh, but in a spiritual sense, after the meaning of Fortunatus, who

ARTICLE I.—<sup>1</sup> See “Acta Sanctorum Hiberniæ,” xxiii. Martii. Vita S. Maidoci, p. 727.

<sup>2</sup> See Dr. Lanigan’s “Ecclesiastical History of Ireland,” vol. ii., chap. xiv., sect. x., n. 133, p. 340.

<sup>3</sup> St. Ængus the Culdee, the Martyrology of Tallagh, the Sanctilogium Genealogicum, and the Martyrology of Donegal, are among the number.

<sup>4</sup> See “Acta Sanctorum,” tomus iii., Martii xxiii. Among the pretermitted saints, pp. 440, 441.

<sup>5</sup> See his Life, already written, for that day.

<sup>6</sup> In the “Sanctilogium Genealogicum.”

<sup>7</sup> Metus was the brother to St. Columba,

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Abbot of Tirdaglas, whose feast is kept, on the 13th of December. This St. Columba was consequently a grand uncle of St. Maidoc. See, Colgan’s “Acta Sanctorum Hiberniæ,” xxiii. Martii. Vita S. Maidoci, p. 727.

<sup>8</sup> See Colgan’s “Acta Sanctorum Hiberniæ,” xxiii. Martii, n. 2, p. 727.

<sup>9</sup> See Dr. O’Donovan’s “Annals of the Four Masters,” vol. i., pp. 102, 103, and note (k.)

<sup>10</sup> At the 13th of August.

<sup>11</sup> The Acts of this queen, written down by Fortunatus and Bandommia, as a religious, are published by Surius, in his work, “De Probatis Sanctorum Vitis,” vol. iv., at August 13th.

wrote her Acts, and who also calls her his mother. Besides the surname, Mionn Gaoidhel, which he bore, Maidoc was also called Mionn-Albain, which signifies, "the sacred pledge of the Albanian Scots."<sup>12</sup> From these foregoing circumstances, Colgan infers, that he spent some time in Scotland, where he was greatly honoured, as in his native country;<sup>13</sup> and, that he must also have lived in Gaul, perhaps as a guest of St. Radegundis, the queen.<sup>14</sup>

Whether or not our saint had been the first founder of a monastery, at Fiddown, we have no means of discovering, at present. This place, anciently called Fidh-duin, or Feadh-duin, and which means, "wood of the Fort," is situated in Iverk barony, county of Kilkenny.<sup>15</sup> Without the least authority for his statement, except perhaps, the account given by Colgan, Archdall tells us, that his reputed mother Radegundis died in 590, our saint being Abbot of Fiddown, in the same year.<sup>16</sup> Besides the usual relation of our saint having been abbot over this monastery, Marianus O'Gorman, and the Martyrology of Donegal, style him Bishop of Fedh-duin, in Ossory, when recording his festival, at the 18th of May.<sup>17</sup> Again, our saint's festival is placed at this day, by St. Ængus, and by the Martyrology of Tamlacht,<sup>18</sup> by the Calendar of Cashel, and by Cathald Maguire. This appears to have been his principal feast.

Yet, there were three other days dedicated to his memory, according to our Irish Martyrologists or Hagiologists. St. Ængus the Culdee,<sup>19</sup> the Tallagh Martyrology,<sup>20</sup> the Calendar of Cashel, Cathald Maguire, the Martyrologies of Marianus O'Gorman, and of Donegal,<sup>21</sup> as edited by Rev.

<sup>12</sup> After commenting on this double surname, which he shows to have been applied to our saint, by the Martyrologists, Colgan adds: "Ubi adverte dictionem Hibernicam *Mionn*, significare rem sacram, sacramentum, juramentum, vel pignus sacram; et aliquando per translationem rem in magno pretio, vel veneratione habitam."—Colgan's "Acta Sanctorum Hiberniæ," xxiii. Martii, nn. 5, 6, p. 727.

<sup>13</sup> See Bishop Forbes' "Kalendar of Scottish Saints," p. 7. There we read: In Hibernia, the Holy Confessor Momedoc and the Holy Daughter Virgin Feradig, on this day went to Heaven, states the Kalendar of Drummond. Also, allusion is made to him, at p. 411.

<sup>14</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Martii. Vita S. Maidoci, p. 727.

<sup>15</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (u), p. 443.

<sup>16</sup> See Archdall's "Monasticon Hibernicum," p. 351.

<sup>17</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Martii, p. 727. In the Irish Calendar, at the xv. of the Kalends of June, (May 18th), I find, "ΜΑΙΗΔΟΔΩΓ ΕΑΥΡ ΦΕΔΩΑ ΔΥΙΝ Μ ΟΡΡΑΓΙΝ." See Ordnance Survey Office Copy Common Place Book F., p. 47, now in the Royal Irish Academy. In a marginal note, ΦΕΔΩΑ ΔΥΙΝ is translated into English, by Mr. O'Donovan, as meaning, "Fidown, Kilkenny."

<sup>18</sup> In the Rev. Dr. Kelly's Edition of the Tallagh Martyrology, we find the festival of "Momedoc Feda Duin," at the 18th of

May, or xv. of the Kalends of June. See "Calendar of Irish Saints," &c., p. xxiv.

<sup>19</sup> In the "Feilire" of St. Ængus, "Leabhar Breac" copy, occurs the following stanza, kindly transcribed, and translated into English, by Professor O'Looney:—

e. x. kl. ingen co fluas deimmar  
 fepadag is apdoin  
 O Chruir ar fet orpoin  
 momoedoc mino alban.

"Daughter with a mighty host  
 Of Feradach who was exalted,  
 From Christ whose dignity is  
 known,  
 Momoedoc, the diadem of Alba."

To the word *diadem* is attached the following foot-note: "(a). *Mind* here means a saint or ecclesiastic, whose dignity was established and duly recognised, and whose *minda*, or relics, were held in veneration, and regarded as inviolable. Thus he was a *diadem*, and his feast was celebrated with honour."

<sup>20</sup> In the Rev. Dr. Kelly's edition of the Tallagh Martyrology, we find the festival of "Momedoc Fedha Duin, i. Midhui mac Midgnai" entered, at the 23rd of March, or x. of the Kalends of April. See, "Calendar of Irish Saints," &c., p. xix. In the Franciscan copy, we read: MOMAIOOCUR OE FEODH-DUIN

<sup>21</sup> Here he is simply called Momhaedóg; but, in a note, Dr. Todd says, "Colgan seems to have had a different copy of this

Drs. Todd and Reeves,<sup>22</sup> assign his feast to the 23rd of March.<sup>23</sup> The Calendar of Cashel, when placing his festival at the 10th of April,<sup>24</sup> calls our saint, Mumonius, which would seem to indicate, that he dwelt in Munster, although his family undoubtedly belonged to Leinster.<sup>25</sup> Another day, dedicated to the memory of our saint, is said to have been the 13th of August, when, according to those authorities already quoted, his name had been venerated.<sup>26</sup> At this day, also, Marianus calls him son of St. Radegundis the queen, whose Natalis is celebrated on the 13th of August.<sup>27</sup> It is not possible, however,—if all these festivals were intended to honour him,—to decide, on which of the above-mentioned days our saint died ; for his Acts, which might probably throw some light on this subject, are not now known to be extant.

ARTICLE II.—ST. TRIANUS, A ROMAN BISHOP. [*Fifth Century.*] Constructing some Acts, from passages in the old Lives of St. Patrick, Colgan notices this saint, at the 23rd of March.<sup>1</sup> It appears, therefrom, that he was a Roman bishop, who arrived in Ireland, at an early period of our Christian history. He is said to have been a disciple of St. Patrick, and he flourished, consequently, about the middle of the fifth century. At a place, called Croebheach,<sup>2</sup> near the River Brosna, he presided over a community of monks ; and, afterwards, he seems to have been created a bishop, having jurisdiction over an adjoining extent of country. He was remarkable for his distinguished virtues. The name of Trian, without any other distinguishing epithet, occurs in the Martyrology of Tallagh,<sup>3</sup> at the 23rd of March. The year for his death has not been ascertained. A conjecture has been hinted, by the Rev. Dr. Lanigan, that the present holy man may not have been different from St. Trena, of Kill-Elga, in Meath, and who flourished, early in the sixth century.<sup>4</sup> Colgan<sup>5</sup> sets the present holy man down, as one of St. Patrick's disciples. The Bollandists have merely a brief entry of his name, at this day.<sup>6</sup>

work, for he tells us (Actt. SS., p. 727,<sup>n</sup> 7), that the 'Mart. Dungallen' has the following notice of this saint on 23 Mart., 'Momoedocus, de Fedh-duin, i.e., Mida, filius Midgnæ.' These words, however, occur in the Mart. Taml., and it is possible, that Colgan may have attributed them to the Mart. Dung. by mistake. It is evident, that the compilers of the present work did not (with Colgan) identify Momhaedóg with the saints of the same name, who are commemorated April 11, May 18, and August 13."

<sup>22</sup> At pp. 84, 85.

<sup>23</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Martii, n. 7, p. 727.

<sup>24</sup> Such is Colgan's statement, but I rather suspect, the *Calendarium Casselense* must have meant, the x. of the Kalends of April, which should correspond with the 23rd of March. With such account, he also says, the Martyrology of Donegal coincides.

<sup>25</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Martii, n. 8, p. 727.

<sup>26</sup> In the Rev. Dr. Kelly's edition of the Martyrology of Tallagh, the feast of "Momedoc Fedu duin" occurs, at the Ides, or 13th day of August. See, "Calendar of

Irish Saints," &c., p. xxxii.

<sup>27</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Martii, n. 10, p. 727. See her Life, at this day, in Rev. Alban Butler's "Lives of the Saints," vol. viii.

ARTICLE II.—<sup>1</sup> See, "Acta Sanctorum Hiberniæ," xxiii. Martii. Vita S. Triani, pp. 725, 726.

<sup>2</sup> One Daluan of Croebheach is spoken of, as a disciple of St. Patrick. See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. xii., p. 131. However, although the Tripartite Life is silent on the subject, Colgan makes St. Patrick erect a church for Daluan. See *ibid.* Quinta Appendix ad Acta S. Patricii, cap. xxiv., p. 271. Afterwards, Archdall transferred that supposed church into an abbey, founded by St. Patrick, in his "Monasticon Hibernicum."

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, we find Τριανου.

<sup>4</sup> See notices of him, at the 22nd of March.

<sup>5</sup> See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 265.

<sup>6</sup> See "Acta Sanctorum," tomus iii.,



ARTICLE III.—ST. TRENAN, OF KILL-DAELEN, MONK. [*Supposed to belong to the Sixth Century.*] Jealous of its honours, ambitious for its dignity, proud of his profession, and always anxious for the improvement of its moral tone, our saints felt equally gratified, discharging humble duties, when members of religious bodies, as when elevated to a position of dignity or power, in any monastic institute. Some notices of this holy man are contained in Colgan's work;<sup>1</sup> however, the Bollandists<sup>2</sup>—regarding them as somewhat doubtful—seem to think, he may not be a different person from the St. Trien, or Trienan, Abbot of Killelga, and son to Dedius, venerated on the preceding day. However this may be, in Rev. Dr. Kelly's "Calendar of Irish Saints,"<sup>3</sup> the present holy man is noted, at the 23rd of March, as S. Treno Cilli Daelen.<sup>4</sup> St. Trenan or Trena<sup>5</sup> is said to have sprung from the race of Mocu-ruintir,<sup>6</sup> and to have lived as a monk, under St. Columkille's rule, and under that of his successor, St. Baithen,<sup>7</sup> in the Island of Hy.<sup>8</sup> Hence, he must have flourished, after the middle of the sixth century.<sup>9</sup> In St. Columba's Acts, as written by Adamnan, our saint is said to have been sent on a mission to Ireland, by his abbot. When preparing to sail from Iona, he complained to St. Columkille, that he needed a sailor, to bear him company. Hereupon, Columba said, "I cannot find the sailor you desire, but go in peace, you will arrive in Ireland, with prosperous and favouring gales; and, you shall see a man, coming towards you from afar, who will direct the prow of your bark, towards Scotia."<sup>10</sup> He shall be the companion of your journey, for some days in Ireland; and, returning with you, he shall come to us—he will be a man approved by God, and he shall spend the remaining part of his time with us in good conversation." When Trenan and his sailors approached the port, having received St. Columkille's blessing, they recognised that man, promised to them by their abbot.<sup>11</sup> Our saint was also cured of a dropsy, by St. Baithen, who strictly enjoined it on him, as an obligation, to keep this miracle concealed, so long as Baithen lived. Little more is known regarding our saint, but that his memory had been revered, in Kill-daelen church, on the 23rd of March, according to our Martyrologies. We find a Kildallan, enumerated among those hospitals in the county of Cavan, which were endowed with Termonlands.<sup>12</sup> Whether this place was identical with

Martii xxiii. Among the pretermitted saints, p. 440.

ARTICLE III.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xxiii. Martii. Vita S. Trenani, p. 726.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxiii. Among the pretermitted saints, p. 440.

<sup>3</sup> See his "Martyrology of Tallagh," p. xix.

<sup>4</sup> In the Franciscan copy, he is thus entered, *Ṭṛeno ṛeu Ṭṛenmṛ ṁe Cill ṁa Olen.*

<sup>5</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 18, p. 74. There Adamnan calls this saint Trena-nus.

<sup>6</sup> In Irish, *māc-ti-runtir*. The three Magi, who opposed St. Patrick, are said to have been *Generis Runtir*, according to Tirechan's account in *Liber Ardmachanus*, fol. 10 aa. The *Dal-Ruinnitir* occupied Cluaoin-Chaoin, now Clonkeen, in the western part of Louth County. See *ibid.*, note (c).

<sup>7</sup> A Trenanus is mentioned, in the Bollandists' Acts of St. Baithenus. See, "Acta Sanctorum," tomus ii., Junii ix., p. 237.

<sup>8</sup> See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. x., p. 492.

<sup>9</sup> See, Colgan's "Acta Sanctorum Hiberniæ," xxiii. Martii. Vita S. Trenani, p. 726.

<sup>10</sup> In Rev. Dr. Reeves' version of Adamnan, the epithets, *Hibernia* and *Scotia* are found indiscriminately used, in giving this narrative.

<sup>11</sup> In the narrative we read: "appropinquanti ad portum naviculæ Laisranus Mocu-moie citior ceteris occurrit tenetque proram." This individual is styled Hortulanus, in the title of the chapter. We are told this tribe-name is also applied, to a Saint Fintan, previously mentioned. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," pp. 47-48, note (e).

<sup>12</sup> In the Addenda to Archdall's "Monasticon Hibernicum," p. 784, there is a notice of Kildallan, with "two cartrons of land,

the present church of Kill-daelen, we have no means for ascertaining with accuracy. All traces of the ancient church there have long since disappeared, and only a large ash tree remains, so as almost entirely to overshadow this old and sequestered cemetery.<sup>13</sup> The year of his death is not known; yet, it is probable, he survived until the beginning of the seventh century. That this saint was a distinct person from St. Trien, Abbot of Kill-Elga,<sup>14</sup> is mani-



Kildallan Graveyard, County Cavan.

fest, because of the different periods at which they flourished,<sup>15</sup> the different places in which they were venerated,<sup>16</sup> and the different families from whom they respectively descended.<sup>17</sup>

ARTICLE IV.—ST. DARERCA, A VIRGIN. We find, written in the Martyrology of Tallagh,<sup>1</sup> that Darerca, a Virgin, had veneration paid her, at the 23rd of March. However, we consider this to have been an entry by mistake, for Darerca, a Widow, and which rather refers to the previous day, as we have already seen. Yet, the supposition of Colgan may be adopted, that the present holy woman is possibly identical, with a St. Derfroechia, or Darerchia,<sup>2</sup> the daughter of Echu, or Eochod, King of Orgiall. If so, she was sister to St. Kinnia, or Cinnia,<sup>3</sup> who lived in the time of St. Patrick.<sup>4</sup>

annual value 28s.,” under the Inquisition, taken the 9th September, 1590.

<sup>13</sup> The accompanying illustration, drawn on the wood by William F. Wakeman, and engraved by Mrs. Millard, was sketched by the writer, from the interior of the graveyard.

<sup>14</sup> See his Life, at the 22nd of March.

<sup>15</sup> St. Trenan of Kill-daelen lived after, or towards, the close of the sixth century. St. Trien of Kill-Elga flourished, about the close of the fifth and the beginning of the sixth century.

<sup>16</sup> The one at Kill-Daelen, the other at Kill-Elga.

<sup>17</sup> St. Trenan of Kill-Daelen descended, “de gente Mocu-ruinter.” St. Trien, Abbot of Kill-Elga, belonged to the Dal-Aradian family.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, we find *Дарерка ииго*.

<sup>2</sup> See “Acta Sanctorum Hiberniæ,” xxi. Martii. Acta S. Endæi. Appendix, cap. iv., p. 713.

<sup>3</sup> See her Life, at the 1st of February.

ARTICLE V.—THE DAUGHTER OR DAUGHTERS OF FERADHACH. In the “Feilire” of St. Ængus, the daughter of Feradach is commemorated, on the 23rd of March; while, the Martyrology of Tallagh<sup>1</sup> registers Inghena Feradaigh, or “the daughters of Feradach.” One of these most probably was St. Kentigerna, whose Acts have already appeared, at the 7th of January. A festival, in honour of the Daughter of Feradhach, was celebrated on this day, as we read from the Martyrology of Donegal.<sup>2</sup> The Filiae Feradachi are noticed, merely, at this date, by the Bollandists.<sup>3</sup>

ARTICLE VI.—ST. LASSAIR, OR LASSAR, DAUGHTER OF FINTAIN. An entry appears, in the Martyrology of Tallagh,<sup>1</sup> at the 23rd of March, regarding St. Lassair, daughter of Fintain. On this day is registered, likewise, in the Martyrology of Donegal,<sup>2</sup> Lassar, daughter of Fionntan. The Bollandists notice Lassara filia Fintani.<sup>3</sup>

ARTICLE VII.—ST. MOCHOLLA, VIRGIN. This day, the Martyrology of Donegal,<sup>1</sup> as also the Bollandists,<sup>2</sup> have on record a festival, in honour of St. Mocholla, Virgin.

ARTICLE VIII.—ST. MAINCHAIN, OR MANCHEN. A saint, bearing the name of Mainchein, is entered on this day, in the Martyrology of Donegal.<sup>1</sup> The Bollandists notice him as Manchenus.<sup>2</sup>

ARTICLE IX.—ST. FERGUSA, OR FERGASS. The Martyrology of Tallagh records, at the 23rd of March, a saint called Fergus; <sup>1</sup> or, as in the Franciscan copy, Fergusius.<sup>2</sup> Under this latter name, his record is contained in the Bollandists’ work.<sup>3</sup> On this day, likewise, we find mentioned, in the Martyrology of Donegal,<sup>4</sup> Fergass, as having veneration paid him. Under the head of Daimhlaig, or Duleek, Duaid Mac Firbis enters, Fergus, Bishop of Daimhlaig, *quievit* 772.<sup>5</sup> The Annals of the Four Masters,<sup>6</sup> however, place his demise at A.D. 778, and those of Ulster at A.D. 782, but Dr. O’Donovan states A.D. 783 to be the correct year for such an entry. We cannot be sure, however, that he was the holy man, noticed in our Calendars, at this day.

ARTICLE X.—ST. CAIRLAIN, OR CAIRLANUS. Veneration was given to

<sup>4</sup> See his Life, at the 17th of March.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. Also, the Franciscan copy, at this date, has *filiae feradachi*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 84, 85.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Martii xxiii. Among the pretermitted saints, p. 440.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has *Lappara filia fintani*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 84, 85.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Martii xxiii. Among the pretermitted saints, p. 440.

ARTICLE VII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 84, 85.

<sup>2</sup> See “Acta Sanctorum,” tomus iii.,

Martii xxiii. Among the pretermitted saints, p. 440.

ARTICLE VIII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 84, 85.

<sup>2</sup> See “Acta Sanctorum,” tomus iii., Martii xxiii. Among the pretermitted saints, p. 440.

ARTICLE IX.—<sup>1</sup> As edited by Rev. Dr. Kelly, p. xix.

<sup>2</sup> Here we read *ferguriur*.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Martii xxiii. Among the pretermitted saints, p. 440.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 84, 85.

<sup>5</sup> See “Proceedings of the Royal Irish Academy,” Irish MSS. Series, vol. i., part i., pp. 104, 105.

<sup>6</sup> See Dr. O’Donovan’s edition, vol. i., pp. 382 to 385, and n. (s). *Ibid.*



Cairlain, at the 23rd of March, as we find recorded, in the Martyrology of Tallagh.<sup>1</sup> We meet with the entry of Cairlanus, on the same day, in the Bollandists' work,<sup>2</sup> yet nothing further is given to distinguish him.

ARTICLE XI.—ST. FAILBE, OR FAILBEUS. The Martyrology of Tallagh<sup>1</sup> records a festival, in honour of Failbe, at the 23rd of March. In the Bollandists' work, at the same date, we find the simple entry of Failbeus repeated.<sup>2</sup>

ARTICLE XII.—ST. CIANNAT, VIRGIN. We read, in the Martyrology of Donegal,<sup>1</sup> that Ciannat, a Virgin, had veneration paid her, on this day.

ARTICLE XIII.—ST. BAETAN, OR BOETAN, OF KILL-BOEDAIN, OR SHILVODAN, COUNTY OF ANTRIM. [*Sixth Century.*] Some notices of this holy man are to be found, in Colgan's work,<sup>1</sup> at the 23rd of March. He is said to have flourished, after the beginning of the sixth century, in the province of Munster. The O'Clerys consider, that he may have been the Baetan, brother to Corbmac<sup>2</sup> and Eimhin,<sup>3</sup> who belonged to the race of Eoghanmor, who was son to Oilíoll Olum. Again, he is thought to have been one of six holy brothers,<sup>4</sup> noticed by our Calendarists. In the Martyrology of Tallagh,<sup>5</sup> at the 23rd of March, his record appears simply, as Boetan, a Monk. Hence, we should be inclined to infer, that he did not obtain any exalted position, in the Irish Church. According to the Life of his reputed brother Cormac,<sup>6</sup> Baetan is said to have built a church, which was called Kill-Beodain, in the first instance, and afterwards it was known as Kill-Oscoba, when he went into those northern parts, where he was hospitably received and entertained, by the noble family of Sodan. They bestowed land and possessions, as an endowment; and, the distinguished races of Cinell-Decill, Clann Scoba, and Sil-noi-ridhin, regarded this saint, as their special and favourite patron. However, in course of time, the Cinell-Decill adopted as their patrons, St. Cuan and St. Colman, to whom their prayers and devotions were most directed. The two other families of Clann Scoba and Sil-noi-ridhin continued faithful to their patron, St. Baetan, until the descendants of Tomultac attacking them, not only deprived them of local influence, but even invaded their holy ground and sanctuary, at Kil-beodain. To this church, they gave in future, as its title, Kill-Oscoba. This place was subsequently written, the church of Schilowodan, Sillwoodan, Silwooden, and Silvodan. The locality is now known, as the Grange of Shilvodan.<sup>7</sup> It is also a parish, situated to the north of Lough Neagh.<sup>8</sup> There are no remains

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, we have *Cairlanus*.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxiii. Among the pretermitted saints, p. 440.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy *Failbeus* is noted.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxiii. Among the pretermitted saints, p. 440.

ARTICLE XII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 84, 85.

ARTICLE XIII.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xxiii. Martii. Vita S. Boedani, p. 728.

<sup>2</sup> His Life will be found, at the 13th of December.

<sup>3</sup> His Acts occur, at the 22nd of December.

<sup>4</sup> Their names are, Becanus, Culanus, Eminus, or Evinus, Diermitius, Corbmacus, Boedanus, or Baitanus.

<sup>5</sup> Edited by the Rev. Dr. Kelly, p. xix. In the Franciscan copy, we read *Baitanus monaighe*.

<sup>6</sup> His Acts are to be found, in Colgan, at the 26th of March. In the present work, his Life will be found, at the 13th of December.

<sup>7</sup> It lies, in the barony of Upper Toome, and it is described, on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 43, 44.

of a graveyard, in Shilvodan ; but, it is supposed a burial-ground formerly existed, in Tavnaghmore townland.<sup>9</sup> The Bollandists notice, at the 23rd of March, the festival of Baithenus Monaighe, with an allusion to his commemoration, in the Martyrologies of Tallagh and of Marianus O'Gorman.<sup>10</sup> According to the Martyrology of Donegal,<sup>11</sup> veneration was given, on this day, to Baetan of Monu. It is thought, by Colgan, that this place must be identical with Moinmore, which was situated, in the southern part of Munster.<sup>12</sup> Our saint seems to be quite a distinct person, from the St. Buadhmael, already alluded to, in the notices of St. Buatan, or St. Batan, of Methuis Truim, or Eathais Cruimm, at the 24th of January.

ARTICLE XIV.—ST. FINGAR, OR GUIGNER, AND ST. PIALA, VIRGIN, WITH THEIR COMPANIONS, MARTYRS, IN BRITAIN. [*Fifth Century.*] With a previous commentary, and at some length, following the account of a writer, named Anselm,<sup>1</sup> the Bollandists have published the Acts of St. Fingar, or Guigner, and of St. Piala, Virgin, with their Companions, Martyrs, at this day.<sup>2</sup> Already, at the 23rd day of February, we have written their Acts. A conjecture has been offered,<sup>3</sup> that the Coroticus, denounced by St. Patrick, for his persecution of his Irish converts, was no other, than the Theoderic, or Theodorus, King of Cornubia, said to have been the tyrant, who condemned the present martyrs to death. It is thought, by the Bollandists, that the name Fingar, by which the chief of those martyrs was best known, in Ireland, has its equivalent as Guinger, in the old British dialect.<sup>4</sup> It has been supposed, likewise, that Piala may have been the Cornish name for the Irish Calla, or Kiara.

## Twenty-fourth Day of March.

ARTICLE I.—ST. DOMANGARD, OR DONARD, PATRON OF RATH-MURB. HOLG, OR MAGHERA, COUNTY OF DOWN.

[*FIFTH AND SIXTH CENTURIES.*]

UNDER the year of the world 2533, the Annals of the Four Masters state, that Slainge, son of Partholan, died, and that he was interred in the cairn of Sliabh-Slanga. This old monument still forms a very conspicuous object, on the summit of Slieve Donard ; and, hence, its more ancient name was Sliabh-Slanga, or the Mountain of Slainge. This was within the territorial division of Dalaradia, and in the south-eastern part of the present

<sup>8</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dro-more." Appendix DD, pp. 302, 303. And Appendix LL, p. 377.

<sup>9</sup> *Ibid.*, p. 303.

<sup>10</sup> See "Acta Sanctorum," tomus iii., Martii xxiii. Among the pretermitted saints, p. 440.

<sup>11</sup> Edited by Rev. Drs. Todd and Reeves, pp. 84, 85.

<sup>12</sup> See "Acta Sanctorum Hiberniæ," xxiii. Martii. De S. Boedano Abbate Kill-Boedain, n. 2, p. 723.

ARTICLE XIV.—<sup>1</sup> Ex MS. Parisiensis S. Victoris.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxiii. De S. Fingare sive Guignerio S. Piala Virgine et Sociis Martyribus in Britannia, pp. 455 to 457.

<sup>3</sup> In a letter, from Rev. J. Adams to the writer, and dated Stockcross Vicarage, Newbury, September 26th, 1876.

<sup>4</sup> Thus Fin means *white*, in Irish, while Guin, or Win, has the same meaning, in the British language.

ARTICLE I.—<sup>1</sup> Pronounced Donard, or

county of Down. But, the hero Slainge is almost forgotten, in the traditions of this neighbourhood. Long ages afterwards, the holy man, St. Domangart, or Domhanghort,<sup>1</sup> otherwise called Domangard,—Anglicised Donard,<sup>2</sup>—Dovengardus, or Dominicus,<sup>3</sup> had selected this, the highest of the granitic Mourne Mountains, for a penitential hermitage. It is now universally called Slieve Donard,<sup>4</sup> assuming thus the name of its ascetic local patron. We find, at the 24th of March, in Colgan,<sup>5</sup> some notices of St. Domangard, the Bishop; while, we are informed, his Acts and an Office Proper to him were then extant. The Bollandists have some brief Acts of this saint,<sup>6</sup> contained in five paragraphs; however, these add little to our knowledge of his life or actions, which are obscure. He is called the son of Eochaidh, or Eochaidh,<sup>7</sup> a wicked tyrant, who ruled in Ultonia,<sup>8</sup> and who incurred the displeasure of St. Patrick; because, he had two maidens drowned, who embraced a religious life. The pedigree of Eochaidh is thus given, in the Genealogies of our ancient saints: <sup>9</sup> he was the son of Muredach,<sup>10</sup> son to Forga, son of Dallan, son to Dubtach, son of Miendog, son to Luhad, son of Ængus Finn, son to Fergus Dubbed, son of Imchad, son to Fiennchad, son of Ogoman, and whose father was Fiatach Finn, Monarch of Erin, and who sprung from the seed of Heremon. But, the holy woman Derinill,<sup>11</sup> or Derinilla, surnamed of the four breasts,<sup>12</sup> was his mother; and, as we are told, although a pagan, she cast herself at St. Patrick's feet. Then, having been baptized by him, the Irish Apostle blessed the child, at that time, borne in her womb.<sup>13</sup>

Downart. Sometimes he is called, by the people of Mourne, St. Donnaght. See "Legend Lays of Ireland," by Lageniensis. No. xx. A Legend of Slieve Donard, n. 1, p. 122.

<sup>2</sup> The letters *m* and *g* are silent, according to the Irish rules for pronouncing his name, as it is usually found spelled.

<sup>3</sup> Alluding to the monastery of Maghera, Giraldus Cambrensis names Slainge as "*Salanus*," and Donard as "*Dominicus*." Thus, he alludes to that exceeding high mountain, which overhangs the sea, that flows between Ireland and Britain, and which is called Salanga. And because at the foot of it, after the lapse of many ages, as he states, St. Dominicus had erected a distinguished monastery, it more commonly bears the name of Dominicus' mountain. See "Topographiæ Hibernicæ," Dist. iii., cap. ii., p. 141, in Giraldi, "Opera," Edited by James F. Dimock, M.A., vol. v.

<sup>4</sup> In the Poem, "Diarmid's Chase," Miss Stewart thus distinctively alludes to it:—

"The evening sun, with golden gleam  
Upon the mountain shed its beam,  
And yet did play with softening glow,  
Upon the bright waves' rippling flow;  
Slieve Donard's towering majesty  
Presided over rock and tree."

—"Mirror of the Heart," or Lays of Loyalty, Patriotism, Chivalry and Devotion, p. 40. Dublin, 1861, 4to sm.

<sup>5</sup> See "Acta Sanctorum Hiberniæ," Martii xxiv. De S. Domangardo Episcopo, pp. 742 to 744, with notes.

<sup>6</sup> See "Acta Sanctorum," tomus iii., Martii xxiv. De Sancto Domangarto Episcopo in Hibernia, pp. 483, 484.

<sup>7</sup> In the table, added to the Martyrology of Donegal, we find the following comment within brackets. It is thus rendered from the Irish into English: "[Domangart, son of Eochaidh, M. Gen.: Domangort, the Pilgrim, son of Saran. M. Gen.]" And in a note, added by Dr. Todd, at this passage, we read: "This is a reference to the *Martyrologium Genealogicum*, where the genealogy of Domhangort, son of Eochaidh, is given up to Fergus Dubhdach, *Book of Lecan*, fol. 39, a.e. But the other Domhangort, here called the Pilgrim, does not appear to be there mentioned." See, *ibid.*, pp. 404, 405.

<sup>8</sup> It is said, for twenty-four years. By some writers, his death is placed at A.D. 503; but, Colgan thinks he departed many years before, and during the lifetime of St. Patrick.

<sup>9</sup> Chapter xix.

<sup>10</sup> He is said to have died, in the time of Oilioll Molt, King of Ireland, who reigned twenty years, and who lived to 478, according to Dr. O'Donovan's "Annals of the Four Masters," pp. 148 to 151.

<sup>11</sup> Some call her Derinilla Cethuir-Chicheach, which may be rendered, "of the four provinces." See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix S., p. 236.

<sup>12</sup> This, we are told, was owing to no unnatural deformity; but, because, she suckled four different progenies, the children of her



Domangard was born, towards the close of the fifth century,<sup>14</sup> as we may infer from such accounts;<sup>15</sup> and, he was afterwards called Domangart, according to the more correct rendering in Irish, although more commonly pronounced by the vulgar Domhangard.<sup>16</sup> A name given to him, likewise, is that of Donagh, or Donat, and it is popularly thought, that by his application, much money was collected, for building the Cathedral of Down, which is supposed to be the first one erected there, in the fifth century.<sup>17</sup> It does not appear, that when a child, he had ever seen St. Patrick; however, Jocelyn mentions this St. Dovengardus,<sup>18</sup> as a disciple of the great Irish Apostle.<sup>19</sup>

Slieve Donard towers over the range of lofty mountains which stretch away from its sides. It involuntarily forces on the imagination a feeling of total severance from mankind, and it forcibly recalls to our minds, how the saints valued heaven, and what price they were prepared to pay for it. Little more can be said, but that it afforded a rugged welcome to the austere patron, who had selected it for his lonely dwelling. A tradition in this neighbourhood highly celebrates the virtues, devotion, and miracles of St. Donard.<sup>20</sup> It would seem, that he desired seclusion from the world, and, therefore, he sought a place removed from all society with worldlings. This holy retreat of St. Donard was perched on the very high mountain, which still perpetuates his name.<sup>21</sup> Here, it is thought, by the people, that their patron appears to celebrate Mass every Sunday. The church or hermitage was situated, on the highest top of that same mountain, far away from every human dwelling.<sup>22</sup> It is about nine miles S.W. from Downpatrick; and, the appearance of these upper regions has been well described, by Dr. O'Donovan, who ascended to the spot, in the year 1834.<sup>23</sup> The ruins of that hermitage on Slieve Donard,

four successive husbands. Among her holy sons are enumerated: St. Mura, Abbot of Fahan, who is venerated, at the 12th of March; St. Cillen of Achadh-cail, in the territory of Leith-Cathuil; St. Machumma, or Dochumma, either of Inis Mahee, venerated on the 31st of January, or of Druimbo; St. Ailleán, or Aillaloc, venerated, perhaps, at the 24th of July; and St. Aidan, whose festival is not so easily determined. Some conjecture seems to be offered, that St. Domangart, and St. Mochumma were sons, by the same father. See "Opuscula," attributed to St. Ængus the Culdee, lib. iv., cap. vii. Also Colgan's "Acta Sanctorum Hiberniæ," xii. Martii, nn. 5, 6, 7, 8, 9, p. 587.

<sup>13</sup> The Bollandists comment on some anachronisms of statement, as found in the attributed relationships.

<sup>14</sup> See the Life of St. Patrick, chap. xxi., where such an account is given, in more detail.

<sup>15</sup> See, Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii. Vita S. Domangardi, pp. 742 to 744.

<sup>16</sup> On this saint, and his localities in Down, the reader will find exhaustive and correct information, in Rev. James O'Lavery's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. i. Preface, pp. ix., xxix., and, also pp. 25, 46, 48 to 52.

<sup>17</sup> See Harris' "Ancient and Present

State of the County of Down," chap. v., p. 121.

<sup>18</sup> See Colgan's "Trias Thaumaturga." Vita Sexta S. Patricii, cap. cxxix., cxxx., and n. 131, p. 114. *Ibid.*

<sup>19</sup> See *ibid.* Appendix Quinta ad Acta S. Patricii, p. 266.

<sup>20</sup> See Walter Harris' "Ancient and Present State of the County of Down," chap. v., p. 121.

<sup>21</sup> Father MacCana, in his "Irish Itinerary," says:—"But I cannot forbear to observe how our saints, scorning the earth about which the miserable race of man so vehemently contends, sought a loftier range; for it is a fact for which I can vouch that, on the summit of that lofty pile, and in a different region of the world, as it were, they sought an abode of holy retirement, of which heavenly seclusion the traces still remain; for in that elevated region of the sky there exists a hermitage sacred to St. Domangart."

<sup>22</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," pp. 27, 28, and Appendix A, pp. 154, 155. Also, Calendar LL, p. 377.

<sup>23</sup> This visit he has described, in a letter dated at Castlewellan, April 23rd, 1834, when engaged on the Irish Ordnance Survey. The account will be found, in n. 1, to the legend of Slieve Donard, in "Legend Lays of Ireland," pp. 121 to 126.

<sup>24</sup> In "The Irish Educational Journal and

may still be seen, covering a deep and once sacred well. It is supposed to have had an internal communication, reaching into the Irish Sea, at Dónagh's Cave, southwards of Newcastle.<sup>24</sup> On the very summit of Slieve Donard were two remarkable objects, in 1744.<sup>25</sup> These lay on the north-east side. One wrecked edifice was composed of rude walls, and partitions, called chapels.<sup>26</sup> Perhaps this was the oratory and cell, erected by St. Domangard, according to Harris' conjecture. Another was a heap of stones, piled up in a pyramidal figure. In this were several cavities, wherein devotees sheltered themselves in bad weather, while they heard Mass;<sup>27</sup> and, in the centre of this heap, there was a cave, formed by broad, flat stones, so disposed as to support each other, without the help of cement. We are told, by Colgan, that during the severe and terrible persecution of the heretics, this mountain hermitage of St. Domangard used to be frequented, by a great concourse of people; while frequent pilgrimages, in honour of that wonder-working servant of God, were made by the Catholics of those northern parts. Here, two churches were consecrated to him, according to Father Colgan; one of these was at the base of a very high mountain, overhanging the sea, in the eastern parts, which was called Rath-murlbulg, or Rath-murrow, now Machaire-Ratha, or Maghera<sup>28</sup> However, Murlough on the coast of the County Antrim, has been confounded with Murlough, on Dundrum Bay, by some of our Calendarists, who thought his place was in the territory of Dalriada, which lies in the northern part of Antrim County.<sup>29</sup>

A little north-westwards from the ruins of the old church of St. Domangard, in Maghera, there is the stump of a round tower,<sup>30</sup> in a ruinous state, only twenty feet of it now remaining. Its doorway faces towards the east, and it is just seven feet from the ground, while its walls are topped with vegetation. This round tower was thrown down, about the year 1710 or 1712.<sup>31</sup> The chief church of St. Domangart is said to have been at Maghera; while ruins of its ancient church, of which the western gable and the south wall remain, measure forty-five feet nine inches, in length, and twenty-one

National Teachers' Gazette," we read as follows:—"It is not easy to say whether the frightful sea-monster called the *Muir-dris*, did not use this passage to show itself at the top of S. Donard at times. It must have been a remarkable place in ages gone by, even in pagan times. We find Bishop, about one hundred and fifty years ago, mentioning those localities in connexion with *Crom dugh* at Lammas time of the year. Holy Bay is the name for Dundrum bay on a map preserved in T.C.D. The *Three big Sundays* are still kept up in Newcastle at Lammas, and also at *The Twelve Cairns*, within two or three miles of Dro-marra, and at the S.W. extremity of the Mourne range. They may, however, have their origin, at least some of them, in the great national gathering of the people, instituted by Lewy the Long-hand, one of the Tuatha de Danann kings of Ireland."

<sup>25</sup> See Harris' "Ancient and Present State of the County of Down," chap. v., p. 121.

<sup>26</sup> "Sir William Petty mentions, in his maps, a 'chappel' on the N.E. side of Slieve Donard, which he calls Leniord's Chappel; but, probably for want of due information, he has corrupted the name, and

the true name of it is Donard's Chappel."—*Ibid.*

<sup>27</sup> See J. B. Doyle's "Tours in Ulster," p. 69.

<sup>28</sup> The name of this parish was originally Rath-murbhulg—pronounced nearly Ramurlough—which signifies "the rath at the sea inlet." There are two townlands, named Murlough. One of these is in this parish, and the other in the parish of Kilmegan.

<sup>29</sup> This Dr. Reeves shows, by the following quotation from an ancient MS. :—"Donard, from Rath-murbulg, in Dalriada (recte Dalaradia), from *Sliabh-Slanga*."

<sup>30</sup> In the "Dublin Penny Journal," of June 4th, 1836, vol. iv., No. 205, p. 388, there is given a drawing of it, and it is called a *Clog-Teagh*. It is erroneously stated to be on Slieve Donard mountain, thus confounding Slieve Donard, with Maghera, whose patron saint was Domanghort.

<sup>31</sup> Thus speaking of the graveyard, Walter Harris says:—"Near it formerly stood a high round tower, which, about thirty years ago, was overturned by a violent storm, and lay at length and entire on the ground, like a huge gun, without breaking to pieces, so wonderfully hard and binding was the cement in this work."—"Ancient and Present State

feet six inches, in breadth. These are in the churchyard. The beautiful Norman arch, at the western entrance, is in good preservation; the windows in the south wall are narrow, and of elegant design.<sup>32</sup> Writing in 1645, Colgan<sup>33</sup> states, that in the church of Maghera there were preserved in great veneration a bell, called *The Gluman*, which formerly belonged to St. Domangard, and one of his shoes, enshrined in a precious covering of silver and gold. These sacred articles are now entirely unknown, in the locality, nor is there the slightest tradition respecting them, according to the Rev. James O'Laverty.<sup>34</sup> The founder and patron saint of Maghera was St. Donard, whose festival was religiously kept there, on the 24th day of March; although, Father MacCana was unable to name the patron, when he wrote.<sup>35</sup> The parish of Maghera,<sup>36</sup> sometimes called, from one of its churches, the parish of Bryansford, consists of the civil parish of Maghera, and those townlands of the civil parish of Kilcoo, which are not included in the ecclesiastical parish of Kilcoo. It may have been, because Maghera<sup>37</sup> was a See, that it enjoyed the privilege of having a round tower, according to the opinion of the Rev. James O'Laverty, who entertains no doubt, that when the whole question of the round towers is investigated, it will be found, that they were the insignia of cathedral churches. There is not preserved the name of any, among St. Donard's successors in the See, however; and, it would seem, that at an early date, like many other minor Sees, Maghera<sup>38</sup> became incorporated in the diocese of Down, while the bishop enjoyed its ancient See lands. These, notwithstanding, appear to have been encroached upon, by lay impropiators, and notably by the Mageniss family, in 1622.<sup>39</sup> It is not unlikely, that the jurisdiction of the Bishop of Maghera extended over the parish of Maghera, and over the parishes of Kilkeel, Kilcoo, and Kilmegan, which in later times were under the jurisdiction of the "Plebanus" of Kilkeel, though the parish of Maghera was never under the spiritual care of that dignitary, it being immediately subject to the bishop.

of the County of Down," chap. iii., sect. vi., p. 82.

<sup>32</sup> See "Papers on Down and Connor," in the *Ulster Examiner* of July 9th, 1870.

<sup>33</sup> See "Acta Sanctorum Hiberniæ," xxiv. Martii. De S. Domangardo Episcopo, p. 743.

<sup>34</sup> See an article in the *Ulster Examiner*, of July 9th, 1870, under the heading "Papers on Down and Connor," No. xviii.

<sup>35</sup> In his "Irish Itinerary," he remarks:—"From the foot of the mountain (Slieve Donard) on the east there stretches an agreeable plain, where there is a fortress of the Mageniss family, called *New Castle*, which was burned by the hostile Scots in 1643. In this plain, not far from the aforesaid castle, is situate the parish church of Maghare-rath (Maghera); the name of the saint to whom it is sacred my memory does not at this moment supply. One thing I can state, that it, as well as many other sacred places, was endowed with no inconsiderable estates by the chiefs of the MacCartan family, who formerly enjoyed an extensive rule in these parts, and I may add that I know not of any other nobles who were more generous to the Church of God than the lords of that most ancient family, for it is an acknowledged fact that they both

built all the churches in the territories of Ivechia (Iveagh) and Kinnalfagartay (Kinalarty) and endowed them with the choicest lands." However, it seems, Father MacCana ascribes too much to the MacCartans, for many of those churches were endowed by the Magenisses and other co-relatives of the MacCartans. See Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. i., pp. 50, 51.

<sup>36</sup> See *ibid.*, p. 47.

<sup>37</sup> In the Pope Nicholas' taxation the parish of Maghera was valued at twenty shillings. But in the "Terrier" of 1615 the entry is "Matherira, it is a mensal, and hath four townlands; it pays in proxies, 4s.; in refectons, 4s.; in synodals, 2s."

<sup>38</sup> In the report of the Protestant bishop, in 1622, it is described "Magherah, a chappel ruinous, consisting of four or five townes very small. The Bps. Mensall, the two partes of all the Tithes belong to ye Bp." This was probably the old Catholic arrangement.

<sup>39</sup> Thus, the Protestant bishop complains—"Item the foure townes of Magherera being ancycntly known by the Bps. landes were lately found by an Inquisition to Sr. Arthur Magnely (Magenis), and to some of



The "Calendar of the Four Masters" places the death of St. Donard, at the very beginning of the sixth century; but, notwithstanding, it considerably antedates the event. "Domangort, son of Eachach, Bishop of Rathmurbul, in Dalriada and Dalaradia, A.D. 506." An Office was composed, in honour of this saint; and, Colgan gives a portion, consisting of Antiphon, Verse, Response and Prayer. In this latter, allusion is made to St. Patrick restoring our saint to life, in the Roman Curia. The year of our saint's death, in reality, is not known. This circumstance may have given rise to a legend, that St. Donard is preserved alive, to raise the relics of St. Patrick, before the general judgment, and, it appears to have been long current in Ireland. We find it thus told, in a recently published work:<sup>40</sup>—"There are, moreover, keepers of St. Patrick's people in Erin living still. . . . There is another man from him in Sliabh-Slainge—that is, Domangart, son of Eochaidh. It is he that will raise Patrick's relics a little before the judgment. His cell is in Rath-murbhuilg, at the side of Sliabh-Slainge. And there is always a leg (of mutton), with its accessories, and a vessel of ale before him every Easter, which is given to Mass people on Easter Monday always.<sup>41</sup> According to an ingenious writer, on this matter, such story seems to indicate, that St. Donard was at the translation of St. Patrick's relics, as referred to in the "Book of Armagh."<sup>42</sup> In our Calendars, Domangart mac Eochach, is the simple entry, found in the Martyrology of Tallagh,<sup>43</sup> at this date. His feast occurs, likewise, in the Martyrology of Cashel, where his pedigree is given; yet, according to Colgan, it is defective by two links, thus differing from the Genealogies of the Irish saints, to which allusion has been made. Marianus O'Gorman enters him thus: Domangartus Rathensis, Filius Fælix Eochodii de Rathmurbuilg in Dalaradia. Under the head of Rath-Muirbuilg,<sup>44</sup> Duaid Mac Fírbis enters, Domangart, son of Eochaidh, an eminent bishop, for March 24th.<sup>45</sup> Again, he is set down, in Henry Fitzsimon's List of Irish Saints; but, no special festival day has been assigned there to this holy man.<sup>46</sup> Also, we read, in the Martyrology of Donegal,<sup>47</sup> that on this day was venerated, Domhanghort, son of Eochaidh, Bishop of Rath-Muirbuilg, in Dalriada. But this is a mistake for Dalaradia. This distinguished man was venerated, moreover, in Scotland; for, we read, at this date, in the Calendar of Drummond: Also on this day, the Holy Confessor and Priest Domhangart, descended from a noble race of kingly ancestors.<sup>48</sup> The virtues and the memory of St. Donard are still enshrined, in the veneration of a pious people, who live within the mountain range of Mourne, and throughout the adjoining districts.

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ARTICLE II.—ST. CAIMIN, ABBOT OF INIS-CALTRA, ON LOUGH DERG, COUNTY OF CLARE. [*Sixth and Seventh Centuries.*] Unrivalled scenes of

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his freeholders of the which Inquisition a great part of the Jurors were of the name of Magyness."

<sup>40</sup> See Miss M. F. Cusack's Irish "Tripartite Life of St. Patrick," at p. 418, the original of which is now preserved, in the Bodleian Collection.

<sup>41</sup> The story of the leg of mutton and its accessories may have had its origin in the belief, that plenty should attend during the year the person who heard Mass on Easter Monday, in Maghera church.

<sup>42</sup> When the church was being built over the body, the men who were digging the ground saw fire bursting forth out of the sepulchre, and, flying back, they were afraid

of the scorching fire and of the flames.

<sup>43</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has Domangart mac Ech.

<sup>44</sup> Now Maghera, County Down.

<sup>45</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 124, 125.

<sup>46</sup> See "Catalogus Aliquorum Sanctorum Ibernæ."—O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xii., p. 53.

<sup>47</sup> Edited by Drs. Todd and Reeves, pp. 84, 85.

<sup>48</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 8.

ARTICLE II.—<sup>1</sup> Innis-Cealtrach is inter-

beauty, in various parts of our island, were adorned, likewise, with those noble souls, aspiring to brighter realms in God's everlasting kingdom. There imperishable beauty alone reigns. But, as a region of enchantment on earth, we may instance the island of Iniscaltra,<sup>1</sup> with which St. Caimin is specially associated. It is also called Inniscaltra, Iniscaltro, Inniskeltair, Island of Saints, or Holy Island.<sup>2</sup> This spot involuntarily awakens reverence and admiration, in the mind of every tourist. It lies, in that part of the parish of Inniscaltra, which is within the barony of Tulla, and county of Clare.<sup>3</sup> However, the greater part of this parish is situated, in the barony of Leitrim, and in the county of Galway.<sup>4</sup> By a worthy lover and cultivator of his country's language and antiquities,<sup>5</sup> we are informed, that the history of this place, even in the dark days of paganism, was most interesting, and that it is in great part preserved, through prose and verse, in our native records. It was then known, under a pagan name, as the retreat of kings, druids, and warriors, and it was the scene of many an adventure and enterprise, in which the ancestors of several, belonging to the surrounding districts, were actors. Thus, it continued to be a favourite resort of chiefs and druids and bards, while it was made the home of chivalry and song, by our pagan ancestors, down to the dawn of Christianity.<sup>6</sup> Among the saints of the third order, and among the most celebrated saints of Ireland, the holy man Caimin, or Camminus, of Inish-Keltair, is commemorated, by the learned Ussher.<sup>7</sup> There seems to be an Irish metrical Life of this saint extant. It was copied by Michael O'Clery, from some older documents, and it is kept, in the Burgundian Library, at Bruxelles.<sup>8</sup> This appears to have come under Colgan's observation; for, he alludes to it, at the 25th of March, as having been in part ascribed to St. Dalbach.<sup>9</sup> Yet, containing fabulous and apochryphal matter, he suspects this compilation to be worthless, however eulogistic of St. Caimin's virtues. Therefore, Colgan chiefly introduces for illustration of his subject the account of an old commentator on St. Ængus, with some other remarks and a few notes.<sup>10</sup> The descent of this holy man is thus given, in the Genealogies of the Irish saints,<sup>11</sup> and by Selbach.<sup>12</sup> His father was Dima, the son of Fergus, son to Alild, son of Dathy, son to Crimthann, son of Enna Kennselach, son to Laurad, son of Breassail Belach. Thus, he came from the noble race of Cathair Mor, the King of Leinster. His mother is called Cumania, the daughter of Dalbron; and, he seems to have been born about, or after, the middle of the sixth century. This holy man is said to have been a half-brother to the celebrated and hospitable Guaire, King of

preted, "Island of Churches," by Professor O'Looney.

<sup>2</sup> See "Notes on Irish Architecture, by Edwin, Third Earl of Dunraven," Edited by Margaret Stokes, vol. ii., pp. 55 to 60, where a very interesting history of the place, accompanied by several beautiful illustrations, will be found.

<sup>3</sup> That portion of Inishcaltra, in the barony of Upper Tulla, is described, on the "Ordnance Survey Townland Maps for the County of Clare," Sheet 29.

<sup>4</sup> The portion in the barony of Leitrim is shown, on the "Ordnance Survey Townland Maps for the County of Galway," Sheets 131, 134, 136.

<sup>5</sup> Professor Brian O'Looney.

<sup>6</sup> Mr. O'Looney adds:—"It is a curious fact in its history, that it is one of the places

in which SS. Iber and Ailbe, of Emly, in the present county of Tipperary, are said to have preached and predicted the coming of the true faith into Ireland, before the advent of St. Patrick. It is stated, that St. Ciaran, of Ossory, planted the cross in Corcalayda thirty years before the coming of St. Patrick into Ireland, and one of the best episodes of his life is the account of his retreat in the Innis, now called Holy Island."

<sup>7</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 503.

<sup>8</sup> MSS. vol. iv., part ii., p. 156.

<sup>9</sup> Said to have been venerated, at the 23rd of October.

<sup>10</sup> See "Acta Sanctorum Hiberniæ," Martii xxv. De S. Camino Abbate Inis-Keltraensi, pp. 746, 747.

<sup>11</sup> Chapter xx.

Connaught, who died A.D. 662.<sup>13</sup> With a desire to mortify his flesh, by vigils, fasts, austerities, and to engage in exercises of Divine contemplation, St. Caimin resolved on retiring into a remote island, on Lough Dearg, on the Shannon. Here he lived for some time, but the fame of his virtues caused a number of disciples to resort thither, so that he was obliged, at length, to found a monastery and a church, on the beautifully isolated spot, now known as the Island of the Seven Churches.<sup>14</sup> He assisted at the great Convention or Synod of Easdra, in the year 580.<sup>15</sup> St. Caimin was the bosom friend of SS. Senan<sup>16</sup> and Luchtigern,<sup>17</sup> when the schools of the Island of Caimin brought seven ships, laden with foreign students, into the lakes of the Shannon. Our saint appears to have cultivated sacred studies; for, the Psalter of St. Caimin,<sup>18</sup> and the celebrated book of Caimin, were both written by him, according to a prevailing account. This latter book, with his beautiful Poem or Hymn to the Blessed Virgin, should be enough to recommend the seat of such learning and piety to the attention of every good and enlightened Christian. His church on Iniscaltra was called, afterwards, Teampull Caimin. On this island, too, are the ruins of a church, dedicated to St. Mary. It is the old *Tempul Muire*, or "Church of Mary," the Blessed Virgin Mother of God. It was founded, by St. Caimin himself, and as we are told, about the year A.D. 645, when few could understand the mysteries of the Immaculate Conception. Caimin understood and expounded them. He founded that old church, and he dedicated it to Mary, while he had a statue raised to her honour in it.<sup>19</sup> Two cemeteries are yet on the island; one dedicated to St. Caimin, and the other to the Blessed Virgin.<sup>20</sup> A very ancient vellum book stated, that Caimin of Inis Cealtra was, in his manners and life, like unto Paucomius,<sup>21</sup> the monk. We are told, that the influence exercised by St. Caimin on the ruling classes was great. Besides, various enactments and judgments, matured and given to the public, by virtue of legislative assemblages, held in the old church of St. Caimin, are among the ancient

<sup>12</sup> Chapter xviii.

<sup>13</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 272, 273.

<sup>14</sup> A Map of this island, with the position of its various remains, will be found at p. 58, of the work already alluded to, as edited by Miss Stokes.

<sup>15</sup> See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farranani Confessoris, cap. vii., and n. 23, pp. 337, 339.

<sup>16</sup> See his Life, at the 8th of March.

<sup>17</sup> Perhaps, St. Luchtigerna, Abbot of Inistymon, county of Clare, venerated, on the 28th of April.

<sup>18</sup> This transcript, attributed to St. Caimin, was in Colgan's possession, and it embraces the 119th Psalm, being only a fragment of probably the whole Psalter Caimin had written. In the time of Sir James Ware, it was kept in the Franciscan Convent at Donegal. See "De Scriptoriis Hiberniæ," lib. i., cap. iii., p. 24. It was afterwards brought to Louvain, and, at present, it is preserved in the Franciscan Convent, Dublin, where the writer had a full opportunity, for admiring its elegant and wonderfully legible caligraphy, on the old parchment.

<sup>19</sup> "I do not think I will err much," adds

Professor O'Looney, "if I say, that statues or shrines of the Blessed Mother were not very numerous at this time (Circa 645). This temple continued in great repute, and was frequented by queens and princesses, and by the wives and daughters of the noble grades of society, till the place was plundered by the Danes. The original church was demolished, but it was restored again—it was plundered over and over, and each time the piety and patriotism of the natives restored it as long as the ancient clans held sway in the land. The cemetery attached to this old ruin was once in great repute, had special graces and indulgences attached to it, and in its clay to-day will be found the ashes of many a noble queen and pious virgin, who, having placed their confidence in Mary, were buried under her protection in the cemetery of *Tempul Muire*."

<sup>20</sup> In the *Freeman's Journal* of May 26th, 1876, appeared a letter from Professor Brian O'Looney, dated Catholic University, Stephen's Green, Dublin, 16th of May, and giving the foregoing, with other particulars here introduced. The desecration of these cemeteries, and the representations of Rev. M. J. Kenny, P.P., of Scariiff, called the local Board of Guardians to the duty of enclosure.



laws and institutions of Ireland. His influence with the sons of Aedh Slane, Dermot and Blathmac, joint sovereigns of Erin, and with Guaire Aidhue, King of Connaught, and his judgments on the latter, on the eve of the battle of Carn Connaill, fought between them A.D. 645, are among the most remarkable evidences remaining of the relations between the Church and State, in Ireland, at the time to which the Acts refer.<sup>22</sup> At present, the ruins<sup>23</sup> on



Inniscaltro Church and Round Tower, Lough Derg.

Inniscaltro are of exceeding great interest.<sup>24</sup> The Round Tower<sup>25</sup> there is yet remarkably perfect. Several inscribed tomb-stones<sup>26</sup> are remarkable, likewise, for their antiquarian interest. Very many illustrations of the place

<sup>21</sup> His feast is kept, on May 14th.

<sup>22</sup> According to Mr. O'Looney's letter.

<sup>23</sup> The accompanying view of St. Caimin's church and round tower was drawn on the spot, by William F. Wakeman, and afterwards it was transferred to the wood, by him. The engraving is by Mrs. Millard.

<sup>24</sup> Inniscaltro, or Holy Island, with its Round Tower and three other buildings, we find represented on Henry Pelham's fine old Map of the County Clare, with a notice that Inniscaltro parish was in controversy with Galway County—by which we may probably understand, that it was claimed as belonging to the latter.

<sup>25</sup> Treating of Inis Cealtra, in his poem on the Shannon, and in the expansion of the same river, called Lough Deirgart, anciently *Loe' Deirge Deirge*, Michael O'Brannon says, in reference to this saint and his churches:—

'San reádt maó céao úb'n ácair Cmor-t-amuil

*Do éur naomí Caimín tiamá ba meirneamail*

*Seádt o-teampala a'ir clogáir aro le coimneairt*

*A n-uir Cealtreac a meóbb loe' Deirgeairt.*

"In the seventh century of the Christian era

Saint Caimin—a vigorous chief—erected

Seven churches and a high Clogaus with strength,

On Inis-Cealtra in the middle of Lough Deirgart."

<sup>26</sup> One of these is engraved, in William F. Wakeman's interesting work: "Archæologica Hibernica. A Hand-Book of Irish Antiquities, Pagan and Christian." Part ii. Early Christian Antiquities. See chap. iv., p. 96.

<sup>27</sup> Among drawings of St. Caimin's church

are preserved,<sup>27</sup> by artists, and in the local Guide-books. One day, as we are told,<sup>28</sup> while St. Caimin was at Iniskealtra, with his brother Guaire and St. Cumineus,<sup>29</sup> surnamed the Long, our saint asked Guaire what he should most desire to be in the church there. Guaire declared, he should wish it to be filled with gold and silver, so that he might give it for pious uses, such as to build religious structures and to support the poor. Afterwards, St. Caimin prophesied, that he should become a king, and, also, that he should have great wealth. Then Guaire asked St. Cumineus the Long, what he should most wish the church to be filled with, and the latter replied, with good books, to satisfy the pious desires of students, to bring their souls from the bondage of Satan, and to the precepts of God. Afterwards, both his guests asked St. Caimin, what he should most desire. The holy servant of Christ replied, that if it pleased the Lord, he should desire the church to be filled with the infirm and diseased of every class; so that all their afflictions might be heaped on his own body, and that for a Saviour's love, he should be deemed worthy to bear the infirmities of the whole world. It is said, all the foregoing desires were accomplished, and in the degree desired by all, while each one received a crown of life, at the close of his days. But, our saint was loaded with so many diseases, that his flesh wasted away, his nerves became weak, and his bones were scarcely left hanging together, when his hour of final dissolution came. We are informed, that he died, about the middle of the seventh century.<sup>30</sup> The Annals of Innisfallen record his happy death, at the year 653. Bishop Challenor,<sup>31</sup> and the "Circle of the Seasons,"<sup>32</sup> follow the same authority. It is said, he had been buried in his own church.<sup>33</sup> The Martyrology of Donegal<sup>34</sup> mentions a veneration paid, on this day, to St. Caimin, of Inis-cealtra, in Loch Deirgdheirc, now Lough Derg, on the Lower Shannon, near unto Magh-neó-n-Orbrúighe, and to Tuaim Gréine, the town of Cronan. Most of our Martyrologists and Calendarists set down his festival, on the 24th of March; thus, Marianus O'Gorman,<sup>35</sup> the Calendar of Cashel,<sup>36</sup> Maguire, the Carthusian Martyrology, Patrus Canisius, and Philip Ferrarius. Others refer his feast to the day succeeding.

ARTICLE III.—ST. SCIRE, OR SGIRE, VIRGIN, OF CILL-SGIRE, NOW KILSKYRE, COUNTY OF MEATH. [*Sixth Century.*] Scire, Virgin, is the only entry regarding her, that we find, in the Martyrology of Tallagh,<sup>1</sup> at the 24th of March. The Bollandists have a mere notice of her feast, at the same date.<sup>2</sup> The Blessed Sgire, and her sister Corcaira Caoin, belonged to the race of Fergus, son of Eochaidh Muighmhedhoin.<sup>3</sup> According to the Martyrology of Donegal,<sup>4</sup> veneration was given, on this day, to Sgire, Virgin, of Cill-

and Round Tower, there is one in the collection of sketches, made for the Irish Ordnance Survey for Galway County, and to be found in the Royal Irish Academy.

<sup>28</sup> By the old Scholiast of *Ængus*.

<sup>29</sup> His feast is assigned to the 12th of November, and to the 2nd of December.

<sup>30</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 18, 19.

<sup>31</sup> See "Britannia Sancta," part i., p. 203.

<sup>32</sup> See at p. 85.

<sup>33</sup> See Archdall's "Monasticon Hibernicum," p. 47.

<sup>34</sup> Edited by Drs. Todd and Reeves, see pp. 84 to 87.

<sup>35</sup> "Caminus de Inis-Keltra."

<sup>36</sup> "S. Caminus sive Caninus de Inis-Keltra."

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has *Scire tñp*.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxiv. Among the pretermitted saints, p. 473.

<sup>3</sup> This saint was the daughter of Eugene, son to Carannan, son of Alild, son to Fergus, son of Eochard Moimedonius, according to the Genealogy of the Saints, and the Continuator of *Ængus*.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 86, 87.

<sup>5</sup> "Sgire o cill sgire i bpepamanach agur an iapcar mroe. H. I. 10. 124 a."

Sgíre, in Meath. As if doubtful regarding her exact locality, the writer remarks, that there is, also, a Cill-Scíre<sup>5</sup> in Fera-Manach, or Fermanagh, in Ulster. The parish of Kilskyre, or Kilskeer, is situated in the barony of Upper Kells, county of Meath.<sup>6</sup> The church and monastery in this place, and which may be Anglicised, "the church of St. Scíre," was founded at an early age, and they were dedicated to St. Schirra. The present holy woman probably founded a nunnery in Kilskyre, and lived in it. However, she is held in great veneration, at this place.<sup>7</sup> St. Skyria, of Kill-Skyria, assisted at the great Council, which was held, A.D. 580.<sup>8</sup> She is named, as one of the principal saints of the race of Cumna, who met St. Columba, at the place, called Easdra. This holy woman died, about the close of the sixth century,<sup>9</sup> and her feast was celebrated, on the 24th of March. St. Ængus,<sup>10</sup> the Martyrology of Tallagh, and the Calendar of Cashel, are authorities for that statement. In the Kalendar of Drummond, likewise, she is noticed.<sup>11</sup>

ARTICLE IV.—REPUTED FESTIVAL OF ST. MONTAN, OF KILL-MANTAIN, COUNTY OF WICKLOW. [*Fifth Century.*] A feast has been assigned to St. Montan, of Killmantain, near the town of Wicklow, on this day. His Acts have been given, already, at the 2nd of this month.

ARTICLE V.—ST. LUGHADH, SON OF EOCHADH, OF CLUAIN-LAOGH, NOW CLONLEIGH, COUNTY OF DONEGAL. [*Sixth Century.*] A holy man is recorded, in the Martyrology of Tallagh,<sup>1</sup> at the 24th of March, as Lughaidh, mac Eachach. He is classed, among the disciples of St. Columkille.<sup>2</sup> The Bollandists pass him over, with a few brief remarks.<sup>3</sup> We are told, that Lugaíd Mocu-Theimne, or "the son of Teimne,"<sup>4</sup> was the son of Eochaid, son of Illan, son to Eogan, son to Niall of the Nine Hostages, as his paternal pedigree has been traced, in the Genealogies of the Irish Saints.<sup>5</sup> He was a relation of St. Columba,<sup>6</sup> and his companion, when the latter first set out on his voyage to the shores of Britain. As we are informed, by the Martyrology of Tallagh, this saint belonged to Cluain Laigh. This place is at present

MS. Note in Wm. M. Hennessy's copy of the Donegal Martyrology, and appended at this passage.

<sup>6</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Meath," Sheets 9, 10, 15, 16, 23. The townland, so called, is on the two latter Sheets.

<sup>7</sup> A very interesting and complete account of this parish will be found, in Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvi., pp. 321 to 326.

<sup>8</sup> See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani, cap. vii., p. 337.

<sup>9</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. xxvi., p. 147.

<sup>10</sup> The following extract from the "Leabhar Breac" copy of the "Feilire," and its English translation, were furnished by Professor O'Looney:—

f. ix. kl. An Lanamain Ugoach  
fhuinnis etla sinbech  
Scíre cam cap tpeoan  
mochta cpeoal cpaiboech.

"The lustrous couple  
Who hath been washed with  
arduous repentance,  
Scíre the gentle, who loved fast-  
ing,  
The fervent pious Mochta."

<sup>11</sup> "In Hibernia, the Holy Virgin Scíre and the Holy Confessors, Mochta and Comin, went Companions to Christ."—Bishop Forbes' "Kalendars of Scottish Saints," p. 8.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has Lugaio mac Eachach.

<sup>2</sup> See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. x., num. 74, p. 491.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Martii xxiv. Among the pretermitted saints, p. 473.

<sup>4</sup> See "Memoir of the City and North-Western Liberties of Londonderry," part ii., sect. 2, p. 27.

<sup>5</sup> Chapter i.

<sup>6</sup> See his Life, at the 9th of June.



called Clonleigh,<sup>7</sup> meaning the "pasturage," "lawn," or "insulated meadow of the calves." This parish is situated, on the western bank of the River Foyle, about two miles northward from Lifford,<sup>8</sup> in the barony of Raphoe, and in the county of Donegal,<sup>9</sup> formerly Tyrconnell. There was a monastery of considerable importance,<sup>10</sup> in this place.<sup>11</sup> Marianus O'Gorman and Cathal Maguire have this holy man, in their respective Calendars.<sup>12</sup> On this day is entered, likewise, in the Martyrology of Donegal,<sup>13</sup> Lughaidh, son to Eochaidh, of Cluain-laogh.

ARTICLE VI.—ST. FERGUSA. At the 24th of March, the Martyrology of Tallagh<sup>1</sup> records the name Fergus, without any further designation.

ARTICLE VII.—FEAST OF ST. MANCHAN, OF LEMANAGHAN, KING'S COUNTY. In the Martyrology of Donegal,<sup>2</sup> we find, that on this day was celebrated a festival, in honour of Manchan, son of Failbhe. He descended from the race of Conall Gulban, son to Niall. There is a church, called Leth-Manchain, in Dealbhna Mac Cochlain, adds the writer. It is now known as Lemanaghan, a parish in the barony of Garrycastle, King's County. Within five miles of this place, we are told, Manchan's well and station<sup>3</sup> were to be seen.<sup>4</sup> This saint has been noticed, already, at the 24th day of January.

ARTICLE VIII.—ST. CAIRLON, OR CAORLAN, ARCHBISHOP OF ARMAGH, COUNTY OF ARMAGH. [*Sixth Century.*] In Colgan's work, there are a few paragraphs and notes, commemorating this saintly prelate, at the 24th of March.<sup>1</sup> The Bollandists, likewise, have a brief notice of him.<sup>2</sup> He died, at this day, on which our Annalists and Martyrologists record his feast. The Martyrology of Tallagh<sup>3</sup> merely enters the name, Cairlon, Bishop, at the 24th of March. Marianus O'Gorman, and Cathal Maguire have a notice of his death, on the same day, in their respective Martyrologies.<sup>4</sup> Caorlan, Bishop, of Ard Macha, is set down, likewise, in the Martyrology of Donegal,<sup>5</sup> as having a festival at this date. Belonging to the diocese of Armagh, and probably born there,<sup>6</sup> this saint was descended from the Hy-Niellan<sup>7</sup> or

<sup>7</sup> This parish is described, on the "Ordnance Survey Townland Maps for the County of Donegal," Sheets 62, 63, 70, 71, 79.

<sup>8</sup> "*Ad ripam Eurypi, Lochfeabhuil nuncupati.*"—Colgan's "*Trias Thaumaturga.*" Quarta Appendix ad Acta S. Columbæ, cap. x., p. 491.

<sup>9</sup> See Dr. O'Donovan's "*Annals of the Four Masters,*" vol. iv., n. (q), pp. 1113, 1114.

<sup>10</sup> See the "*Ulster Inquisitions.*"

<sup>11</sup> Also, Colgan's "*Trias Thaumaturga.*" Quinta Appendix ad Acta S. Columbæ, cap. ii., num. 53, p. 495.

<sup>12</sup> See *ibid.* Quarta Appendix ad Acta S. Columbæ, cap. x., p. 491.

<sup>13</sup> Edited by Drs. Todd and Reeves, pp. 86, 87.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has *Fergus*.

ARTICLE VII.—<sup>1</sup> Edited by Drs. Todd

and Reeves, pp. 86, 87.

<sup>2</sup> The Irish word employed for this is *cúruir*, meaning a station, a pilgrimage, a circuit.

<sup>3</sup> See, *ibid.* Appendix to the Introduction, p. xlv.

ARTICLE VIII.—<sup>1</sup> See "*Acta Sanctorum Hiberniæ,*" Martii xxvi. De S. Cairlano Archiepiscopo Ardmachano, p. 744.

<sup>2</sup> See "*Acta Sanctorum,*" tomos iii., Martii xxiv. Among the pretermitted saints, p. 473.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has *epi Cairlan*.

<sup>4</sup> See Colgan's "*Acta Sanctorum Hiberniæ,*" n. 5, p. 744.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 84, 85.

<sup>6</sup> Colgan refers to his copy of the Four Masters, to prove this statement. When treating on his death, at the year 587, he makes use of these words, in a note: "*De eo ad eundem annum in Annalibus sic scri-*

O'Niallan family. He flourished at an early period of our history. He was abbot over a community of monks, in this part of the country, about A.D. 546; at which time, he was restored to life, by St. Dagæus. This we find recorded, in the latter saint's Acts, at the 18th of August. Cairlan subjected himself and his monastery to the saint, in token of gratitude. But, as a counterpoise, Dagæus placed himself and his own monastery, under the rule of our saint, who was called to preside over the Primatial See of Armagh, on the death of Fedlimid Fionn,<sup>8</sup> A.D. 577.<sup>9</sup> St. Cairlan ruled over this church, for a duration of ten years.<sup>10</sup> This saintly prelate died, in the year 587, according to the Annals of Clonmacnoise, and of the Four Masters;<sup>11</sup> or A.D. 588, according to Sir James Ware. Walter Harris notices this difference of year, for which the Rev. Dr. Lanigan<sup>12</sup> takes him to task; yet, in his remarks, the latter writer labours under a mistake, by supposing, that the Four Masters have antedated their events, by one year, in all the earlier centuries. However, in his splendid edition of the Annals of the Four Masters, Dr. O'Donovan has completely set at rest this misapprehension, as may be seen by referring to his volumes.<sup>13</sup> Discrepancies occur, no doubt, between the Four Masters and other ancient annalists in date; but, these irregularities of chronology are by no means uniformly presented by exact annual differences, and the learned editor when necessary supplies new *data*, to resolve them.<sup>14</sup> It is remarkable, that the actions of St. Cairlan are little known, although the memory of his sanctity is not left unrecorded, in all our Calendars and Martyrologies.

bunt Quatuor Magistri. *Anno Christi 587. & vigesimo Aidâ, filii Anmirii, Hiberniæ Regis, S. Cairlanus Episcopus Ardmachanus, de Hi Niellan oriundus, obiit 24. Martii.*—*Acta Sanctorum Hiberniæ*, xxiv. Martii. Vita S. Cairlani, n. 4, p. 744. It must be remarked, however, that in Dr. O'Donovan's "Annals of the Four Masters," at the same year, although we find this saint's death recorded, there is no mention of the place, in which he was born, either in the original Irish, or in the English translation.

7 "This tribe, who furnished so many Archbishops to the See of Armagh, were seated in the present baronies of Oneilland, in the County of Armagh."—O'Donovan's "Annals of the Four Masters," vol. i., n. (o), p. 327.

<sup>8</sup> With regard to the term Abbot, applied to this Prelate, Harris remarks: "Possibly the reason why the same person is sometimes called Abbot, and sometimes Archbishop of Armagh, may be this: that as there was a celebrated Abbey at Armagh, the Abbots were often elected into the Archiepiscopal Chair; and after their election, many of them have retained the name, by which they were known before; and from thence came to be called Abbots, after their advancement. Or, it may be; as Abbot, in the Syriack language, signifieth a Father; so the Archbishop of Armagh may in this sense be called, Abbot, as being the common father of all the Bishops of Ireland."—Harris's Ware, vol. i., "Archbishops of Armagh," p. 38.

<sup>9</sup> Although called Abbot of Armagh, according to an ancient custom, by our Annalists; yet is he recognised, as Bishop of Armagh, by the Psalter of Cashel, and, likewise, in the Catalogue of Primates governing the former See.

<sup>10</sup> See *ibid.*, pp. 38, 39.

<sup>11</sup> See, O'Donovan's Edition, vol. i., pp. 212, 213, and n. (o). *Ibid.*

<sup>12</sup> Referring to Harris's statement, that the Psalter of Cashel places Cairlin's death, in 587; Dr. Lanigan says, "had he looked into Tr. Th., p. 292, where said Psalter is quoted, he could have found that it does not mention the year of the Christian era, in which Cairlan or any Archbishop of Armagh died. It merely states the number of years, during which each of them held the See, and gives ten to Cairlan."—"Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. i., n. 4, p. 184.

<sup>13</sup> Of Feidhlimidh Finn, Dr. O'Donovan says: "He is set down as Primate in the list of the Archbishops of Armagh given in the Psalter of Cashel, published by Colgan in *Trias Thaum.*, p. 293, and in the Bodleian MS., Laud. 610."—"Annals of the Four Masters," vol. i., n. (x), pp. 209, 210.

<sup>14</sup> In O'Donovan's "Annals of the Four Masters," vol. i., pp. 212, 213, Caerlan's death is thus recorded: "The age of Christ 587. The twentieth year of Aedh. St. Caerlan, Bishop of Ard-Macha, died on the twenty-fourth day of March."

ARTICLE IX.—See "Acta Sanctorum Hiberniæ," xxiv. Martii. Vita S. Mochtei, pp. 729 to 737.

ARTICLE IX.—ST. MOCHTEUS, OR MOCHTA, BISHOP OF LUGMAGH, OR LOUTH. [*Fifth Century.*] Colgan received the Acts of this saint, taken from a Salamancan MS., and written by some unknown author.<sup>1</sup> To these he has added notes, with an Appendix, comprising five distinct chapters. The Bollandists notice him merely, at this date.<sup>2</sup> The holy man, we are informed, drew his first breath in Great Britain, where he gave indications of future excellence. He is classed among St. Patrick's disciples,<sup>3</sup> and he was contemporaneous. He is called Macteus, in the Salamancan copy, from which Colgan takes a considerable portion of his Acts. At this date, we find a festival recorded, in the Martyrology of Tallagh,<sup>4</sup> to honour Mochta, of Lughmagh. He lived to a great age; but, according to some accounts, he died A.D. 534. Such is the date found, in the Annals of the Four Masters.<sup>5</sup> Another festival to his memory occurs, on the 19th of August, at which day, further notices may be seen, regarding him.

ARTICLE X.—ST. MACCARTHENN, BISHOP OF CLOGHER, OR SUPPOSED BY SOME TO BE ST. MACCARTHENN, PATRON OF DOMNACH-MOR MUIGHE-TO-CHUIR, OR DONAGH PARISH, COUNTY OF DONEGAL. [*Probably Fifth and Sixth Centuries.*] At the 24th of March, Colgan<sup>1</sup> has elaborate accounts of St. Macarthann, Bishop of Clogher. The Bollandists have only a brief notice.<sup>2</sup> In the time of St. Patrick, lived two holy sons of Carthenn, or Caerthenn, and by his patronymic, each is usually known, as Mac Carthenn, or "son of Carthenn." Now, in the Martyrologies of Marianus O'Gorman, of Cathal Maguire, and of Donegal, as also in the Calendar of Cashel, we have two distinct festivals for a St. Maccaerthenn: one feast, at the 24th of March; and, another, at the 15th of August. Although some of the afore-said authorities seem to refer both festivals to St. Maccaerthenn, Bishop of Clogher; yet, others speak more indefinitely, so that Colgan is much inclined to believe, that the feast for the 24th of March belongs exclusively to a St. Maccarthenn, Bishop, who was left by St. Patrick, in charge of the church of Domnach-mor Muighe-tochuir,<sup>3</sup> now known as Donagh,<sup>4</sup> in the barony and peninsula of Inishowen, county of Donegal. However this may be, at present, the Irish Church celebrates the festival of St. Maccarthen, Bishop of Clogher, as a Double, at this date, March 24th; while, in the diocese of Clogher, as the patron, he is honoured with a Double Feast of the First Class. To obtain more explicit information, on this subject, during the uncertainty now existing, we defer to the 15th of August, the Life of the latter saint.

ARTICLE XI.—FESTIVALS OF BISHOP MAC CAIRTHINN AND OF MAELDOTUS. The Kalendar of Drummond,<sup>1</sup> at the 24th of March, states: Likewise, this same day, the Natale of the Holy Confessors, Esco Mac Cairthinn

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxiv. Among the pretermitted saints," p. 474.

<sup>3</sup> See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xix. To the entry of this saint's name, we here find these words appended, "Cumman matris ejus nomen." In the Franciscan copy, I can only well decipher, mochtta luğ.

<sup>5</sup> See Dr. O'Donovan's Edition, vol. i., pp. 176 to 179.

ARTICLE X.—<sup>1</sup> See "Acta Sanctorum Hiberniae," xxiv. Martii. De S. Macaerthenno Epis. Clochorensi, with Notes and Appendix, pp. 737 to 742.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxiv. Among the pretermitted saints, p. 473.

<sup>3</sup> See "Trias Thaumaturga," lib. ii., cap. cxxi., p. 145.

<sup>4</sup> See *ibid.*, n. 175, p. 181. In the Franciscan copy of the Tallagh Martyrology, I read, epy capteno, with other obscure words added.



and Maeldotus. We have no doubt, but the prefix Esco is meant for Easpog or Bishop Mac Cairthinn, to whom allusion has been already made. Who Maeldotus was—although most probably an Irish saint—we have no opportunity for determining.

ARTICLE XII.—FESTIVAL OF ST. PATRICK, ARCHBISHOP. At the 24th of March, the Kalendar of Drummond<sup>1</sup> says: Also the same day, the Octave of St. Patrick, Archbishop. It seems probable, the great Patron of Ireland is here meant.

ARTICLE XIII.—ST. DUNCHAD, OR DONAT, ABBOT OF IONA. [*Seventh and Eighth Centuries.*] Accounts of this saintly abbot will be found, in Camerarius,<sup>1</sup> in Colgan,<sup>2</sup> in the Bollandists,<sup>3</sup> in Bishop Forbes,<sup>4</sup> at the 24th of March; although most writers refer his festival, to the 25th of May,<sup>5</sup> where some account of him will be given.

## Twenty-fifth Day of March.

ARTICLE I.—ST. ENAN, OR ENANUS, OF DRUIM-INDICH, OR DRUMEENY, COUNTY OF ANTRIM.

[PROBABLY IN THE FIFTH OR SIXTH CENTURY.]

WHEN the sons of God retire into solitude to please and serve him, their thoughts find little, in common or in sympathy with the world's concerns. The Bollandists have a brief notice of Enanus.<sup>1</sup> His festival was observed, on the 25th March, under which day, his name and Acts are noticed by Colgan.<sup>2</sup> This holy man was son to Muadan; and, he is supposed, by Colgan, to have lived as a monk, under the rule of St. Comgall, at Bangor,<sup>3</sup> who founded a monastery there, about the year 559.<sup>4</sup> If this supposition be correct, on one occasion, when St. Comgall, with his own hands, had made a little bed, or coffin, with boards, Enan is said to have exclaimed: "O holy father, you perform a good work for the brothers, about to rest in this coffin. It shall profit them much, in obtaining salvation; I wish, that I deserved to pass out of the world in it." St. Comgall replied: "It shall

ARTICLE XI.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 8.

ARTICLE XII.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 8.

ARTICLE XIII.—<sup>1</sup> The Scottish Entries, in the Kalendar of David Camerarius, at the 24th of March, thus state: St. Duunchad or Dumchadus, Abbot of the Island of Hy, so remarkable for its holy men. He presided many years over the monastery of Hy, not without fame for his sanctity and miracles. See Bishop Forbes' "Kalendars of Scottish Saints," p. 236.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," xxiv. Martii. De S. Dunchado seu Donato, Abbate Hiensi, pp. 744 to 746.

<sup>3</sup> See "Acta Sanctorum," tomus iii.,

Martii xxiv. Among the pretermitted saints, p. 474.

<sup>4</sup> See "Kalendars of Scottish Saints," p. 328.

<sup>5</sup> Colgan promised further to notice him, at this day.

ARTICLE I.—<sup>1</sup> See "Acta Sanctorum," tomus iii., Martii xxv. Among the pretermitted saints, p. 532.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," Martii xxv. De S. Enano Confessore, p. 747.

<sup>3</sup> See the Acts of this saint, at the 10th of May.

<sup>4</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., p. 62, and *ibid.*, n. 199, p. 66.

happen to thee, brother, as thou desirest, and from this bed thou shalt go to Heaven." It chanced, that the brother was sent to a certain place, at some distance from Bangor Monastery, and while there he died. By orders of St. Comgall, his body was brought to the monastery of Bangor. There, after a lapse of two days, the holy abbot restored him to life; and, he lived, afterwards, for many years. This brother often told his companions, what had been seen and heard, after his departure. As two angels, sent by God, were conducting him to Heaven, and whilst one of these accompanied him, on either side, other blessed spirits met them, giving orders to unite the soul of Enan to his body; for, St. Comgall had asked from God his restoration to life, which petition had been granted. Enan lived to an old age subsequently, and, at the last hour, he passed out of this life, in the bed already mentioned. Notwithstanding the foregoing account, this saint seems to have been that person, who is styled in the Calendar of Marianus O'Gorman, "Enanus egregius, diuturnæ quietis, et *Muadani* filius;" and, from whose father, a parish church derived the name *Rath-Muadain*, "Arx Muadani," or "the fort of Muadain."<sup>5</sup> Already, some account of this place will be found, in the notices of Ereciacius, at the 3rd of March. About three perches southwards was a burying-ground, locally called Killeena,<sup>6</sup> or Killenan, interpreted "the church of Enan,"<sup>7</sup> which was long disused, and which was under cultivation.<sup>8</sup> It is thought, that the church in question very probably was the "Ecclesia de Druim-Indich," which the Tripartite Life of St. Patrick states to have been founded by him, in the region of Cathrigia, now known as the barony of Cary, in the county of Antrim. It had been placed, under the care of St. Enan.<sup>9</sup> Now, Druim-Indich may be identical with the modern Killeena, in the parish of Ramoan, and county of Antrim, according to the opinion of Rev. Dr. Reeves.<sup>10</sup> In the townland of Drumeeny, in Glenshesk, a little west of the river which bounds the parish, there is a gentle eminence. On this mound are the remains of an ancient chapel.<sup>11</sup> This structure, however, is vulgarly called *Gobbin's Heir Castle*; and, it is even thus denominated, in William Shaw Mason's work,<sup>12</sup> as also on the Irish Ordnance Survey Townland and Index Maps.<sup>13</sup> But, the term *Castle* is a complete perversion, as every feature of the spot is indicative of an ecclesiastical character. The first two words are evidently a corruption of Goban Saer,<sup>14</sup> the title of that celebrated architect,<sup>15</sup> to whose skill the traditions of the

<sup>5</sup> See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, pars. ii., cap. cxxx., p. 146, col. 2, and n. 203, p. 182, col. 2.

<sup>6</sup> This does not appear, on the Ordnance Survey Maps.

<sup>7</sup> See J. B. Doyle's "Tours in Ulster," p. 223.

<sup>8</sup> On the S.E., there is a long cave, running northwards. In its wall, according to the report of a tenant of the land, are two stones; one had a crucifix carved on it, and the other had a cross. About twelve perches northwards, there are several large pillar stones, now lying prostrate.

<sup>9</sup> See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, pars. ii., cap. cxxx., p. 146.

<sup>10</sup> "The Four Masters," at the year 818, record a meeting of the Northern and Southern Hy-Niall, at a place called *Opum-moech*, which O'Connor renders *Collis-equi*: but this was situated in a plain,

and appears to have been far south of the place under consideration."—Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix Z, pp. 284, 285.

<sup>11</sup> It was 28 feet 9 inches long, and 15 feet wide, in the clear. Walls 10 feet high, and 3 feet thick. There seems to have been a narrow window, in the east gable, as also in the north wall, near the altar end, and in the south wall. The font, together with the dressed sandstone quoins, was carried away to a field at some distance.—*Ibid.*

<sup>12</sup> See where Rev. Luke Conolly treats about Ramoan Parish, in the "Statistical Account or Parochial Survey of Ireland," vol. ii., p. 506.

<sup>13</sup> See "Ordnance Survey Townland Maps for the County of Antrim," Sheet 9.

<sup>14</sup> In Irish written *Goban Saor*, or "Goban the Artificer."

<sup>15</sup> An interesting account of him is given by Mr. Petrie, in his incomparable work on

country ascribe the erection of so many churches and round towers. A curious excavation, known as the Goban Saer's Cave, lies near to Killeena. Various interesting antiquities are there to be found.<sup>16</sup> Were we to consider this Enan as a saint, who flourished under the care of St. Comgall, it can hardly be allowed, he was the same as that person, who had been placed over Druim-Indich church, by St. Patrick, about the year 460. Yet, this is a supposition, advanced by Colgan, but, apparently, with less confidence, than his former conjecture, as noticed. The year of our saint's death is unknown. His name Enan mac Muadain is recorded, in the Martyrology of Tallagh,<sup>17</sup> at the 25th of March. Cathal Maguire inserts the feast of this saint, in his Calendar, at the present day. Likewise, Enan, son of Muadan,<sup>18</sup> is mentioned in the Martyrology of Donegal,<sup>19</sup> as having a festival, at this date.

ARTICLE II.—ST. COLUMBA, DAUGHTER OF BAOIT.. A notice appears, in the Martyrology of Tallagh,<sup>1</sup> at this date, of "Columb inghen Buiti." The Bollandists only note down this entry.<sup>2</sup> The festival of Columba, daughter of Baoit, also occurs, in the Martyrology of Donegal,<sup>3</sup> on this day.

ARTICLE III.—FESTIVAL OF ST. CAMMIN, ABBOT OF INNIS-CALTRA, COUNTY OF CLARE. [*Seventh Century.*] Some of our Martyrologists, as we have seen, place the festival of this saint, at the previous day; while others have him recorded, on the 25th of March. Colgan has collected and published his Acts, at the present date, which is the one preferred, by our most ancient Calendarists.<sup>1</sup> At this day, likewise, the Martyrology of Tallagh<sup>2</sup> registers Cummin. It tells us, moreover, that his mother was called Cumman.<sup>3</sup> The Rev. Alban Butler<sup>4</sup> has the festival of St. Cammin, Abbot, at this date, at which the Bollandists<sup>5</sup> have some notices.

ARTICLE IV.—THE INCARNATION AND CRUCIFIXION OF OUR LORD JESUS CHRIST, AND THE MARTYRDOM OF THE APOSTLE ST. JAMES. In the "Feilire"<sup>1</sup> of St. Ængus, we find the foregoing festivals noted, as having

the "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subsect. 3, pp. 385, 386.

<sup>16</sup> Mr. George Langtry has given a very interesting account of these, in "The Journal of the Royal Historical and Archaeological Association of Ireland," vol. i. Fourth Series. No. 8. October, 1871, pp. 571 to 574.

<sup>17</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has Enan mac Muadan.

<sup>18</sup> See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. cxxx., p. 146, n. 203, p. 182.

<sup>19</sup> Edited by Drs. Todd and Reeves, pp. 86, 87.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, we find, Columbe.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxv. Among the pretermitted saints, p. 532.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 86, 87.

ARTICLE III.—<sup>1</sup> See "Acta Sanctorum

Hiberniæ," xxv. Martii. De S. Camino Abbate Inis-Keltraensi, pp. 746, 747.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has Cammin Sci.

<sup>3</sup> See Colgan's "Acta Sanctorum Hiberniæ," xii. Januarii, n. 6, p. 59.

<sup>4</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March xxv.

<sup>5</sup> See "Acta Sanctorum," tomus iii., Martii xxv. Among the pretermitted saints, p. 533.

ARTICLE IV.—<sup>1</sup> The following extract from the "Leabhar Breac" copy, with its English translation, has been furnished by Professor O'Looney:—

5. um. kl. Cpochao ocuf compep  
1iu cpup acopi  
for oenlith collep  
1a paip iacopi.

"The Crucifixion and Conception  
Of Jesus Christ, it is meet  
On one feast with piety [to  
celebrate them]  
With the passion of James,"



been celebrated, on this day, in the ancient Irish Church. The feast of Christ's Incarnation is now usually called that of the Annunciation of the Blessed Virgin Mary.<sup>2</sup> There seems to have been a very generally received tradition, likewise, that the Crucifixion of Our Divine Saviour occurred on this day. Besides, the Martyrdom of St. James, the Apostle, who was beheaded by Herod, about the Feast of the Pasch, is celebrated in many ancient Martyrologies.<sup>3</sup> Sometimes, the present Apostle is called "Frater Domini,"<sup>4</sup> and sometimes, "Frater S. Joannis Evangelistæ."<sup>5</sup> Elucidations of the festivals here entered will be found, in the writings of various learned Catholic divines,<sup>6</sup> who have treated on the subject.

ARTICLE V.—ST. LUCELLA. The Bollandists<sup>1</sup> observe, that Marianus O'Gorman has such an entry, at this date, in his Martyrology, and that one of the Holy Daughters of Leinin<sup>2</sup> is similarly named.

ARTICLE VI.—FESTIVAL OF ST. KILIAN, A BISHOP, AND OF THEOTMANUS, A DEACON. [*Seventh Century.*] Noticing these saintly Martyrs, the Bollandists<sup>1</sup> remark, that their chief feast is on the 8th of July; while, in the Manuscript of Florarius, the first is mentioned, and the latter by Camerarius, at the 25th of March.

## Twenty-sixth Day of March.

ARTICLE I.—ST. MOCHELLOC, OR CELLOC, PATRON OF KILMALLOCH, COUNTY OF LIMERICK.

[SIXTH AND SEVENTH CENTURIES.]

THIS saint is called Mottellog, by some writers,<sup>1</sup> but more correctly Celloc, Cellenus, or Kellenus, by others, who derive his name Mochelloc, by which he is best known, from the endearing prefix, "mo," Anglicised into "my," being joined with Chelloc. Certain authorities<sup>2</sup> say, that his father was named Oblen, and that he descended from the noble and ancient race of Connor, King of Ireland.<sup>3</sup> However, Colgan is of opinion, that Oblen must have been the name of his grandfather, or great-grandfather,<sup>4</sup> The Martyrologies of Tamlacht and of Marianus O'Gorman, with the Irish

<sup>2</sup> The Bollandists have an interesting series of Disquisitions, on this festival, in the "Acta Sanctorum," tomos iii., Martii xxv., under the heading, "Sacra Memoria Annunciationis S. Mariæ Virg. et Incarnationis Filii Dei," in Four Sections, pp. 534 to 540.

<sup>3</sup> See *ibid.* Sacra Memoria Jesu Christi Crucifixi, in Three Sections, pp. 540 to 543. The Franciscan copy of the Tallagh Martyrology also notes this Festival.

<sup>4</sup> See *ibid.* Among the pretermitted saints, p. 553.

<sup>5</sup> St. James the Less, whose feast is held, on the 1st of May.

<sup>6</sup> St. James the Great, whose feast is kept, on the 25th of July.

ARTICLE V.—<sup>1</sup> See "Acta Sanctorum," tomos iii., Martii xxv. Among the pretermitted saints, p. 532.

<sup>2</sup> See notices of them, at the 6th of March. ARTICLE VI.—<sup>1</sup> See "Acta Sanctorum," tomos iii., Martii xxv. Among the pretermitted saints, p. 533.

ARTICLE I.—<sup>1</sup> Such as the Carthusian writers of their Martyrology, Petrus Canisius, Ferrarius, in his General Catalogue, and Fitzsimon, in his Catalogue of Irish Saints.

<sup>2</sup> Such as the "Sanctilogium Genealogicum" and Seluacius.

<sup>3</sup> Speaking of our saint, Dr. Keating says, that this religious person was derived from the family of Conaire, the son of Eidersgeoil,

Calendar, state, that our saint's father had been named Tuladhran.<sup>5</sup> So far, have we been enabled to collect illustrations, in reference to this holy man's genealogy; and, the pedigree of a saint is at least interesting, as that of a monarch. The Bollandists have published short Acts of this saint,<sup>6</sup> and following closely the accounts of him, as left us, by Colgan.<sup>7</sup> This pious servant of Christ was a relative to, and contemporary with, Finan, of Kinnetty.<sup>8</sup> Our saint appears to have flourished, about the close of the sixth, and beginning of the seventh, century. He is usually called Mochelloc, of Cathuir-mac-Conchaigh, or Conchaigh,<sup>9</sup> an ancient city near Lismore, in the present county of Waterford. A query is proposed by Dr. Lanigan, if Mocollop,<sup>10</sup> the name of a parish near Lismore, be not a corruption of Mochelloc?<sup>11</sup> This, however, seems to be a conjecture, not well sustained.<sup>12</sup> The place of our saint was in the Munster Decies. Archdall declares himself unable to assign the exact location for Cathuir-mac-Conchaigh.<sup>13</sup> We are told, by Keating, that this saint was founder of Kilmallock church,<sup>14</sup> and this name is supposed to be a contraction from Kill-mochelloc.<sup>15</sup> But, we find, some fanciful and supremely ridiculous derivations, for the name of this town.<sup>16</sup> A very interesting account of Kilmallock<sup>17</sup>—because of its remains<sup>18</sup>—called the Balbec of Ireland,<sup>19</sup> with some excellent illustrations of its ruins, will be found in the work of Lady Chatterton.<sup>20</sup> Several beautiful drawings

See Dermot O'Connor's Keating's "History of Ireland," book ii., p. 403.

<sup>4</sup> See "Acta Sanctorum Hiberniæ," Martii xxvi. De S. Mochelloco, p. 749.

<sup>5</sup> In the Irish Calendar, at the vii. of the Calends of April (March 26th), I find Cillén mac Tolóipáin in Derribmuman.—Ordnance Survey Office Copy for Phoenix Park. Common Place Book, p. 33. This is now deposited, in the Royal Irish Academy's Library.

<sup>6</sup> See "Acta Sanctorum," tomus iii., Martii xxvi. De S. Mochelloco sive Kelleno Kellociæ in Hibernia, p. 626.

<sup>7</sup> See "Acta Sanctorum Hiberniæ," Martii xxvi. De Mochelloco Kellochic Patrono, p. 749.

<sup>8</sup> His feast occurs, at the 7th of April.

<sup>9</sup> In the Martyrology of Tallagh, at the vii. of the Kalends of April (March 26), I find this saint's festival, entered in the following manner: "Mochelloc mac Tuladhrain o Chathir mic Conaich." See Rev. Dr. Kelly's "Calendar of Irish Saints," &c., p. xix. In the Franciscan copy, I can only make out Mochelloc.

<sup>10</sup> This place, in the parishes of Lismore and Mocollop, baronies of Coshmore and Coshbride, is noted on the "Ordnance Survey Townland Maps for the County of Waterford," Sheets 19, 20.

<sup>11</sup> See "Ecclesiastical History of Ireland," vol. i., chap. i., sect. xii., n. 100, p. 28.

<sup>12</sup> "Dr. Lanigan and Moore have hesitated to assert, that it is certain, the Cill Mochelloc of the ancients is the present town of Kilmallock; but, there can be no doubt of their identity, as every man in the province of Munster calls Kilmallock by no other name than Cill mocheallóg [Kill Mocheallog] when speaking Irish."—"County

Limerick Letters of the Ordnance Survey Office, Phoenix Park," vol. i., p. 307. Mr. O'Donovan's Letter, dated August 12th, 1840.

<sup>13</sup> See Archdall's "Monasticon Hibernicum," p. 686.

<sup>14</sup> "St. Mocheallog, who erected and consecrated Cill Mocheallog, &c."—Dermot O'Connor's Keating's "History of Ireland," book ii., p. 403.

<sup>15</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. vi., p. 29.

<sup>16</sup> One of these is here submitted: "I next turn to Kilmallock, the ancient name of which as given by Ptolemy was Macollicon—a metathesis for Mallochicon; and the final *icon*, which is only a Greek termination, being taken away, leaves Moloch, that is, Moloch the Apollo or great divinity of the ancient universe.

"To divert the nations from this misplaced enthusiasm, one of the early converts to Christianity assumed to himself the name of *Maloch*; and then, prefixing to it the adjunct *Kill* made it the *church of Maloch*, instead of the city of Moloch."—O'Brien's "Round Towers of Ireland," chap. xv., pp. 201, 202.

<sup>17</sup> It is within the parishes of St. Peter and St. Paul, in the barony so called, and it is shown, on the "Ordnance Survey Townland Maps for the County of Limerick," Sheet 47.

<sup>18</sup> See Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. i., p. 351. In this work may be seen some wood-cut illustrations of it.

<sup>19</sup> Under a heading of this sort, Crofton Croker has written some good lines on Kilmallock:—

of the ecclesiastical and military antiquities there are preserved.<sup>21</sup> The glories of Kilmallock are now, however, among the shadows of the past.<sup>22</sup> It was formerly an important borough, and even a walled town. It is celebrated, both in the ecclesiastical and military annals of Ireland. It had four gateway towers of lofty and imposing character; it can now boast only Blossom's-gate.<sup>23</sup> The Dominican Abbey, on the banks of the Lubach River, is a ruin, still presenting a fine effect. The choir is unrivalled for symmetry and elegance of design.<sup>24</sup> The Abbey of Kilmallock stands, on the east side of the town, and outside of its walls.<sup>25</sup> In addition to this, the visitor to Kilmallock will be attracted to the old mediæval church of the Apostles, St.

"When first I saw Kilmallock's walls,  
'Twas in the stillness of moonlight;  
And lofty towers and stately halls  
Frowned darkly then enwrapped in  
night,  
Just touched with tinsel, streaks and  
gleams,  
Mysterious, as a town of dreams."

<sup>20</sup> See her "Rambles in the South of Ireland, during the year 1838," vol. ii., chap. xii., pp. 236 to 305.

<sup>21</sup> Among the 46 sketches of Ordnance Survey Antiquities, referring to the county of Limerick, are the following respecting Kilmallock: 1. The parish church at Kilmallock, with its Round Tower. 2. South Gate of Kilmallock. 3. The chancel of the Abbey of Kilmallock. The foregoing are pen and ink sketches, I believe by the artist, W. F. Wakeman, although his signature is only affixed to the latter. They are drawn on letter paper, in his usual correct style; but, they are not highly finished, although sufficiently so for the purposes of a tasteful and correct engraver. The following are in pencil—some of them with colour shading—and on thick drawing paper, about 16 by 12 inches: 1. The Abbey of Kilmallock, from the west. 2. The gate at Kilmallock, on the Cork road. 3. Abbey of Kilmallock. 4. The parish church of Kilmallock. 5. Round Tower of Kilmallock. 6. Kilmallock Abbey. Although some of these drawings refer to the same object, all are different views, and as the signature of Mr. Wakeman and his initials are affixed to some of them, and as all are very much in his style, I infer, that he must have been the artist, who designed all of them. They are only, however, outline drawings.

<sup>22</sup> See Ferrar's "History of Limerick," part iii., chap. iii., p. 187.

<sup>23</sup> See an article, by Miss Braddon, "Ireland for Tourists," in "Belgravia," August, 1874.

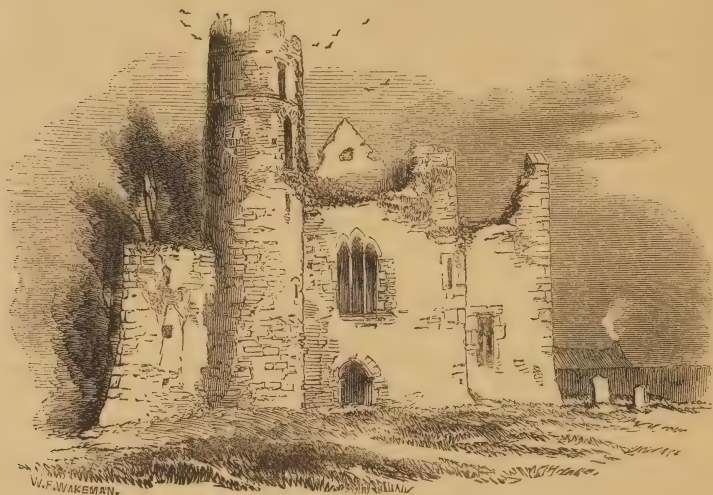
<sup>24</sup> It contains the dilapidated tomb of the last of the White Knights. There are also the ruins of the abbot's private residence, which after the Reformation was occupied, by the civic powers, and so late as 1604, it was inhabited by the White Knight. The

site of an ancient hospital for lepers is still called the Spidalfield.

<sup>25</sup> It consists of several divisions, of which the following are the principal: A beautiful chapel, extending to the east of the tower, and measuring 66 feet, 6 inches, in length, on the inside, and 24 feet, in breadth. It is lighted, by six Gothic windows, placed on the south wall, and measuring about 12 feet, in height, and 5 feet, in width, and by a very magnificent one, placed on the east gable, and measuring about 20 feet in height, and 16 feet in width, on the outside, and divided into five compartments, pointed at top. \* \* \* \* \* The arches from which the tower springs are unusually narrow; they are 7 feet, 6 inches, in width, and 24 feet, in height. Another chapel extends to the west of the tower, and it measures 87 feet, in length, and 24 feet, in breadth. Its south wall is destroyed, but its north wall is perfect, and it contains three windows, and two pointed doorways. Its west gable is in good preservation, and it contains one pointed doorway, and over it, there is a large Gothic window. The side walls of these chapels are about 28 feet, in height, and they vary in thickness, from 2 feet, 9 inches, to 3 feet, 10 inches. The south wall is 2 feet, 9 inches; but, the north wall and west gable are 3 feet, 10 inches, in thickness. The western chapel may be called the Nave, and the eastern the Choir, of the Abbey church, but the choir arch is a miserable one. North from the tower extends another long house, measuring 90 feet, in length, and 17 feet, 4 inches, in breadth, and lighted by 11 windows, of various forms and sizes. To the south of the tower, there is another chapel, or transept, on the north side of which there are two large pointed arches. It measures 38 feet, in length, and 36, in breadth, and it is lighted by three windows, two of which are on the east wall, and a very large one, on the south gable, which is divided into five compartments. There is another small window, on the same gable, near the S.W. corner. The western side of the tower was destroyed, according to tradition, by the great warrior Cromwell. \* \* \* \* \* The refectory, or as the people call it "dwelling-house," of this abbey, consists of



Peter and St. Paul.<sup>26</sup> The chancel or eastern portion is now used, as the Protestant church of Kilmallock. This portion is  $49\frac{1}{2}$  feet long, by  $25\frac{1}{2}$  feet, in breadth—the walls being 3 feet, in thickness. The western portion, or nave, is 80 feet long, by 65 feet, in breadth: it contains 14 windows, which are all in the pointed style. There are on each side four lofty pointed arches, springing from large square pillars, dividing the centre from the side



Kilmallock Church and Round Tower.

aisles. There were also arches, springing from these pillars, in a lateral direction, and terminated by the walls, on each side; but, they are now destroyed. The tower is situated, at the north-west corner. It is round, and its style seems a modification of the ancient Irish *clochus*, but intermediate between it and the Norman tower of subsequent ages.<sup>27</sup> Some writers ascribe the erection of a monastery, in this town, to our saint, without sufficient authority.<sup>28</sup> He is said, likewise, to have discharged the offices of bishop

a large kitchen, arched overhead, and over it is a large dining-room. The kitchen is 56 feet, in length, and 19, in breadth, and the height to the top of the vault is about 16 feet. It had two apartments off it, one at the east, and the other, off the south, side. This kitchen has two large fire-places, and it is lighted by five windows, of which four are on the north wall, and one is on the west gable. It was entered, by four pointed doorways; one on the west gable, two on the south wall, and one at the east end, which is now just destroyed. The dining-room over this kitchen is a very spacious one, being 67 feet, 6 inches, in length, and 32 feet, in breadth. It is lighted, by seven quadrangular windows, of which four are on the north wall, and three are on the east gable; but, its south wall, which probably contained several windows, is destroyed. See "County Limerick Letters, Ordnance Sur-

vey Office," vol. i., pp. 365 to 368. Mr. O'Donovan's Letter, dated August 12th, 1840.

<sup>26</sup> The accompanying illustration, drawn on the spot by William F. Wakeman, and transferred by him to the wood, was engraved by George A. Hanlon.

<sup>27</sup> There is a small building, at the S.E. corner, formed by the south wall projecting  $19\frac{1}{4}$  feet; the breadth of this building, from E. to W., is 24 feet. It is separated, from the main body of the church, by a pointed arch. The walls of this church, which are parapeted, including the parapet, are about 40 feet in height. See "County Limerick Letters of the Ordnance Survey Office," formerly in the Phoenix Park, vol. i., pp. 368, 369. Mr. O'Donovan's Letter, dated August 12th, 1840.

<sup>28</sup> Thus, Archdall's "Monasticon Hibernicum," p. 424. Harris' Ware, vol.

and of abbot. But, these writers would appear to have fallen into an error, in saying, that the old monastery of our saint had been converted into the Protestant church,<sup>29</sup> or that it was even situated on its site.<sup>30</sup> It is possible, that as Kilmallock had become a more remarkable place than Cathuir-mac-Conchaigh, or the church of Kill-Odhraín—where likewise he was venerated—the former town might have been a bishopric, or abbey, over which Mochelloc presided.<sup>31</sup> Kill-odhraín was perhaps only another name for Cathuir-mac-Conchaigh, and this the Calendar of Cashel indicates. Having attained a very old age, our saint died, at a place called Letha<sup>32</sup>—thought to have been Fiodh-Lethan,<sup>33</sup> near Lismore—on the 26th of March, the day for his festival, after A.D. 639, and before A.D. 656, during the joint reigns of Connall and Kellach.<sup>34</sup> Letha was a name, given by our historians to Latium, or Italy; and, there are writers, according to Maguire, who say, that our saint died, in Rome. Others again tell us, that he departed at Kildachelloc, in Hy Cairpre, of Munster.<sup>35</sup> The festival of this holy man, with that of the two Sinchells, is found in the Festilog of St. Ængus,<sup>36</sup> at the 26th of March. The name Mochelloc, son of Tulodraín, of Calthir mic Conaich, is inserted, in the Martyrology of Tallagh,<sup>37</sup> at the 26th of March. The Calendar of Cashel,<sup>38</sup> Marianus O'Gorman,<sup>39</sup> and Cathal Maguire,<sup>40</sup> mark his festival, at

"Antiquities of Ireland," chap. xxxviii., p. 266, and the local historians, Fitzgerald and M'Gregor, who say: "An Abbey was founded in this town, by St. Mochollog, who died, between the years 639 and 656; this is now the parish church, and is kept in good repair."—"History, Topography, and Antiquities of the County and City of Limerick," vol. i., p. 340.

<sup>29</sup> See Ferrar's "History of Limerick," part iii., chap. iii., p. 187.

<sup>30</sup> This Mr. O'Donovan shows, in this following statement: "The foundation of the old church, to which, according to tradition, the name Cill Mocheallog was originally given still remains; it is situated on the south side of a hill on rising ground, about a quarter of a mile N.W. of the town of Kilmallock. There are only about two feet in height of the walls of this old church now remaining, and they are nearly covered with earth and grass. The length of St. Mocheallog's church is 22½ feet, its breadth 12 feet 3 inches, and the thickness of its walls 3 feet. The few stones of the foundation which can now be seen are large; and no lime-mortar can be seen between them. There is a small graveyard attached to this ruin, but it is scarcely ever used at present. Very considerable remains of the town wall of Kilmallock are still visible. One of the gates with its tower is in good preservation; and a square tower or castle stands in good preservation, near the west end of the town. Many ancient houses are yet to be seen in this old town, of which the artists should make careful sketches, before the hand of improvement disfigures them all."—"County Limerick Letters, Ordnance Survey Office," vol. i., pp. 369, 370. Mr. O'Donovan's Letter, dated August 12th, 1840.

<sup>31</sup> Dr. Lanigan remarks, that although he

finds this saint honoured, with the title of bishop, he suspects, it is only on weak authority; and, he adds in a note: "Mochelloc is not called bishop in any of the Irish Calendars quoted by Colgan." See, "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. vi., p. 29, and n. 77, p. 30.

<sup>32</sup> According to St. Ængus, the Culdee.

<sup>33</sup> In his comments on the "Festilogium" of Saint Ængus, Maguire states, that Letha was the name of a wood, in the Munster Decies, in which the ancient city of Cathair-mac-Conchaídh was formerly situated.

<sup>34</sup> These were sons to King Maelcob.

<sup>35</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxvi. Martii, nn. 10, 11, p. 749.

<sup>36</sup> The following extract, and its translation, have been furnished, by Professor O'Looney:—

A. III. KL. hilletha uorochpatar  
mochelloc iar lathib  
peil na rinchell rútham  
cille aroble achro.

"In Letha they perished—  
Mochelloc after many days,  
The feast of two ever-living Sin-  
chells,  
Of vast Cill Achad."

<sup>37</sup> Edited by Rev. Dr. Kelly, p. xix.

<sup>38</sup> There is read: "S. Mochellocus de Kill-Odhraín, de Cathuir mac Conchuid."

<sup>39</sup> He says: "S. Kellenus filius Tuladh-rani in regione," &c.

<sup>40</sup> His account seems to be accompanied with doubts, regarding this saint's identity and place.

this same date.<sup>41</sup> In the O'Clery's Martyrology<sup>42</sup> is found, at this date, as an entry, and within brackets: [Mocheallog, who died in Letavia.—Felire Aonghuis.] The Carthusian Martyrology distinguishes a Mottellog, Abbot and Confessor, from this saint, who is named Mokellock, Bishop and Confessor. There is hardly a doubt, but this is the Motalogus, mentioned at the 26th of March, in the anonymous list, published by O'Sullivan Beare.<sup>43</sup> However, these names only characterize but one and the same person; the denomination being somewhat varied by different writers.<sup>44</sup> The Kalendar of Drummond, at the vii. of the April Kalends, or 26th of March, commemorates: In Hibernia, the Holy Confessors, Mochelloc and Sinchele, who, on this day, went to Christ.<sup>45</sup>

ARTICLE II.—ST. SINCEALL, ABBOT OF CILL-ACHAIDHDROMFOTA, NOW KILLEAGH, KING'S COUNTY. [*Fifth and Sixth Centuries.*] It was thought, in the seventeenth century, that the Life of this saint existed, in Ireland; and, from allusions made, it is even supposed, that the author of the Martyrologium Salisburiense,<sup>1</sup> and John of Kerkersteed,<sup>2</sup> had perused it, as they state, that many of his miracles were on record. Colgan has drawn, from various sources, the Acts of a holy man,<sup>3</sup> who is called Senchellus Senior,<sup>4</sup> by some writers, to distinguish him from a Senchellus Junior, a relative, who lived at the same place, as a monk, or abbot, or who died there. The former flourished, towards the close of the fifth century, in Lagenia. When referring to St. Sinchellus, Ab. de Kill-achadh, at this day, the Bollandists<sup>5</sup> desire to reserve further notices, for the 25th of June. He was the son of Cennfhionnan, or Kennfinnan, and ninth in descent, from Cathaer Mor, according to the accounts of some. We learn, that Kennfinnan was son to Imchad, son of Cruac, son to Dulgeus, son of Imchad, son to Brelac, son of Lugad, son to Laurar, son of Corbmac, son to Cucorb, son of Mogorb, &c., according to the Genealogies of the Irish Saints.<sup>6</sup> This was a renowned Leinster family line. Now, Senchell Junior<sup>7</sup> had for his father, Corcran, son of Erc, son to the already-mentioned Cruac, as our Genealogists relate.<sup>8</sup> As we have seen, in the previous article, some authorities will have the festival of both holy men, at this date. Thus, the published Martyrology of Donegal<sup>9</sup> mentions on this day, and within brackets: [Da-Sinceall.]<sup>10</sup> We are informed,<sup>11</sup>

<sup>41</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxvi. Martii, nn. 10, 11, p. 749.

<sup>42</sup> Edited by Rev. Drs. Todd and Reeves, pp. 86, 87.

<sup>43</sup> In Henry Fitzsimon's Catalogue, and on authority of the Carthusian Martyrology, St. Motalogus, Abbot, occurs at the 25th of March. See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 50, and cap. xii., p. 56.

<sup>44</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxvi. Martii, p. 749, nn. 10, 11.

<sup>45</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 8, 9.

ARTICLE II.—<sup>1</sup> Published, at London, A.D. 1526.

<sup>2</sup> In a work, "De Sanctis Præsulibus Iliberniæ."

<sup>3</sup> See, "Acta Sanctorum Hiberniæ," xxvi. Martii. De S. Senchello Abbate et Episc. de Kill-Achuidh, pp. 747, 748.

<sup>4</sup> Sir Charles Coote, quoting the Annals of Ulster, calls him St. Sincell Mac Gene-

nain. See "Statistical Survey of the King's County," Introduction, p. 13.

<sup>5</sup> See "Acta Sanctorum," tomus iii., Martii xxvi. Among the pretermitted saints, p. 607. They remark, that Witford calls him Finchellus—a typographical error.

<sup>6</sup> Chapter xx.

<sup>7</sup> His feast is generally referred to the 25th of June.

<sup>8</sup> See *ibid.*

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 86, 87.

<sup>10</sup> In note, Dr. Todd here says, "The clause within brackets is in the more recent hand. But the 'Dasinceall' of the F. Aong. is evidently the same as the Sincheall above mentioned; Da for Mo. Nevertheless, a gloss in the Brussels MS. of the F. Aong. says, 'Da noem cognominer,' 'two saints of the same name,' as if Dasinceall meant 'two Sinchealls;' and the mention of 'old Sincheall,' in the text, seems to hint that there was another."



that at Cill-achaidh dromo-fota, in Ui Failghe, Sinchell Junior was a priest, and Sinchell Senior, a bishop. Again, we learn, that there were twelve bishops, and twelve pilgrims, with many other companions, in Cill Achaidh Droma Fota, according to Duald Mac Firbis' account.<sup>12</sup> Several of these holy persons are named, in an ancient Litany, attributed to St. Ængus the Culdee.<sup>13</sup> Now, this place is identical with the present Killeigh,<sup>14</sup> a village, in the parish and barony of Geshill, in the King's County. A St. Senell<sup>15</sup> of Kill da reis, a *campanarius* of St. Patrick, is supposed<sup>16</sup> to have been identical with the St. Sinchell, venerated on the 26th of March. Perhaps, his cell was Carcuir Sinell, or "the retreat of Sinell," in Lough Melge,<sup>17</sup> according to the conjecture of Colgan.<sup>18</sup> Before the Elder Sinchell settled at Killeigh, however, as we are told, St. Ailbeus,<sup>19</sup> an Abbot, had abandoned in his favour the church of Cluain-Damh,<sup>20</sup> on the banks of the River Liffey, in the province of Lagenia. At this time, our saint was searching for a place, in order to fix his habitation. We find him classed, among the disciples of St. Patrick.<sup>21</sup> How long he remained at Cluain-Damh, we have no means for ascertaining; but, he is said, afterwards, to have opened a great religious establishment, and a school, at Killeigh. One hundred and fifty holy monks are stated to have been there, under the two Sinchells; besides the twelve Bishops and Pilgrims or strangers, who were interred, in the ancient cemetery of the place.<sup>22</sup> This was the emporium of piety and science, in the time of the Elder Sinchell, whose Rule of Life for his Religious, full of wisdom, and of good and ascetic decrees, was extant, to Colgan's knowledge. Our forefathers in the Faith had an unbounded veneration for this holy man.<sup>23</sup> According to Maguire's and Duald Mac Firbis' account, 330 years was his age, and others have adopted it, as having been the very extraordinary span of his life. However, Colgan thinks this statement was owing to the wrong insertion of numerals, and that his age should be reduced to 130 years. St. Sincheall died A.D. 548, according to Duald Mac Firbis, the Annals of the Four Masters<sup>24</sup> and of Ulster,<sup>25</sup> while the "Chronicon Scotorum" has 551, as the year of his death. On the 26th of March, we find set down in the

<sup>12</sup> By Duald Mac Firbis.

<sup>13</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 92, 93.

<sup>14</sup> It states the names of the Bishops of Cill Achidh, viz.: three Budocis, three Conocis, Morgini, six Vedgonis, six Beuanis, six Bibis, nine Glonalis, nine Ercocinis, nine Grucimnis, twelve Uennocis, twelve Contumanis, twelve Onocis, Senchilli, Britanus, from Britain, Cerrui, from Armenia. See the "Irish Ecclesiastical Record," vol. iii., May, 1867, pp. 392, 393. The names are given differently, by Colgan, in some cases.

<sup>15</sup> It is shown, on the "Ordnance Survey Townland Maps for the King's County," Sheet 25.

<sup>16</sup> See "Trias Thaumaturga." Septima Vita S. Patricii, pars. iii., cap. xcvi., p. 167.

<sup>17</sup> By Colgan.

<sup>18</sup> Now Lough Melvin, between the counties of Leitrim and Fermanagh.

<sup>19</sup> See *ibid.*, n. 120, p. 188.

<sup>20</sup> He would seem to have been identical with St. Ailbe, Bishop of Emly, venerated

at the 12th of September, although in Colgan's work an evident error, of *December*, is introduced.

<sup>21</sup> Colgan thus interprets it, "de Prato Boum."

<sup>22</sup> See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

<sup>23</sup> Several interesting objects of antiquity are to be seen there. See "Parliamentary Gazetteer of Ireland," vol. ii., p. 469.

<sup>24</sup> Of him, this character was given, after his death:—

"The men of heaven, the men of earth,  
A surrounding host,  
Thought that the day of judgment  
Was the death of Sincheall.

"There came not, there will not come from  
Adam,  
One more austere, more strict in  
piety;  
There came not, there will not come  
all say it,  
Another saint more welcome to the  
men of heaven."

Festilog of St. Ængus, and in the Martyrology of Tallagh,<sup>26</sup> the name of Sinchell, Abbot of Chilli Achaidh. Marianus O'Gorman<sup>27</sup> and Maguire have like entries. The Martyrology of Donegal<sup>28</sup> registers, on this day, the festival of Sincheall, Abbot, of Cill-Achaidh-dromfota. And, under the same heading, Duaid Mac Firbis enters the Elder Sinchell. On his feast day, the liberal Margaret Calwagh O'Connor Faly's wife, who died A.D. 1451, was accustomed to give great largesses at Killaichy,<sup>29</sup> and to entertain most hospitably numbers of people.

ARTICLE III.—ST. GARBHAN, OF DUNGARVAN, COUNTY OF WATERFORD, OR OF AGHOLD, COUNTY OF WICKLOW. [*Supposed to belong to the Sixth or Seventh Century.*] The festival of this saint is celebrated, on the 26th of March, according to our Irish Martyrologies; and, on this day, his Acts are given, by Father John Colgan.<sup>1</sup> The Bollandists observe, in their brief commemoration, that Garbanus Abbas de Achadh-abhall is in the Martyrology of Marianus O'Gorman, while Finianus de Achaidh-Garbhain, is in the Martyrology of Tallagh, while both seem to be regarded as identical, by Colgan.<sup>2</sup> St. Garvan, or Garbban, was born in the sixth century, according to received accounts. These, however, are very obscure; for, the Garban of Achadh-abhall has been confounded, with the Finian of Achaidh-Garbhain. The present holy man is thought to have received his religious training, from St. Finbarr,<sup>3</sup> in the monastery of Loch-Eirc. This is the supposed site of the present Cork city, according to some writers; while others state, it was identical with Gougane Barra. Here, Garbhan is said to have become distinguished, for piety and learning. About the beginning of the seventh century, when he had attained celebrity, St. Garvan was placed over a church, then called Achadh Garbhain. Antiquaries—for the most part following Colgan as an authority—have conjectured, that it occupies the present site of Dungarvan,<sup>4</sup> a seaport town, in the county of Waterford.<sup>5</sup> He ruled over a monastery, established at some place, similarly called; for, the Martyrology of Donegal styles him, Abbot of Achadh Garbhain. Harris<sup>6</sup> and Archdall<sup>7</sup> follow the foregoing conjecture,<sup>8</sup> which they assume to be an absolute statement; while the latter writer has it, that Garbhan, a disciple of Barr, founded an

<sup>24</sup> See Dr. O'Donovan's Edition, vol. i., pp. 186, 187, and nn. (w, x.) *Ibid.*

<sup>25</sup> See Sir Charles Coote's "Statistical Survey of the King's County," Introduction, pp. 13, 14.

<sup>26</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has Sinchell ab Chilli Achaidh.

<sup>27</sup> He states: "Senchillus senior, Abbas de Kill-achadh."

<sup>28</sup> Edited by Drs. Todd and Reeves, pp. 86, 87.

<sup>29</sup> A curious account of this celebration is on record. See Dudley Mac Firbis' "Annals of Ireland from A.D. 1443 to 1468," "Miscellany of the Irish Archæological Society," vol. i., pp. 227, 228.

ARTICLE III.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xxvi. Martii. De S. Garvano, Abbate, pp. 750, 751, and n. (1.)

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxvi. Among the pretermitted saints, p. 606.

<sup>3</sup> The feast of this saint is kept, on the

25th of September, and the reader is referred to his Life, written for that day.

<sup>4</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Waterford," Sheet 31.

<sup>5</sup> "Dungarvan is a good fishing town, on a small harbour, and enjoys a considerable share of the coasting trade. It is supplied with fresh water from the River *Phintix*, by an aqueduct of about six miles in length."—Beaufort's "Memoir of a Map of Ireland," p. 100.

<sup>6</sup> See Harris' Ware, vol. ii., "The Antiquities of Ireland," chap. xxxviii., p. 266.

<sup>7</sup> See "Monasticon Hibernicum," p. 188.

<sup>8</sup> On this topic, Rev. Dr. Lanigan remarks: "The conjecture itself is very weak. Achadh and Dun have quite different meanings; the one signifies a field and the other a fort; and the town of Dungarvan, in all probability, owes its name not to a monk but to a chieftain. See "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. iv., n. 69, pp. 318, 319.

abbey at Dungarvan, although he could not discover any vestige of it. The town<sup>9</sup> itself is situated on a point of land, formed by the estuaries of the rivers Brickey and Calligan. There are considerable ruins of the walls still remaining, as also of the principal castle, which is situated in the centre of the town.<sup>10</sup> Our saint was a different person from St. Garbhan, son to Lugad, and a disciple of St. Kevin,<sup>11</sup> who was venerated, on the 9th of July,<sup>12</sup> near Dublin; as likewise, from St. Garbhan, bishop and son to Ænguss, whose festival was celebrated, on the 21st of November.<sup>13</sup> Such conclusion is sufficiently established, because the father to St. Garbhan, of Dungarvan, was named Finnbar. Some doubt has been entertained, that our saint established a religious house at that place. The 26th of March was probably the day of his death—the year is unknown. The Martyrology of Tallagh<sup>14</sup> simply records a different name, at the 26th of March, as Fintan,<sup>15</sup> Achaidh Garbhain. Marianus O'Gorman,<sup>16</sup> and Cathal Maguire,<sup>17</sup> enter his festival, at this day. In the Martyrology of Donegal,<sup>18</sup> we find mentioned, on to-day, as having been venerated, Garbhan, Abbot of Achadh. This, add the O'Clerys, may be Garbhán, of Cill Garbhain, Abbot of Achadh-abhall,<sup>19</sup> and now known as Aghowle,<sup>20</sup> or Aghold, in the county of Wicklow. If so, as they are pleased to state, his mother was Roignach, sister of Finnian. There is a parish of Kilgarvan,<sup>21</sup> in the county of Wexford. There, also, is to be found a St. Garvan's well, where a patron was formerly held; but, the festival day is not now remembered.<sup>22</sup>

ARTICLE IV.—ST. GOBBAN, ABBOT, OF ARD-DAIRINNSI. The name of this holy person is entered, in the Martyrology of Tallagh,<sup>1</sup> at the 26th of March, as Abbot of Airdni Dairindsí. Some notices are to be found, in Colgan's great work, at the same date;<sup>2</sup> but, then, a great deal of uncertainty prevails, as to whether he was a Gobban, who is mentioned in the Life of St. Ailbe,<sup>3</sup> as having been one of his disciples, and who is regarded as the patron of Kinsale, or a St. Gobban, mentioned, as Abbot of Leighlin, and who is noticed, in the Acts of St. Laserian.<sup>4</sup> Doubt, regarding the site of his religious house and place likewise exists. One of the Aran Islands is

<sup>9</sup> It "was incorporated by an Act of Parliament A.D. 1463, and declared to be one of the ancientest Honours belonging to the Crown of England in Ireland."—Campbell's "Political Survey of Great Britain," vol. i., book i., chap. vi., p. 247, note (u.)

<sup>10</sup> "It is still occupied, as a military post." See "Annals of the Four Masters," vol. v., n. (o), p. 1676.

<sup>11</sup> For a notice of this saint, see the Life of St. Kevin, at the 3rd of June, chap. vi.

<sup>12</sup> According to the Martyrology of Tallagh, the Calendar of Cashel, and Marianus.

<sup>13</sup> The Genealogies of the Irish Saints, chapter iv., Marianus, Maguire, and the Donegal Martyrology, are authorities.

<sup>14</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has *FINNAN ACHHO*.

<sup>15</sup> This is probably a mistake for Garbhan.

<sup>16</sup> He has, "Garbanus de Achadh."

<sup>17</sup> Who calls him Abbot of Achadh Garbhain.

<sup>18</sup> Edited by Drs. Todd and Reeves, pp. 86, 87.

<sup>19</sup> In a MS. annotation by William M.

Hennessy, I find "Leacan-Phupail (The Pavilion flag) in Achadh-Abhla. See Book of Lismore, p. 67 b. Aghoold, County Kildare or Wicklow."

<sup>20</sup> The townlands of Upper and Lower Aghowle, in a parish of the same name, and in the barony of Shillelagh, are shown, on the "Ordnance Survey Townland Maps for the County of Wicklow," Sheet 42. The parish itself is on Sheets 37, 42, 43.

<sup>21</sup> It is in the barony of Shelmaliere West, and it is described, on the "Ordnance Survey Townland Maps for the County of Wicklow," Sheets 31, 35, 36.

<sup>22</sup> See the "County of Wexford Records, belonging to the Irish Ordnance Survey," vol. ii.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy enters *Gobban ab. ACHHOI DAIHO*.

<sup>2</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxvi. Martii. De S. Gobano Abbate de Airdne Dairinnsi, p. 750.

<sup>3</sup> His festival is kept, on the 12th of September.

<sup>4</sup> His feast occurs, at the 18th of April.



called Airdne, in old documents; while there was a place, named Dair-inis, in the territory of Hy-Kinsellach, in the province of Leinster, and another near Lismore, in Munster. Yet, none of these are known, with any degree of certainty, to have been his place. The Bollandists,<sup>5</sup> also notice him. One conjecture has it, that he may have been the Mo-Gaban, or Goban, brother to St. Sedonius, or Sedna,<sup>6</sup> a Bishop, and a disciple of St. Senan,<sup>7</sup> Abbot of Scatterry Island. Again, Colgan thinks, that he may have been identical with Gobban,<sup>8</sup> the celebrated father of a thousand monks, and who afterwards ruled over the church of Kill-Lamruidhe, near the mountain of Sliabh na mbhan bfionn, or Gobban, of Teg-da-Goban, near the River Bann, in Ulster. However this may be, the festival of Gobban, Abbot of Ard Dairinnsi, occurs, in the Martyrologies of Marianus O'Gorman, of Maguire, and of Donegal,<sup>9</sup> on this day.

ARTICLE V.—ST. LAPPAN, OR LAPPANUS. A record is found, in the Martyrology of Tallagh,<sup>1</sup> at the 26th of March, regarding a St. Lappan. The Bollandists<sup>2</sup> notice him, at the same date, as Lappanus. Again, Lappan is set down, in the Martyrology of Donegal,<sup>3</sup> as having a festival, at this date, but without any relation to a locality.

ARTICLE VI.—FEAST OF ST. FINTAN, A BISHOP. Formerly, in the Irish Church, the festival of St. Fintan, a Bishop, was celebrated, on the seventh day of the April Kalends, corresponding with the 26th of March; and, his Office was comprised, in nine Lessons.<sup>1</sup> It may be, he was not different from the St. Finianus, of Achaidh-Garbhain,<sup>2</sup> to whose name attention has been already drawn, on this day, and in a previous article.

ARTICLE VII.—ST. MOCHTA, OF INIS-MOCHTA, NOW INISHMOUTHY, OR INISHMOT, COUNTY OF MEATH. [*Ninth and Tenth Centuries.*] Different from another celebrated saint of this name, and connected with Louth, is the present holy man.<sup>1</sup> The Bollandists<sup>2</sup> have a notice of him. We find, on this day recorded, in the Martyrology of Donegal,<sup>3</sup> the name Mochta of Inis-Mochta. This locality has been identified with Inishmouthy, county of Meath, by William M. Hennessy.<sup>4</sup> It is also called Inishmot,<sup>5</sup> now a parish, in the barony of Lower Slane. The ruins of Inis-Mochta church are still to be seen, on a romantic spot of ground, containing about two acres. A solitary wall only remains, at the present time; and, latterly, the graveyard has been neglected for interments.<sup>6</sup> This locality was formerly an island. At

<sup>5</sup> See, "Acta Sanctorum," tomus iii., Martii xxvi. Among the pretermitted saints, p. 606.

<sup>6</sup> See an account of him, at the 10th of March.

<sup>7</sup> His feast occurs, at the 8th of March.

<sup>8</sup> His festival is set down, at the 6th of December.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 86, 87.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has Lappani.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxvi. Among the pretermitted saints, p. 606.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

ARTICLE VI.—<sup>1</sup> According to the MS. in T.C.D., classed, B. 3. 12.

<sup>2</sup> Or, as it seems to us, from the small and indistinct letters of the Franciscan copy of the Tallagh Martyrology ΔΙΡΩΝΙ ΘΑΙΡΩ.

ARTICLE VII.—<sup>1</sup> See Reeve's Adamnan's "Life of St. Columba," n. (p), p. 6.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxvi. Among the pretermitted saints, p. 606.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

<sup>4</sup> MS. note to his copy of this work.

<sup>5</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Meath," Sheets 6, 7.

<sup>6</sup> See Rev. A. Cogan's "Diocese of

present, the site is surrounded by low, marshy ground, which is frequently covered with water, during the winter season.<sup>7</sup> The name of this place may be rendered, in English, "the Island of Mochta." His festival was celebrated here, on the 26th of March.<sup>8</sup> This saint appears to have flourished, in the early part of the tenth century. The death of Mochta of the Island, son to Cearnachan, priest of Armagh, is recorded at A.D. 922.<sup>9</sup> There can hardly be a doubt, but that he is identical with the present saint.

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ARTICLE VIII.—FEAST OF ST. CORBMAC. [*Fifth or Sixth Century.*] The Martyrology of Donegal<sup>1</sup> registers St. Corbmac, as having been venerated, on this day. At the same date, Colgan has given the Acts of this saint.<sup>2</sup> We have preferred, however, treating about him, at the 13th of December, where his Life may be read. The Bollandists<sup>3</sup> have a notice of him, at this day.

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ARTICLE IX.—ST. CILLEN, OR KILLENUS. The name of Cillen occurs, in the Martyrology of Tallagh,<sup>1</sup> at the 26th of March, and, apparently, in conjunction with the saint's name, which immediately succeeds. He is thought, by Colgan, to have been identical, probably, with a St. Chillin,<sup>2</sup> mentioned as a disciple of St. Senan, or Senanus, Abbot of Iniscattery, in the county of Clare. According to the Martyrology of Donegal,<sup>3</sup> we find that Cillen, son of Tolodhran, in Deése-Mumhan, had a festival, on this day. The Bollandists<sup>4</sup> insert the feast of Killenus, at the 26th of March.

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ARTICLE X.—ST. CARTHACH, SON OF ERETHAIDHE, BISHOP. An entry is found, in the Martyrology of Tallagh,<sup>1</sup> at this same date, March 26th, of Cartach mac Airbertaigh. The Martyrology of Donegal,<sup>2</sup> on this day, likewise, registers the name of Carthach, son of Erbthaidhe, Bishop.

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ARTICLE XI.—ST. MONTANUS. According to Marianus O'Gorman and Maguire, a St. Montanus was venerated, at the 26th of March. The Scho-

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Meath, Ancient and Modern," vol. ii., chap. xvi., p. 340.

<sup>7</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (c), pp. 610, 611.

<sup>8</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiii., note, p. 549.

<sup>9</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 610, 611.

ARTICLE VIII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," xxvi. Martii. Vita S. Corbmaci, pp. 751 to 756.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Martii xxvi. Among the pretermitted saints, p. 607.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr.

Kelly, p. xix. The Franciscan copy has Cilliani, with some more indistinct lettering.

<sup>2</sup> See a notice of him, in the Life of St. Senan, at the 8th of March, vol. iii., chap. ii., n. 42.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

<sup>4</sup> See "Acta Sanctorum," tomus iii., Martii xxvi. Among the pretermitted saints, p. 606.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy, I can only make out Cærtae mac—the rest being illegible to me.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 86, 87.

ARTICLE XI.—<sup>1</sup> See "Trias Thaum.

liast on Marianus makes him a bishop. Colgan did not chose to say, whether the maritime town of Kill-Montain, or "the cell of Montan," in Lagenia, had its name from the present, or from that St. Montan, venerated on the 2nd of March.<sup>1</sup>

ARTICLE XII.—ST. CEANANNAN. This name is found, although strangely placed, in the Martyrology of Tallagh,<sup>1</sup> on the 26th of March. In the Acts of St. Patrick, he is said to have built a church, in the territory of Cathrigia, which was formerly known, as Domnach Coinri. Over this, he placed two of his disciples, who are called the two Connennans.<sup>2</sup> Whether or not, the present saint was one of these appears to be doubtful. As we have already seen, at the 12th of March, it is thought, that the present holy man may be identified with the St. Kennanac, or Ceannannach, who was venerated, on the Middle Island of Aran. According to a popular tradition, Concaunnaun, and the seven sons of kings, are supposed to rest, in the oratory, at Inismaan. Dr. Petrie describes the very ancient church, called Tempull Ceannanach,<sup>3</sup> on Inis Meadhoin, or the Middle Island, of Aran.<sup>4</sup> The stones used are of immense size. One of them is not less than eighteen feet in length, which is the entire external breadth of the church. The little oratory of this saint,<sup>5</sup> known as Killcannaun, is near the sea-shore, to the south. A much-used burial-ground, containing many fine flag tombs, is there; and, not far removed from its site, on the ocean's verge, another cemetery has been found. In Dr. Petrie's great work,<sup>6</sup> there is a beautiful engraving of the curious triangular-headed window, in the east wall of Kilcananagh church, on the Middle Island of Aran, as viewed interiorly. There, the relics of Concaunnaun, and of these holy persons, called the seven sons of kings, were kept, according to Dr. O'Donovan and Mr. Wakeman.<sup>7</sup> Ceanannan is mentioned, in the Martyrology of Donegal,<sup>8</sup> as having had a festival, on this date.

ARTICLE XIII.—ST. MOLOCCA, OR MOLAGA, OF LILCACH, COUNTY OF MEATH. In the Martyrology of Tallagh,<sup>1</sup> the name Molocca, of Lilchaich, at the 26th of March, is found inserted.<sup>2</sup> We are not able to state, whether or not, there is any connexion between the present holy man, and him, similarly named, at the 22nd of this month. We find, moreover, on the 26th day of March, the festival of Molocca is simply entered, in the Martyrology of Donegal.<sup>3</sup> His place is not named.

turga." Septima Vita S. Patricii, pars. iii., cap. xlii., pp. 157, 158, and n. 74, p. 186.

ARTICLE XII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix.

<sup>2</sup> See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. cxxx., p. 146, and nn. 201, 202, p. 182. Also, Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

<sup>3</sup> See "The Ecclesiastical Architecture of Ireland, anterior to the Anglo-Norman Invasion," part ii., sect. iii., subs. 2, pp. 188, 189.

<sup>4</sup> Besides this, there was a church, dedicated to the Blessed Virgin Mary; both being subject to the parish of St. Endeus, in the time of Colgan. See "Acta Sanctorum Hiberniæ," Martii xxvi. Appendix ad Vitam S. Endei, cap. vii., p. 715.

<sup>5</sup> Father Concannon, P.P., of Aran Islands, told me, St. Concaunnaun was patron of Ballynakill parish, in the county of Galway.

<sup>6</sup> "The Ecclesiastical Architecture of Ireland, anterior to the Anglo-Norman Invasion." See part ii., sect. iii., subs. 2, p. 184.

<sup>7</sup> See Duffy's "Magazine," for an article on the Aran Islands.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

ARTICLE XIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix.

<sup>2</sup> In the Franciscan copy, I can only read the entry *molocca*. There is some small indistinct lettering beneath.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.



## Twenty-seventh Day of March.

ARTICLE I.—ST. GELASIUS, OR GIOLLA-MAC-LIAG, ARCHBISHOP OF ARMAGH, COUNTY OF ARMAGH.

[ELEVENTH AND TWELFTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—AUTHORITIES—YOUTH AND EARLY EDUCATION OF ST. GELASIUS—HE BECOMES A CANON AND AFTERWARDS AN ABBOT AT DERRY—CALLED TO THE PRIMACY OF ARMAGH—HIS VISITATIONS AND WORKS OF RELIGION, PEACE AND MERCY.

THE present holy man effected great and glorious results, in the important state and office to which he was called. Colgan has published his Acts, at the 27th day of March.<sup>1</sup> The Bollandists<sup>2</sup> are very succinct, in their observations regarding him. In Harris' Ware,<sup>3</sup> there is a considerable space given to his Memoirs, which, however, are chiefly extracted from Colgan, and from our Irish Annals. The Rev. Dr. O'Connor<sup>4</sup> and Rev. Dr. Lanigan<sup>5</sup> have their respective notices of him; as also, the Rev. Robert King,<sup>6</sup> Miss M. F. Cusack,<sup>7</sup> and Rev. Sylvester Malone.<sup>8</sup>

The Yellow Book of Lecan calls the father of this saint, Diarmaid, who was the son of Rory.<sup>9</sup> One of the most distinguished poets of the period, the father of this celebrated bishop, was esteemed a man of great learning. Wherefore, his son is called *Antonomastically*,<sup>10</sup> "the son of the Poet," or Gilla-Mac-Leigh, *i.e.*, Gilla, son of the Scholar. We are informed, likewise, that Gilla, or as the name has been Latinized, Gelasius,<sup>11</sup>—by the Irish he was usually called Mac-Liag<sup>12</sup>—was the son of Rory,<sup>13</sup> and that he was born in the year 1087, or 1088.<sup>14</sup> However, in a passage from Maolbrigte, quoted by Dr. O'Connor,<sup>15</sup> our saint is called Mac Liag mac mic Ruadri, as if grandson of Roderick, while Mac-Liag seems to be explained, "son of the man of poems." During his youth, he addicted himself to useful studies, while piety and contempt for worldly advantages actuated his conduct. On growing up, this admirable servant of Christ embraced a monastic state. He became a Canon, or rather—as we are told—an Erenach,<sup>16</sup> in the Columban Abbey of

ARTICLE I.—CHAPTER I.—<sup>1</sup> See, "Acta Sanctorum Hiberniæ," xxvii. Martii. De S. Gelasio, Abbate Primum Derensi, et postea Archiepiscopo Ardmachano. Ex variis, pp. 772 to 779.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxvii. Among the pretermitted saints, p. 686.

<sup>3</sup> See vol. i., "Archbishops of Armagh," pp. 57 to 61.

<sup>4</sup> See "Rerum Hibernicarum Scriptores," tomus i., pars. ii., Prolegomena, p. 144.

<sup>5</sup> See "Ecclesiastical History of Ireland," vol. iv., chap. xxvii., sect. i., and nn. 5, 6, 7, 8, 9, 10, pp. 102 to 105.

<sup>6</sup> See "Memoir Introductory to the Early History of the Primacy of Armagh," pp. 102 to 110.

<sup>7</sup> See "The Life of St. Patrick, Apostle of Ireland," chap. x., pp. 549, 550.

<sup>8</sup> See "Church History of Ireland," chap. i., p. 26.

<sup>9</sup> See Miss Cusack's "Life of St. Patrick, Apostle of Ireland," chap. x., p. 549.

<sup>10</sup> See Harris' Ware, vol. i., "Archbishops of Armagh," p. 57.

<sup>11</sup> So is he called, by Marianus O'Gorman, and by other writers.

<sup>12</sup> In Irish *Leighin* signifies "a scholar," and *Liagh*, "a physician."

<sup>13</sup> See "Memoir of the City and North-Western Liberties of Londonderry," part ii., sect. 2, p. 29.

<sup>14</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iv., chap. xxvii., sect. i., p. 102.

<sup>15</sup> See "Rerum Hibernicarum Scriptores," tomus i., pars. ii., Prolegomena, p. 144.

<sup>16</sup> Dr. Lanigan considers this title, as equivalent to Archdeacon.

Derry.<sup>17</sup> In the thirty-third year of his age, A.D. 1120, according to Colgan,<sup>18</sup> he was elected abbot over this religious community. However, according to Dr. Lanigan, his appointment, as abbot over Derry, was not prior to 1121.<sup>19</sup> He governed it, for sixteen years; and, about the time of his accession, the Irish Annals<sup>20</sup> record the death of Domhnall, son of Ardghar Mac Lochlainn, King of Ireland, at Doire-Choluim-Chille. He was a pious and munificent monarch. During the year 1824, Ardgar, the son of Aedh, Prince of Aileach, had rashly violated the right of sanctuary, which the monastery of Derry enjoyed, on account of St. Columba, its first founder. A tumult was raised in consequence, and that prince was killed in the streets of Derry. This was deemed to have been a deserved punishment, inflicted on him, because of his impiety.<sup>21</sup> We read, that Finn Ua Conaingen, who was Erenach of Derry, for a time, departed this life, A.D. 1124, and what seems yet more singular, Bebbin,<sup>22</sup> a female Erenach of the place, died on the 23rd of December, A.D. 1134.<sup>23</sup> During the last years of his government over that Abbey, Gelasius had the misfortune, on the 30th of March, A.D. 1135,<sup>24</sup> to see the whole city of Derry, with its churches, reduced to ashes.<sup>25</sup> Such misfortunes are of frequent recurrence, in that age; for, Irish cities and towns—perhaps also churches and religious establishments—were very generally constructed of perishable materials, viz.: wood, wattles, and thatch.<sup>26</sup> The holy abbot felt the deepest affliction, because he had not the power to repair that loss, before he was advanced to a still higher office.<sup>27</sup>

He was consecrated Archbishop of Armagh, in the year 1137,<sup>28</sup> when the great St. Malachy O'Morgair<sup>29</sup> had resigned this distinguished position.<sup>30</sup> This year, too, our Annals relate a change of abbots at Ard-Macha, viz.: the Airchinneach of Doire Choluim Cille taking the place of Niall, son of Aedh.<sup>31</sup> The newly-appointed Archbishop, in A.D. 1138, undertook the whole primate Circuit of Munster, as his duty of Visitation. During this progress, Gelasius reformed whatever abuses he found prevailing.<sup>32</sup> It would seem,

<sup>17</sup> If we are to credit Harris, "it is certain the Abbey of Derry owed its filiation to the House of St. Peter and St. Paul of Armagh, which past question was of the Augustin Congregation."—Harris' Ware, vol. i., "Archbishops of Armagh," p. 57. But, the Rev. Dr. Lanigan very clearly shows, how mistaken both Ware and Harris had been, in their statements. See "Ecclesiastical History of Ireland," vol. iv., chap. xxvii., sect. i., n. 7, pp. 104, 105. In like manner, and without just warrant, the Benedictines have claimed both this holy man, and the Abbey of Derry, as belonging to their Order.

<sup>18</sup> See "Acta Sanctorum Hiberniæ," Martii xxvii. De S. Gelasio, cap. iii., and n. 8, pp. 773, 779.

<sup>19</sup> See "Ecclesiastical History of Ireland," vol. iv., chap. xxvii., sect. i., n. 8, p. 105.

<sup>20</sup> In Dr. O'Donovan's "Annals of the Four Masters," this event is set down, under A.D. 1121. See vol. ii., pp. 1012, 1013.

<sup>21</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxvii. De S. Gelasio, cap. v., p. 773.

<sup>22</sup> She was daughter of Mac Conchaille.

<sup>23</sup> See Dr. O'Donovan's "Annals of the

Four Masters," vol. ii., pp. 1022, 1023, and 1046, 1047.

<sup>24</sup> See "Memoir of the City and North-Western Liberties of Londonderry," part ii., sect. i., p. 19.

<sup>25</sup> This burning has been assigned to March 30th, A.D. 1135, in Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1048, 1049.

<sup>26</sup> It has been asserted, by Pinkerton, that even Celtic churches, as well as houses, had been built of wattles. See "Enquiry into the History of Scotland," vol. ii., p. 141.

<sup>27</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxvii. De S. Gelasio, cap. vi., p. 773.

<sup>28</sup> Colgan endeavours to show, that Gelasius was elevated to this dignity, in 1136, but he fails to prove it, as Dr. Lanigan properly states, in his "Ecclesiastical History of Ireland," vol. iv., chap. xxvii., sect. i., n. 5, p. 103.

<sup>29</sup> See his Life, at the 3rd of November.

<sup>30</sup> See Father Stephen White's "Apologia pro Hibernia," cap. iv., p. 33.

<sup>31</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1054 to 1057.

that he had an assistant, while absent on that tour; for, on the 29th of January, 1139, we learn, that Maelbrighde Ua Brolchain, or Mæl-Bridgid-O'Brolcain, died.<sup>33</sup> He is said to have been a Suffragan to our prelate; and, some writers call him Bishop of Armagh. He was a man of great virtue and distinction.

The following year, Gelasius visited, for the first time, and as the successor of St. Patrick, the province of Connaught. He was received there, as primate, for the churches were adjusted to his jurisdiction. With great reverence and courtesy, tribute was decreed to him, by King Toirdhealbhach Ua Conchobhair, or Tordelvac O'Connor, and by the chiefs, or nobles. He bestowed a blessing on them, and after arranging all ecclesiastical affairs and rights, thence he returned to Armagh, bearing with him many valuable presents. The greater part of the year 1143 was occupied, by the primate, in effecting a great work of peace and charity, and in composing differences between two rival opponents. A war had broken out, between the recognised Monarch of Ireland, Tordelvac, and Murchadh Ua Macleachlainn, or Murrough O'Melaghlin, King of Meath. The latter had been under the protection of the relics and guarantees of Ireland. Gelasius aided, in procuring his liberty. The Monarch O'Connor, pretending to levy a host for the invasion of Munster, advanced his Conacian forces against Ua Maeleachlainn. He was thus surprised, and made a prisoner, while the hostages of Meath were brought with him to Dunmore, by King Tordelvac. Filled with zeal, to promote the glory of God and the interests of the Church, Gelasius strenuously set about rebuilding the Cathedral, on a grand scale, at Armagh, with other religious houses adjoining. As these were to be erected in stone, so a great quantity of lime must be used for cement. To accomplish that end, he is said to have erected, in 1145, a limekiln of unusual dimensions. This work extended sixty feet, on each of its parts, in dimension.<sup>34</sup> Three years, afterwards, this prelate and the illustrious St. Malachy O'Morgair, as the Pope's Legate, held a Synod in the church of Holm-Patrick, near Skerries, in the present county of Dublin. We are informed, that fifteen bishops, two hundred priests, and many more of the clergy, assisted at its sessions. The subject of their conference related to matters of reformation. The Pall was an object desired by the clergy, and they unanimously agreed, to send Malachy as their spokesman to the Pope, in order to represent their wishes. This glorious Confessor died the same year, while on his journey to Rome, at Clairvaux, in France.<sup>35</sup> Archbishop Gelasius was earnestly engaged, during the remainder of that year, in restoring and establishing a firm peace, among his neighbours. To accomplish that end, Maurice O'Lochlain, Prince of Tyrone, and all the petty princes and nobles of Tyrone, of Orgiell,<sup>36</sup> and of Ulidia,<sup>37</sup> appeared at Armagh, on his summons. There, he heard and settled their respective claims and complaints. It was agreed, that all the rest should obey, and give hostages to Maurice O'Lochlain. On the 24th of November, 1150, a great calamity happened at Armagh. The third and greatest quarter of Armagh, which was called the Trian-Mor, took fire, and the inhabitants were left homeless; as the most part of it was

<sup>32</sup> See Harris' Ware, vol. i., "Archbishops of Armagh," p. 57.

<sup>33</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1062, 1063.

<sup>34</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxvii. De S. Gelasio, cap. xiv., p. 775.

<sup>35</sup> See Rev. Robert King's "Primer of

the Church History of Ireland," vol. ii., book iv., chap. iv., pp. 479, 480.

<sup>36</sup> Orgiell, called also Oriell, and Uriell, extended from Fermanagh, to the counties of Louth, Monaghan and Armagh.

<sup>37</sup> Ulidia comprehended the counties of Down and of Antrim, before the English Invasion.



burned, to the very ground. This was enough, not only to excite the sympathies of the primate, but to call forth his strenuous exertions, for the repairs of his city, and to alleviate the sore wants of his flock. Therefore, he made a visitation, through all his diocese of Armagh, in order to obtain subsidies from well-disposed persons. His appeal was eminently successful. Every nobleman and distinguished inhabitant of each village contributed an ox, while the prince of the country gave twenty, as his quota to repair that loss.

## CHAPTER II.

THE SYNODS OF KELLS, OF MELLIFONT, AND OF BRIGH-MAC-TAIDGHE—GELASIUS CONSCRATES ST. LAURENCE O'TOOLE—SYNOD AT CLANE—CONVENTION AT ATHBOY—CLOSE OF HIS CAREER—DEATH, COMMEMORATION AND CHARACTER.

WHILE Gelasius was Archbishop of Armagh, in 1151, Pope Eugene III.<sup>1</sup> had sent John Paparo, or Joannes Papiron, bearing as his title, Cardinal Priest of St. Laurence in Damaso, and as Papal Legate, into Ireland. He remained a week,<sup>2</sup> as guest, in the house of the Archbishop of Armagh.<sup>3</sup> In 1152,<sup>4</sup> the great National Synod of Kells,<sup>5</sup> in Meath, was convened. Some writers assign to Mel,<sup>6</sup> or Mellifont, and others to Drogheda,<sup>7</sup> the site for holding this Council. The decrees by which simony and usury had been condemned in it passed unanimously, but when the Cardinal set forth his favourite yet strange system of tithes, the proposition was instantly rejected; nor do we find, says a writer, that it had met with the approval of a single ecclesiastic in this National Synod.<sup>8</sup> The ancient Book of Cluain-Ednach—as quoted by the Rev. Jeffery Keating<sup>9</sup> and by other writers<sup>10</sup>—states, that this Synod was opened, in 1157;<sup>11</sup> but, this account is supposed to have been taken from a faulty entering, and not warranted by the original copy of the Book

CHAPTER II.—<sup>1</sup> His pontificate began in 1145, and he died on the 8th of July, A.D. 1153. See Rey. John Alrog's "Manual of Church History." Translated by Rev. F. J. Pabisch and Rev. Thomas S. Byrne, vol. ii., Period 2, Epoch 2, part i., chap. i., sect. 218, pp. 387, 392.

<sup>2</sup> See Rev. Robert King's "Primer of the Church History of Ireland," vol. ii., book iv., chap. v., p. 483.

<sup>3</sup> He also imparted his blessing. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1094, 1095.

<sup>4</sup> Some writers incorrectly have it, in 1151, such as Ussher, in his Index Chronologicus, A.M. MCII. See "Britannicarum Ecclesiarum Antiquitates," p. 546. Colgan also gives it, as the date, according to the "Annals of the Four Masters," which he used; but in Dr. O'Donovan's edition, it is set down, under A.D. 1152. It was a Bissxetle year, in which, according to Keating, it was held; the next to it should be 1156, and the year certainly could not have been 1157. The Annals of Mary's Abbey, near Dublin, those of Multifernan, the Book of the Clergy of Cluain-Ednach, and certain manuscript Annals, in the custody of Harris,

are authorities, for the date given in the text.

<sup>5</sup> Also called Kenlis, or Kenanuse.

<sup>6</sup> It has been conjectured, that some writer had fallen into the mistake of making Kell into Mell.

<sup>7</sup> "Admonasterium Pontanense." Possibly, Mellifont went by this name, says Harris, because it stood near Drogheda.

<sup>8</sup> See Rev. M. J. Brenan's "Ecclesiastical History of Ireland," Twelfth Century, chap. i., p. 230.

<sup>9</sup> See Dermot O'Connor's Keating's "History of Ireland," part ii., p. 517. Duffy's edition.

<sup>10</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxvii. De S. Gelasio, cap. xix., p. 776. Also, MacCurtin's "Brief Discourse in Vindication of the Antiquity of Ireland," p. 278.

<sup>11</sup> We may suppose, says Harris, although the Synod opened in 1152, at Kells; yet that it continued by adjournment, at different places, until 1157. Thus, the Council of Trent continued about eighteen years, and during that time, it was adjourned to Bologna, and back again to Trent. If this be so, Cardinal Paparo did not preside in it,

of Clonenagh.<sup>12</sup> Indeed, there are sufficient grounds, to warrant such a conclusion ; while the facts and statements made, in reference to it, draw our inferences to the year 1152. The recorded deaths of certain individuals,<sup>13</sup> assisting thereat, are confirmatory of such a date, as we find from the Annals. To this celebrated Synod, its decrees, and transactions, allusion has been already made.<sup>14</sup> To the Archbishoprics of Armagh and of Cashel were now added those of Dublin and of Tuam,<sup>15</sup> with a re-distribution of the suffragan Sees.<sup>16</sup> This was a very numerously attended Council ; twenty-two bishops and five bishops elect<sup>17</sup> having been assembled, with about three hundred ecclesiastics. This prelate, Gelasius, is called the first Archbishop of Armagh,<sup>18</sup> because he was the first, who used the pall ; although others before him were called Archbishops and Primate, out of reverence for St. Patrick, the Apostle of Ireland.<sup>19</sup> That very same year, in which the Synod of Kells was held, our primate was wounded by O'Carroll, King of Ergall.<sup>20</sup> Owing to this crime, O'Carroll was deposed, by Melaghlin, King of Meath.

The present saint was indefatigable for thirty-eight years, while he continued to rule over the See of Armagh. He held another Synod, in 1157, as it has been stated, in the Abbey of Mellifont. This, Harris takes to be only an adjournment of that held in 1152. In the Synod convened at Mellifont, Christian O'Conarchy, Bishop of Lismore, and the Pope's Legate, presided. Seventeen bishops, besides the Legate and Primate, assisted. It was honoured, likewise, with the presence of Murtoigh O'Loughlin, King of Ireland, O'Eochaid, King of Ulidia, Tiernan O'Rourke, Prince of Brefny, and O'Carroll, Prince of Ergall, or Oriel. The chief matter of consequence, transacted in this Synod, was the public excommunication of Dunchad O'Melaghlin, King of Meath, by the bishops and clergy, and his formal deposition, by the princes, assembled. To occupy his principality and exercise jurisdiction in Meath, his brother Dermod was substituted. What his exact offence was, we are not specifically informed ; but, in the anonymous Annals, quoted by Harris, it is said, "that the cursed *Atheist* was excommunicated from the Church, for dishonouring the *Comarb* (i.e. Primate) Jesus's Staff, and all the clergy." With great solemnity, the prelates and ecclesiastics consecrated that church, belonging to the Abbey of Mellifont. The kings and princes present made great oblations, to aid in its construction and foundation.<sup>21</sup>

all that time ; for, we are told by the Book of Cluain-Ednach, before quoted, that on the 24th of March, the same year, and immediately after the finishing of the Council, he began his journey homewards to Rome. See Harris' Ware, vol. i., "Archbishops of Armagh," p. 59.

<sup>12</sup> Harris believes, that the translator of Keating erred, because in an English translation of that writer, and kept in manuscript in Archbishop Marsh's library, Dublin, the date is 1152, as it ought to be.

<sup>13</sup> Thus, among them, Dungall O'Cellaic, Bishop of Leighlin, died, in 1152, five years before the term allotted, by Keating, for the celebration of this Synod.

<sup>14</sup> See our "Lives of the Irish Saints," vol. ii., Fourth Day of February. Art. v. Reputed Festival of St. Gille, or Gillibert.

<sup>15</sup> The Cardinal brought with him four Palls for these Archbishops, which he distributed.

<sup>16</sup> A number of suffragan bishops was made subject and allotted to each Archbishop.

<sup>17</sup> In Sir James Ware's work, "De Hibernia et Antiquitatibus ejus," the names of the Archbishops, and Bishops, who assisted at the said Synod, as also, the designation of their respective Sees are set down. See cap. xvii., pp. 73 to 78.

<sup>18</sup> According to the Annals of St. Mary's Abbey and those at the end of Camden.

<sup>19</sup> From the beginning, his See was held, in the greatest honour, not only by the Irish bishops and priests, but by kings and princes.

<sup>20</sup> The Annals, which are my authority for this, says Harris, do not inform us how, or on what occasion, it happened.

<sup>21</sup> King Murtagh gave 140 oxen, or cows, 60 ounces of gold, and a townland, near Drogheda, called Finnabhuair Naningeau. O'Carroll gave 60 ounces of gold ; and

The year following, this indefatigable and venerable old pastor held another Synod, at Brigh-Thaigh, or Brigh-Mac-Taidghe, in Meath.<sup>22</sup> Twenty-five bishops, with Christian O'Conarchy, Bishop of Lismore, the Pope's Legate, assisted at it. None of the Connaught bishops were present, at this Synod, on account of the following occurrence, related in our Annals. While on their way to this Convocation, having left Clonmacnoise, the very next morning they were set upon and plundered, at Cuirr Cluana,<sup>23</sup> while two laymen of their company were murdered, by a party of soldiers, belonging to Dermot O'Melaghlin, King of Meath.<sup>24</sup> Either this accident, or their being busied in their own country, at a Synod, held by them, during this year, in Roscommon, prevented their appearance. Besides some reformatory decrees, relating to discipline and manners, by common consent, the clergy of this Synod erected the Abbey church of Derry into a Cathedral. They appointed Flathbert O'Brolcan, Abbot of Derry, as its bishop, and they constituted him supreme moderator, over all the Abbeys of Ireland. About the year 1160, a Charter was granted, for the foundation of a Cistercian Abbey, at Newry, by Maurice McLoughlin, King of all Ireland; and, foremost among the witnesses and sureties is set down, as subscribing to it, Giolla Mac Liag, Archbishop of Armagh, holding the Staff of Jesus in his hand.<sup>25</sup> In the year 1162, Gelasius consecrated St. Lawrence O'Toole,<sup>26</sup> Archbishop of Dublin, as the first Bishop or Archbishop of that See, that ever was consecrated in Ireland. Before this time, the prelates of Dublin, as also those of Waterford and of Limerick, received consecration, from the Archbishop of Canterbury. They also paid canonical obedience to him.

In the year 1162, or 1163, Gelasius convened a Synod of twenty-six bishops at Cleonad, or Clane, in the diocese of Kildare. A decree was promulgated, during their Session, that for the time to come, no person should be admitted as a public reader, or lecturer,<sup>27</sup> in divinity, but such as had been educated as students, in the University of Armagh; or, as the anonymous Annals, quoted by Harris, state, such as had been fostered, or else adopted, by Armagh. According to these words, there was room left for incorporation or admission *ad cundem*, from other Universities.<sup>28</sup> Again, under this year, it is stated, that the visitation of Cinel-Eoghain was made by the successor of Patrick, Gillamaciag, son of Ruidhri, the like of which had not previously occurred.<sup>29</sup>

The greatest part of A.D. 1165 was taken up, by the primate, in making peace, between Murtoigh MacLoughlin, King of Ireland, Eochaid Dunleve, King of Ulidia, and Donat O'Carroll, Prince of Ergal. Next year, this truce was perfidiously broken, by Murtoigh, who surprised Eochaid, and cruelly

Tiernan O'Ruairk's wife, daughter to O'Melaghlin, Prince of Meath, presented as much, together with a golden chalice for the high altar, as also holy ornaments for nine other altars, which were in the same church. See Moore's "History of Ireland," vol. ii., chap. xxvi., pp. 196, 197. This gives us an idea of its great magnificence.

<sup>22</sup> This means, "the Hill of the Sons of Teigue," a place near Trim, in Laeghaire. The "Annals of Clonmacnoise" call the place Breyvictieg.

<sup>23</sup> Or, at the wooden bridge of Clonmacnoise, which it seems was formed of joists, over the River Shannon, according to the "Annals of Clonmacnoise."

<sup>24</sup> Carbre the Swift and his Kerne are

mentioned as the murderers, in the "Annals of Clonmacnoise."

<sup>25</sup> The original of this valuable historic Record is ably translated into English, accompanied with illustrative notes, by the learned Irish scholar, John O'Donovan, in "The Dublin Penny Journal," vol. i., No. 13, pp. 102 to 104.

<sup>26</sup> See his Life, at the 14th of November.

<sup>27</sup> Called in Irish, *Fearleighinn*. The desire was probably to promote uniformity of scholastic teaching and discipline, throughout the rest of Ireland.

<sup>28</sup> See Harris' Ware, vol. i., "Archbishops of Armagh," p. 60.

<sup>29</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1146, 1147.



put out his eyes. As a just retribution, Donat avenged his confederate's quarrel, took the monarch unprepared, and slew him, in the battle of Letter Luin.<sup>30</sup> These and such like tumults bore heavily on the spirits of our primate, who loved nothing more than peace. His grief soon afterwards was increased, in 1166, by the accidental burning down of a great part of Armagh.<sup>31</sup> In 1167, a great assembly of the clergy and princes of Leth-Cuin, or the northern parts of Ireland, was convened, at Athboy, by Roderick O'Connor, King of Connaught, and Monarch of Ireland.<sup>32</sup> At this, Gelasius, Archbishop of Armagh, Laurence O'Toole, Archbishop of Dublin, Cadla O'Dubhai, Archbishop of Tuam, besides many other bishops and princes, assisted. They passed many laws, at this great Convention, both for the public peace, as also to promote the discipline and good government of the Church. A restitution of his prey, to the Coarb of St. Patrick, by the people of Hy-Failghe, of Offaly, was decreed at this Synod.<sup>33</sup> Another was held, at Armagh, in 1170, by this prelate, and by the Irish clergy. The chief subject of their consultations, however, was to enquire into the cause of the invaders' arrival, in their country, and their designs upon its independence. They concluded, that the sins of the people had subjected them to Divine vengeance. The practice of buying English children from merchants and pirates, and of making them slaves, was very properly condemned. Regarding this matter, a resolution was entered upon, and by public consent they made a decree, that all the English, who were in servitude, should have their liberty. By a common vice of their country, the English had a custom, to sell their children and kinsfolk as slaves, and to send them into Ireland, at that time, although their sellers were neither in want, nor in extreme poverty.<sup>34</sup>

In the eighty-fifth year of his age, A.D. 1172,<sup>35</sup> Gelasius made his fourth and last visitation, round all Connaught. This he continued through Ulster, until he came to Armagh, where he spent the chief residue of his life. He now began a due and a final preparation, for the enjoyment of eternal rewards. His employment on this occasion<sup>36</sup> most probably hindered him from waiting on King Henry II., while this monarch was at the Council of Cashel, A.D. 1172. Afterwards, the primate went to Dublin, in the depth of winter. He submitted to the king, as to his supreme temporal sovereign. He had a white cow driven before him, during his long journey, and wherever he went. On the milk of this animal alone he lived, and in the opinion of the vulgar, as Cambrensis tells us, he was reckoned a saint.<sup>37</sup> He lived, nearly

<sup>30</sup> Moore states, that this is "a wild tract in the neighbourhood of Lough Neagh,"—"History of Ireland," vol. ii., chap. xxvi., p. 196. It is now called the Fews.

<sup>31</sup> On this occasion, throughout the length of two streets the fire extended, from the cross of Columcille to the cross of Bishop Eugene, and from the cross of Bishop Eugene in the second street to the cross of Rath Gate. All the Rath was burned, with its churches, excepting the Regles of St. Peter and St. Paul, and a few houses. A street to the west of the Rath, from the cross of Seachnall to the cross of Brigid, excepting a small portion, was consumed.

<sup>32</sup> This year, too, King Roderick O'Conor made a grant of ten cows each year, on behalf of himself and of his successors, in

honour of St. Patrick and to the Lector of Armagh, so that he should give lectures to the students of Ireland and of Alba, or Scotland, generally.

<sup>33</sup> See Rev. Robert King's "Memoir Introductory to the Early History of the Primacy of Armagh," p. 109.

<sup>34</sup> See Giraldus Cambrensis' "Opera Omnia," edited by Dimock, vol. v. "Expugnatio Hibernica," lib. i., cap. xviii., p. 258.

<sup>35</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 6, 7, and n. (u.) *Ibid.*

<sup>36</sup> Cambrensis imputes his absence, however, to his extreme old age, and infirmities.

<sup>37</sup> See "Expugnatio Hibernica," lib. i., cap. xxxv., p. 283. "Opera Omnia," vol. v. Edited by Dimock.

two years, after this journey. At length, worn out with old age and labour, the term of his existence closed. He departed this life, in the year 1173, according to the Annals of Innisfallen,<sup>38</sup> and those of the Four Masters, and on the Wednesday after Easter.<sup>39</sup> At this very same year, it is recorded, that Hugh Magennis and the Clann-Aedha, plundered the large third of Armagh city,<sup>40</sup> which was one of its chief divisions.<sup>41</sup> But, whether this destruction occurred, before or after the death of Gelasius, is not recorded. Magennis was killed, however, three months after this plundering. St. Gelasius died, on the 27th of March, A.D. 1174, according to Harris' Ware,<sup>42</sup> and when he had attained the eighty-seventh year of his age. He is commemorated, in the Martyrologies of Marianus O'Gorman, and of Cathal Maguire. We find mentioned, in the Martyrology of Donegal,<sup>43</sup> as having a festival on this day, Gelasius, i.e. Giolla-Mac-Liag, successor of Patrick. This illustrious prelate bears a very high character, among our Irish writers, for his holiness, capacity, learning, wisdom, humanity, and hospitality.

ARTICLE II.—ST. RUDBERT, OR RUPERT, BISHOP OF SALTZBURGH. [*Seventh or Eighth Century.*] This holy man was a great lover of chastity and temperance. His zeal for the conversion of souls was very great, and he was so charitable, that he always gave abundantly of his substance, thus impoverishing himself, in order to enrich the poor. Also, in fasting, in watching, and in other acts of mortification, he took care to ensure a victory over temptations.<sup>1</sup> The record of this renowned saint is contained in a very ancient Life, said to have been written, by Arno, Bishop of Saltzburgh, who flourished in the year 800.<sup>2</sup> His Acts are to be found, likewise, in the collections of Lippeloo,<sup>3</sup> of Canisius,<sup>4</sup> of Colgan,<sup>5</sup> of Brunner,<sup>6</sup> of Rader,<sup>7</sup> of John Aventinus,<sup>8</sup> of Jacobus Januensis, of Surius,<sup>9</sup> of Cornelius Grazius,<sup>10</sup> of Haruæus,<sup>11</sup> of Valentinus Leuctius,<sup>12</sup> of Marcus Velsirus,<sup>13</sup> of Wigulæus Hundius,<sup>14</sup> of Petrus de Natalibus,<sup>15</sup> of Arnold Wion,<sup>16</sup> and of Petrus Cratopolius.<sup>17</sup> Also, notices will be found, in the *Chronicon Generale Mundi*,<sup>18</sup> in the work of Gaspard Brusch,<sup>19</sup> in that of Le Cointe,<sup>20</sup> of the Bollandists,<sup>21</sup> of the

<sup>38</sup> These, as we are told by Harris, often anticipate the Christian era, by one year.

<sup>39</sup> See Dr. O'Donovan's Edition, vol. iii., pp. 12, 13.

<sup>40</sup> See *ibid.*, pp. 10, 11, and n. (i.)

<sup>41</sup> There were four altogether, so far as we find them specially designated, viz.: 1. Rath Ardmaccha, perhaps that portion on which stood the Cathedral, or more probably, the great fort of Macha; 2, the Trian Massan; 3, the Trian Mor; and 4, the Trian Saxon, inhabited chiefly by English students and English merchants. See Colgan's "Trias Thaumaturga." Septima Appendix ad Acta S. Patricii, pars. iii., p. 300.

<sup>42</sup> See vol. i., "Archbishops of Armagh," pp. 57 to 61.

<sup>43</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

ARTICLE II.—<sup>1</sup> Such is the testimony of an ancient writer of his Acts, as published by the Bollandists.

<sup>2</sup> According to Andreas Brunner, in "Annalium Boiorum," lib. v., cap. i. and viii.

<sup>3</sup> The First Volume of his "Vitæ Sancto-

rum" mentions, St. Rupert, Bishop, at the 27th of March, pp. 1078 to 1085.

<sup>4</sup> In "Antiquæ Lectiones," tomus vi.

<sup>5</sup> He takes them, from various sources, in his "Acta Sanctorum Hiberniæ," Martii xxvii. Vita S. Ruperti Episcopi, with an Appendix in six Chapters, and notes, pp. 756 to 770.

<sup>6</sup> In "Annalium Boiorum," lib. v., cap. i. and viii.

<sup>7</sup> In "Bavaria Sancta," tomus i.

<sup>8</sup> In "Annalium Boiorum," lib. iii.

<sup>9</sup> In his work "De Probatis Sanctorum Vitis."

<sup>10</sup> In "Vitis Sanctorum," tomus i.

<sup>11</sup> At the 27th of March.

<sup>12</sup> His work is written, in the German language.

<sup>13</sup> Lib. iv.

<sup>14</sup> In "Metropolis Salisburgensis." Ingolstadt, A.D. 1582, fol.

<sup>15</sup> Lib. ii., cap. v.

<sup>16</sup> "Lignum Vitæ," lib. ii., cap. liii.

<sup>17</sup> "De Episcopis Germaniæ."

<sup>18</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxvii. Martii. Appendix ad Acta S. Ruperti, cap. ii., p. 767.

Benedictines,<sup>22</sup> of the Cistercian Monk,<sup>23</sup> of Baillet,<sup>24</sup> and of Alban Butler.<sup>25</sup> According to several writers, St. Rupert was by birth a Frenchman.<sup>26</sup> Other accounts have it, that his origin had been derived from the French kings, and from the chieftains of Scotia<sup>27</sup>—interpreted, by most writers, to mean Hibernia.<sup>28</sup> Several writers have asserted, that St. Rupert lived, during the fifth and sixth centuries. Bishop De Burgo has very particularly noted the year of his birth to be A.D. 537.<sup>29</sup> Upon no slight grounds, Mabillon and Bulteau think this saint lived a whole century later than is generally supposed, and that he flourished in the seventh and eighth centuries. There are, no doubt, irreconcilable statements to be found in his Acts, which seem to have been derived from uncertain traditions, and all of which cannot be received as authentic. According to Dempster,<sup>30</sup> St. Rupert descended from a race of chiefs, belonging to Scotia.<sup>31</sup> However, most of the German writers, who have treated about their great Apostle—drawing their accounts from Bishop Arno of Saltzburgh, or from some anonymous disciple<sup>32</sup> of St. Eberhard, Bishop of Saltzburgh,—have agreed, that their patron belonged to Ireland, and this also the more ancient accounts seem to establish.<sup>33</sup> It is thought, moreover, that the foreign name Rupert, or Rudpert, may have been a modification, from the Irish name Robertach, or Rophartach.<sup>34</sup> He was of royal blood, and the Acts attributed to Bishop Arno state,<sup>35</sup> that he was baptized in Scotia, by St. Patrick.<sup>36</sup> However, our saint was still more illus-

<sup>19</sup> "In Monasteriorum Germaniæ præcipuorum Chronologia." Ingolstadt, A.D. 1551, fol.

<sup>20</sup> In "Annales Ecclesiastici Franco-rum." Paris, A.D. 1665, *et seq.*, fol.

<sup>21</sup> See "Acta Sanctorum," tomus iii., Martii xviii. There is a previous commentary, in Two Sections. Afterwards, Vita ex MS. Florentino et Canisio, in Two Chapters: then Vita II ex MS. Rubæ-Vallis, in Two Chapters. Notes are appended to these chapters, pp. 699 to 706.

<sup>22</sup> In the Third volume of the "Acta Sanctorum Ordinis S. Benedicti," from the year of Christ 700 to 800 (Saculum iii. Pars Prima), we find a Life of St. Rudbert, Bishop of Saltzburg, with previous observations. The Life is in six paragraphs; there is an Elogium Historicum in seventeen paragraphs, and there is an Appendix, in seven paragraphs, pp. 339 to 347.

<sup>23</sup> At the 27th of March, the name of St. Rupert, or Robert, Bishop of Saltzbourg, C., is set down.

<sup>24</sup> In "Les Vies des Saints," tome i., is registered St. Rupert, or Robert, Bishop of Saltzbourg, at the 27th of March, pp. 349 to 352.

<sup>25</sup> See "Lives of the Fathers, Martyrs and other Principal Saints," vol. iii., March xxvii.

<sup>26</sup> It must be remarked, that the Rev. Dr. Lanigan—in a too summary manner—dismisses the idea, that Rupert was a native of Ireland, and the probability, that he had Irish connexions. Yet, Lanigan's chief arguments seem to be, that there are absurd accounts in those Acts, which ascribe his baptism to St. Patrick, that he died afterwards in the seventh, or eighth, century, and that his name Rudpert, or Rupert, is not an

Irish form. Yet, he acknowledges, that by the maternal line, he may have been connected with some Irish princes. See "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. vi., and n. 65, pp. 162 to 164.

<sup>27</sup> This account, remarks Canisius, is taken from an ancient history, which was to be found in a Manuscript, belonging to a monastery, at Saltzbourg, this even having been drawn, from a still older record.

<sup>28</sup> On this matter, the reader may consult Gaspar Bruschi, treating on the Monastery of St. Peter at Saltzburgh, Petrus Cratepolius, "De Episcopis Germaniæ," Viguleus Hundius, in Metropoli Salisburgensi, Cornelius Grazius, "De Vitis Sanctorum," tomus i., Matthew Rader and Andrew Brunner.

<sup>29</sup> See "Officia Propria Sanctorum Hiberniæ," Die xxvii. Martii, lect. iv., p. 40.

<sup>30</sup> See "Menologium Scoticum," in Bishop Forbes's "Kalendars of Scottish Saints," p. 194.

<sup>31</sup> Both Dempster and Camerarius, at the 27th of March, endeavour to claim Rupert, as a Scotchman.

<sup>32</sup> He is said, by Brunner, to have written the Acts of St. Rupert, A.D. 1186.

<sup>33</sup> See Andrew Brunner, "Annalium Boiorum," lib. v., cap. i.

<sup>34</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxvii. Martii, n. 2, p. 761. Also, Appendix ad Acta S. Ruperti, cap. iii. pp. 767, 768.

<sup>35</sup> Various other German writers have a similar statement, such as the anonymous writer of his Acts, as published by Canisius, Cornelius Grazius, &c.

<sup>36</sup> This is clearly a mistake, as referring to the Apostle of Ireland, when we take into account the years in which the present saint



trious for his faith and piety ; as, likewise, for his ecclesiastical learning, and for the extraordinary virtues and self-abnegation he practised, from his youth, and as he grew to manhood. Despising riches and pleasures, leaving his parents and native country, he is said to have visited Rome, where he made a pilgrimage to the sacred places, with great devotion. There, too, he learned what places he should select, for his future mission and government. We are told, likewise, that his brother Trudbertus<sup>37</sup> and his sister Erentrude<sup>38</sup> were his companions, as they had resolved on missionary labours and sacrifices abroad, when leaving their own country. The time for separation from his brother and sister had now come ; and Trudbert, leaving with them the bounds of Italy, came to a valley, called Prysgangia, or Brisgangia,<sup>39</sup> not far from the River Rhine. Here, he had resolved on taking up his residence, and here, too, he began to cultivate some wild land, near his hermitage. But, soon it was destined to become the place of his martyrdom. Meantime, the holy Rupert and his angelic sister Erentrude continued their journey, along the bed of the Rhine, until they came to Bormacia,<sup>40</sup> now known as Worms,<sup>41</sup> on that great river. At this time, Hilpert,<sup>42</sup> Hildebert, or Childebert,<sup>43</sup> as variously written, was king over that part of the country—the people of which are called Vangiones,—and during the second year of his reign, St. Rupert arrived. He drew persons from the neighbourhood, as from remote provinces, to receive his doctrine, advice and instructions. He removed all their doubts and scruples. He comforted the afflicted, while he cured the sick. He healed the disorders of souls, and moved many by his great example. At this time, he was in the fortieth year of his age.<sup>44</sup> So distinguished were his merits, that these caused him to be elevated, with universal acclaim, to the Episcopal See, at Worms.<sup>45</sup> However, a tyrant, named Borcharius, hating the Church and clergy, and ruling that people, among whom he lived—they being for the most part idolaters—could not bear the lustre of such sanctity, which condemned their irregularities and superstitions. About the year 580,<sup>46</sup> it is said, they beat him with rods, loaded him with all manner of outrages, and then expelled him their city.<sup>47</sup> This he bore with great meekness and patience. For two years, he is said to have wandered, as an exile, and during this interval, he made a second journey to Rome, in the time of Pope Pelagius II.<sup>48</sup> While here, he prayed to the Almighty for light to guide his future course, and feeling that Germany was destined to become the theatre of his labours, Rupert set out once more

is said to have flourished, and the year in which he died. Noticing this difficulty, Colgan considered, that the nephew of the great St. Patrick, or Patricius Junior, may have been meant. See “*Acta Sanctorum Hiberniæ*,” Martii xxvii. Appendix ad *Acta S. Ruperti*, cap. iii., pp. 767, 768. Yet, it seems better to dismiss this account, as derived from a false tradition.

<sup>37</sup> His festival belongs to the 26th of April.

<sup>38</sup> By some writers, however, she is called his niece. Her feast is usually assigned to the 30th of June. The Translation of her Relics is observed, on the 3rd of September.

<sup>39</sup> This place is said to have been within the territory of the Rauraci, near the Hyrcinian forest, in Upper Germany.

<sup>40</sup> Sometimes written, Bormitomagum.

<sup>41</sup> In Latin, Wormacia.

<sup>42</sup> We also find him called Hylderich.

<sup>43</sup> This was not the Childebert, who died A.D. 560, or 561, but rather Childebert, son of Sigebert, who ruled over Austrasia, and afterwards over Burgundy, from the year 576 to 596, according to Miræus, in his *Belgic Annals*.

<sup>44</sup> According to the Life, published by Canisius.

<sup>45</sup> According to Dempster, he founded this See. “*Menologium Scoticum*,” in Bishop Forbes’ “*Kalendar of Scottish Saints*,” p. 194.

<sup>46</sup> This happened, during the lifetime of Childebert, son of Sigebert.

<sup>47</sup> See Rev. Alban Butler’s “*Lives of the Fathers, Martyrs and other Principal Saints*,” vol. iii., March xxvii.

<sup>48</sup> He ruled from 578 to 590. See Sir Harris Nicolas’ “*Chronology of History*,” p. 211.

<sup>49</sup> He was a relative of Garibald, who

for that country. But God, who protected his servant, had prepared for him a rich harvest of souls. At that time, Theodo, or Theodon the Elder, was Duke of Bavaria. At this time, too, he was a Pagan chief.<sup>49</sup> Hearing about the great reputation and miracles of St. Rupert, that ruler sent messengers to him. These noblemen earnestly besought our saint, in the name of Theodon, to come and preach the gospel to his people, the Baioarians, or Bavarians. The old Reginum, afterwards called Rigensbourg, and now Ratisbon, was the capital of all those provinces. This happened two years after Rupert's expulsion from Worms, and about A.D. 582. However, according to the Salzburg tradition,<sup>50</sup> he came to Ratisbon, during the first half of the sixth century;<sup>51</sup> while several writers hold, that St. Rupert did not arrive there, before the time of Duke Theodo II., A.D. 696,<sup>52</sup> and, in the second year of the reign of King Childebert III.<sup>53</sup> When our saint approached the city, Theodo and all his courtiers came to meet him, and he was conducted to the court, in a sort of triumphal progress. Nevertheless, the Christian faith had been planted, in that country, two hundred years before, by St. Severinus.<sup>54</sup> He was regarded, as the Apostle of Noricum, or Austria. After his death, heresies and heathenish superstitions prevailed. These had almost entirely extinguished the light of the Gospel, for a long interval. St. Valentine,<sup>55</sup> Bishop of Passau, had also laboured, in those parts. Bagintrude, the sister of Duke Theodon, had been already a Christian. Therefore she had religiously disposed her brother; and, through his excellent example, that whole country was ready to receive the Christian faith. Soon Rupert found the hearts, both of the nobles and of the people, quite docile to the Word of God. Having the help of other zealous priests, whom he had brought with him, our saint instructed the chief. Having ordered a general fast, Rupert baptized Duke Theodon with the lords and people of that whole country. God confirmed his preaching by many miracles. At the chief's request, Rupert went afterwards on board a vessel, and he sailed down the Danube, through Norica, even to lower Pannonia. In the villages, towns, and castles, of these countries, the great herald of the Gospel proclaimed the glad tidings of salvation, and everywhere the empire of paganism began to crumble, while the practices of idolatry and superstition began to disappear. After Ratisbon, the capital, the second chief seat of his labours was Laureacum, now called Lorch,<sup>56</sup> where he healed several diseases, by prayer, and where he made many converts. Through the Alpine region of Carinthia,<sup>57</sup> he travelled and preached. The Duke and his subjects desired that St. Rupert should definitely fix upon a place, for his permanent residence, as a bishop. He came to a lake, called Walarius,<sup>58</sup> otherwise, the Waller-zee. Here, he erected

was chief over the Bojari, or Bavarians, who had settled in Noricum and Vindelicia. Towards the close of the sixth century, he had become a Christian. See "*Monumenta Boica Monac.*" This great work appeared, from A.D. 1769 to A.D. 1861, in 37 vols.

<sup>50</sup> This tradition has been defended, by Koch-Sternfeld, in a Treatise, published A.D. 1850, On the true age when St. Rupert lived, and later still, A.D. 1866, by Friedrich, in his work, On the true age of St. Rupert, published at Bamberg.

<sup>51</sup> The whole of this Chronological controversy has been ably treated, in Mohler's Church History, edited by Gams, vol. ii., pp. 60 to 67.

<sup>52</sup> Mabillon, Hansiz, and Wattenbach, favour this view. In his History of the Religion of the People, Gfrörer has given reasons for stating, that after Pepin's death, A.D. 714, he suddenly left Bavaria, A.D. 716, and returned to Worms, where he died. See vol. i., pp. 280 *et seq.*

<sup>53</sup> He ruled from A.D. 695 to 711.

<sup>54</sup> His feast occurs, at the 8th of January, and he died A.D. 482.

<sup>55</sup> His feast is kept, on the 7th of January, and he died A.D. 440.

<sup>56</sup> A town on the River Danube, lying midway between Ratisbon and Vienna.

<sup>57</sup> The people were called Carinthii, by some writers, and by others Charantui.

a church, in honour of St. Peter, Prince of the Apostles. Thence, he went towards the River Juvavia,<sup>59</sup> and he found there a romantic and mountainous region, very suitable for his purpose.<sup>60</sup> That place was covered with woods, and, at the time, it was only sparsely inhabited, although formerly it was the site of a well-known city. Old Juvavia was then almost in ruins; but, it was soon rebuilt, and, afterwards, it was called Saltzburg. Rupert is called the first Archbishop of this See, by Dempster.<sup>61</sup> Here, the holy prelate built a church, dedicated to St. Peter, to which, afterwards, he added a monastery, and thus secured the permanency of his infant church.<sup>62</sup> The Duke Theodon adorned and enriched it, with many magnificent donations. These enabled St. Rupert to establish clerics, and to found there several noble churches and monasteries. After that, Theodon became infirm. Before this prince's death, his son Theodebert, or Diotper, was called to his bedside, and strongly recommended to aid the good work commenced. His zeal and piety augmented considerably the revenues of the Church, in Salzburgh; and, Theodebert, in all things, obeyed the instructions of his father. Through his munificence, the church of St. Maximilian was established, having a large tract of wood, the village of Albina, and several possessions, to found a monastic house attached to it. With a view of spreading still more the reign of Christ, St. Rupert took a journey into his own country,<sup>63</sup> in order to procure a new supply of able labourers. He brought back to Saltzburg twelve holy missionaries,<sup>64</sup> with his niece St. Erentrude, a virgin, consecrated to God. He built for her a great monastery,<sup>65</sup> called Nunberg. Over this, she presided, as the first abbess. The illustrious prelate Rupert laboured, for several years, in this See; and, he travelled with a chosen band of disciples, over Norica. Wherever he preached the Gospel of Christ, numbers abandoned their errors and vices, acquiring charity, humility, and all other Christian virtues, in their stead. This illustrious evangelist is said to have brought over the whole Bavarian nation to the faith, before his mission closed. He declared with a prophetic spirit to his disciples and friends, that the day of his departure was now fast approaching. This caused the most intense emotion and the deepest sorrow. But, recommending them, with the people of Salzburgh and of Norica, to Christ, Rupert most earnestly desired, that his successor should be chosen. Wherefore, a very holy man, called Vitalis, was elected. The Lent now approached, and he was attacked with febrile symptoms. Afterwards, exhorting his friends to be resigned, and to practise

<sup>58</sup> The MS. *Life Rubeæ Vallis* has it called *Vinalarium*.

<sup>59</sup> The MS. *Life Rubeæ Vallis* has it "*locum super fluvium Viarum, antiquo vocabulo Vivarium,*" &c. See the *Bollandists, Vita II.*, cap. i., num. 3, 4, p. 705.

<sup>60</sup> The MS. *Life Rubeæ Vallis* states, that under the Roman Empire, beautiful dwellings had been here built. See *ibid.*

<sup>61</sup> See Bishop Forbes' "*Kalendar of Scottish Saints,*" p. 194. *Menologium Scoticum*.

<sup>62</sup> See Rev. John Alzog's "*Manual of Universal Church History,*" translated and edited by Rev. F. J. Pabisch and Rev. Thomas S. Byrne, vol. ii., Period 2, Epoch I., part i., chap. i., sect. 157, p. 78.

<sup>63</sup> Matthew Rader having stated, in "*Bavaria Sancta,*" tomus i., "in Galliam regressus, socios inde secum," &c., afterwards corrects himself, in tomus iii., in these

words: "*In Patriam veterem, inquam Scotiam, quæ et Hibernia Insula vocatur, regressus,*" &c.

<sup>64</sup> These are named, Gizilarius, or Gisolarus, Domingus, Maternus, Dignulus, Chunialdus, or Conaldus, Isenardus, Gerardus, Arioferidus, Vitalis, Ratharius, Erchanfridus, and Lethaldus, according to Rader and Joannes Aventinus. See also Colgan's "*Acta Sanctorum Hiberniæ,*" xxvii. Martii. Appendix ad *Acta S. Ruperti*, cap. v., pp. 769, 770. The names of some among the foregoing do not occur in the *Calendars*; nor will the fact of some among them, bearing Latinized and German forms of name, invalidate the possibility of a more ancient Irish name having been changed for a Continental one.

<sup>65</sup> "*Oratorium initio construxit,*" says Viguleus Hundius, in *Metropoli Salisburgensi*, p. 256.



the virtues becoming Christians, the holy bishop felt that the supreme moment had come, when the morning of Christ's Resurrection from the grave had dawned upon him. After St. Rupert had celebrated the Easter Mass, he received the Holy Viaticum, while a number of his familiars stood in tears, by his bed-side. Certain religious men, who were present, saw Angels bearing his soul to Heaven, while they sang canticles. Easter-day fell that year, on the 27th of March; and, hence, this is regarded, as his Natalis. As we have seen, great differences of opinion prevail, regarding the year for his departure. In one instance, it is asserted, that he lived to the ripe age of eighty-six, and that he was honourably interred, in the church of St. Peter, at Saltzburgh. Some writers place his death, early in the seventh century, as at A.D. 623,<sup>66</sup> or 628;<sup>67</sup> others have it, between 705 and 710;<sup>68</sup> while, the learned Mabillon<sup>69</sup> asserts, that he died A.D. 718. There seems to be considerable variance, also, regarding the length of time he ruled over Saltzburgh, as bishop; for, while some writers set down twelve years, others again have it, that he was forty-two, forty-four, or even forty-six, years, in the episcopate of that See.<sup>70</sup> It is said,<sup>71</sup> he wrote a Book, On the True Faith, addressed to Theodo, Prince of the Bavarians, as also Epistles to different persons.<sup>72</sup> If we credit Dempster, he wrote other works,<sup>73</sup> but Colgan states, no other writer has mentioned these. At this day, the Roman Martyrology, and different other Martyrologies, commemorate him. The Carthusian Martyrology, in like manner, Molanus, Petrus Galesinus, Canisius, Felix, Hugh Menard, Arnold Wion, Ferrarius, Saussay, Dorgain, assign his chief festival to this date.<sup>74</sup> In Convæus' list of Irish Saints, St. Rudpertus is mentioned, as hereditary prince of the kingdom,<sup>75</sup> first Bishop of Salzburg, and patron of Pannonia, Bavaria, and Norica, at the 27th of March. At this same date, he is set down by Dempster, who claims him as a Scottish saint.<sup>76</sup> Bishop De Burgo prepared a Proper Office for him, and it has been compiled, from the Proper Offices, contained in the Breviaries of Saltzburgh, of Vienna, of Herbipolis, and of Frisingen.<sup>77</sup> This is not recited, however, in the Irish Church. Henry Fitzsimon's Catalogue enters him as Rudbertus, Bishop, at the 27th of March, on the authority of Molanus, Wolfgang and Lacius. The latter states, also, that he was a son to the King of Hibernia.<sup>78</sup> In the anonymous list of Irish saints,<sup>79</sup> his name also appears, at the same date, as Rudbertus. The countries he has served justly celebrate his memory, in their own Proper Offices. In Ireland, his Office is recited as a Double, but with the Common Lessons, on the 27th of March. His feast is set down

<sup>66</sup> Hundius has this statement, on the authority of other writers, and Colgan adopts it, after an elaborate investigation of data, on which he deems it based.

<sup>67</sup> Brunner and Rader have this account; but, as Colgan remarks, the Feast of the Resurrection of our Lord, did not fall on the 27th of March, that year.

<sup>68</sup> See Rev. John Alzog's "Manual of Universal Church History," translated and edited by Rev. F. J. Pabisch and Rev. Thomas S. Byrne, vol. ii., Period 2, Epoch 1, part i., chap. i., sect. 157, n. 3, p. 78.

<sup>69</sup> See his "Acta Sanctorum Ordinis S. Benedicti," sæc. iii., pars. i. Elog. Histor.

<sup>70</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxvii. Appendix ad Acta S. Ruperti, cap. iv., pp. 768, 769.

<sup>71</sup> See *ibid.*, cap. vi., p. 770.

<sup>72</sup> According to Possevin, in Apparatu.

<sup>73</sup> Their titles are thus set down: Ad Theodonem et Theodobertum Reges, Pro Monachis, lib. i. Piam et Paternam Exhortationem ad Fratres, lib. i. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvi., num. 1039.

<sup>74</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxvii. Appendix ad Acta S. Ruperti, cap. i., p. 767.

<sup>75</sup> See Henricus Canisius' "Antiquæ Lectiones," tom. vi.

<sup>76</sup> See "Menologium Scoticum," at the 27th of March, in Bishop Forbes' "Kalendar of Scottish Saints," p. 194.

<sup>77</sup> See "Officia Propria Sanctorum Hiberniæ," Die xxvii. Martii, pp. 39 to 44.

<sup>78</sup> See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. x., p. 47, cap. xi., p. 50, and cap. xii., p. 56.

for this day, likewise, in the work of Stephen White,<sup>80</sup> and it occurs in the "Circle of the Seasons."<sup>81</sup> Great miracles were wrought, through his intercession, when he had been removed to life eternal. This great and holy man, as would appear from the earliest Bavarian records and traditions, was a native of Ireland, and therefore his Acts are very justly set down, in our collection. We should feel proud of the honour he conferred on our country, and grateful for the services he has rendered to the universal Church, in any alternative; for, he is regarded, as the Apostle of Bavaria, Austria, Pannonia, Styria and Norica. Into these pagan provinces, he brought the Gospel, and with it, the crowning work of Christian civilization.

ARTICLE III.—ST. SUAIRLECH, BISHOP OF FORE, COUNTY OF WESTMEATH. [*Eighth Century.*] A few brief notices of this sainted bishop are set down, by Colgan,<sup>1</sup> at the 27th of March; while the Bollandists<sup>2</sup> more briefly record him, as Suarleclus, Episc. Fobariensis. Our Irish accounts style him, Suarlech, or otherwise, Suarlius, or Suairleth. He became a monk, in the Abbey of Fore, county of Westmeath. By some, he is said to have been a disciple of St. Fechin,<sup>3</sup> the founder, who died, A.D. 664.<sup>4</sup> This statement, however, seems hardly reconcilable with chronological dates. After living many years, in humble subjection and in practising a penitential life, he succeeded Dubdaboren,<sup>5</sup> in the government of that monastery. To the office of Abbot he was advanced, about the year 735. Afterwards, he was assumed to the exercise of episcopal functions; he being, as is supposed, the first Bishop of Fore; for, we do not read, that any of his predecessors, in the monastery, had previously enjoyed such a title.<sup>6</sup> During the reign of Domnald<sup>7</sup> Murchadh, King of Ireland, our saint was called to the enjoyment of eternal felicity,<sup>8</sup> on the 27th of March. He died, on that day, in the year 745;<sup>9</sup> and, during this very same year, Fore was burned.<sup>10</sup> The Annals of Ulster place his death, at A.D. 749. He must have attained a very advanced age, were we to credit the statement, of his having been in early life, a disciple, under St. Fechin. His name is found, in the Martyrology of

<sup>79</sup> Published by O'Sullivan Beare.

<sup>80</sup> See "Apologia pro Hibernia," cap. ii., p. 15, and cap. iv., p. 37.

<sup>81</sup> See p. 87.

ARTICLE III.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xxvii. Martii. De S. Suarlii, p. 772.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxvii. Among the pretermitted saints, p. 686.

<sup>3</sup> His feast occurs, at the 20th of January.

<sup>4</sup> In Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 276, 277, the death of St. Feichin, of Fobhar, or Fore, is recorded, as having occurred, on the 14th of February, 664.

<sup>5</sup> The death of this abbot is thus entered, at the year 735: "Dubhdabhoireann, Abbot of Fobhar [Fore], died." — Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 336, 337.

<sup>6</sup> Most of the superiors here are called Abbots. However, his successor St. Aedgenius is said to have been Bishop of Fore, for some years, and to have died, A.D. 766.

<sup>7</sup> This monarch Domnald, or Daniel, son of Murrough, ascended the throne of Ire-

land, in the year 740, and he reigned to A.D. 782,—a period of forty-two years,—according to Keating. But, following the "Annals of the Four Masters," Domhnall commenced his reign, A.D. 739, and he died, in the year 758.

<sup>8</sup> "The age of Christ, 745. The seventh year of Domhnall. St. Suairleach, Bishop of Fobhar [Fore], died on the 21st of March." — Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 348, 349.

<sup>9</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., n. p. 562. In the First Volume of this work, the day of his death, through mistake, is entered, at the 21st of March. See chap. x., p. 67.

<sup>10</sup> The same fate befel it, A.D. 812, 817, 970, 1095, 1112, 1114, 1167 and 1169. Yet, notwithstanding these repeated burnings, the bell of St. Fechin, a religious relic, was preserved. This, with other relics, in presence of the Abbot of Fore, and certain ecclesiastics, was a surety and guarantee of peace between Turlagh O'Connor, King of Connaught, and Murrough O'Melaghlin, King of Meath, in A.D. 1143.

Tallagh,<sup>11</sup> at the 27th of March, as Suairleach, Bishop. Marianus O'Gorman and Cathal Maguire, likewise, record him, as Bishop of Fore, at this day. Under the head of Fobhar, Duaid Mac Firbis enters, Suairlech, bishop of Fobhar, rested, A.D. 745, March 27th.<sup>12</sup> The Martyrology of Donegal<sup>13</sup> has entered, likewise, on this day, Suairlech, Bishop of Tobhar.

ARTICLE IV.—ST. FINTAN OR FIONNTAIN, DENOMINATED, MOUTH OF THE PSALMS. [*Supposed to be of the Sixth or Seventh Century.*] In the Martyrology of Tallagh,<sup>1</sup> the name is set down, as Fintan os Psalmorum, at the 27th of March. Marianus O'Gorman calls him Bel na Salm, Latinized, by Colgan, Os Psalmorum, or Psalmicanus. Our Irish Hagiographer,<sup>2</sup> who has a few particular observations regarding him, at this date, conjectures, that this holy man may be identical with St. Fintan, surnamed Corach,<sup>3</sup> whose Feast and Acts occur, at the 21st of February.<sup>4</sup> If so, he flourished towards the close of the sixth, and at the beginning of the seventh, century. The Bollandists<sup>5</sup> have noted our saint, at the 27th of March. Among various holy persons, bearing a like name, one denominated Fionntain, *i.e.* Mouth of the Psalms, we have recorded, in the Martyrologies of Cathal Maguire and of Donegal,<sup>6</sup> as having been venerated, on this day.

ARTICLE V.—ST. MOCHONNA, OF MAGH-EO, NOW MAYO, COUNTY OF MAYO. The Martyrology of Tallagh<sup>1</sup> has a record, at the 27th of March, commemorating Mochonna Maighi Eo, or of Mayo. The Bollandists<sup>2</sup> enter his feast, in like manner, Mochonna de Mag-eo. An allusion is made to him, by Colgan, but only as one of many Irish saints, bearing such a name, when endeavouring to account for the identity of Conan, a smith, or an artificer, whom St. Patrick placed over a church, at Dromat.<sup>3</sup> Apparently without warrant, and in his list of supposed Regular Canons at Mayo, Archdall<sup>4</sup> places St. Mochonna, between the Abbot St. Muredach, who died A.D. 726, and St. Aidan, Bishop, who departed, A.D. 768. We read, on this day, in the Martyrology of Donegal,<sup>5</sup> the name Mochonna, of Magh-eo. When he flourished does not seem to be known.

ARTICLE VI.—ST. SIOLLAN. A saint, bearing the name, Siollán, is mentioned, in the Martyrology of Donegal,<sup>1</sup> on this day, as having veneration

<sup>11</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has Suairleach Eapri.

<sup>12</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 108, 109.

<sup>13</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has Fintan os Psalmorum.

<sup>2</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxvii. De S. Fintano Psalmicano, p. 771.

<sup>3</sup> We are told, by Colgan, that this Irish word has an equivocal signification: sometimes it means "voluble," and sometimes "given to psalms," or "canticles," "a psalmodist," or "a psalm-singer."

<sup>4</sup> See Colgan's "Acta Sanctorum Hiberniæ," xvi. Februarii. De S. Fintano Abbate et Episcopo Cluainfertensi, p. 385.

<sup>5</sup> See "Acta Sanctorum," tomus iii., Martii xxvii. Among the pretermitted saints, p. 686.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has Moconne Maigh eo.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxvii. Among the pretermitted saints, p. 686.

<sup>3</sup> See "Trias Thaumaturga," Septima Vita S. Patricii, pars. ii., cap. lvi., p. 137, and n. 115, p. 178.

<sup>4</sup> See "Monasticon Hibernicum," p. 505.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

ARTICLE VI.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

<sup>2</sup> See "Acta Sanctorum," tomus iii.,



paid to him. The Bollandists<sup>2</sup> have a passing notice, at this date, with an indefinite allusion to a St. Sillan, mentioned in the Acts of St. Berach,<sup>3</sup> as furnished by Colgan.<sup>4</sup>

ARTICLE VII.—ARRIVAL OF ST. SELLAN'S RELICS. We find mentioned, in the Martyrology of Tallagh,<sup>1</sup> at this date, March 27th, *Adventus Reliquiarum Sellani*, or the Arrival of St. Sellan's Relics. Who this holy man was, we cannot ascertain; nor can we find, with what place he had been connected; nor is it permitted us to state, the occasion, the locality, or the year, referring to this translation of his relics. It is probable, however, the present festival is not different, from that commemorated in the Martyrology of Donegal, at this day, where the simple name, Siollán, is recorded. This appears to have been the opinion of the Bollandists,<sup>2</sup> likewise, when alluding to the notices, contained in our Irish Calendars, at the present date.

ARTICLE VIII.—ST. ARCHIBALDUS, ABBOT AND CONFESSOR, IN ANGLIA. On the authority of the English Martyrology,<sup>1</sup> at the 27th of March, we find St. Archibaldus, Abbot, entered in Henry Fitzsimon's Calendar of Irish Saints. In the anonymous list, published by O'Sullevan Beare,<sup>2</sup> at the same day, we meet with the simple name Archibaldus. So far as we can glean, he is the Abbot and Confessor, in Anglia, and referred to by Galesinius, as he found him, in some Manuscript account. Wion supposes him to have been the same as Erenwaldus,<sup>3</sup> who was consecrated a Bishop of London, after he had been an Abbot. Camerarius makes Archibaldus a Scottish saint, and asserts, that he was Abbot of Carnaminensis; but, the Bollandists,<sup>4</sup> who record these statements, at the 27th of March, wish to have more light thrown on such obscure matters.

ARTICLE IX.—FEAST OF THE RE-COLLECTION OF ST. WASNULPH'S RELICS. The Natalis and Acts of St. Wasnulph are to be found noticed, at the 1st of October. The Translation of his relics, at the 10th of January, and on this day, the feast of the Re-collection of his Relics, are recorded.

ARTICLE X.—THE FESTIVAL DAY OF OUR DIVINE LORD'S RESURRECTION. In the ancient Irish Church, the Festival of Our Divine Lord's Resurrection was observed, on the 27th of March, as we have it recorded, in the "Feilire"<sup>1</sup> of St. Ængus. This accords, also, with the accounts, con-

Martii xxvii. Among the pretermitted saints, p. 686.

<sup>3</sup> His Life occurs, at the 16th of February.

<sup>4</sup> See "Acta Sanctorum Hiberniæ," Februarii xvi. Vita Secunda S. Berachi, cap. vii., p. 345, and n. 6, p. 348.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. The Franciscan copy has, in like manner, at this date, *Adventus reliquiarum Sillani*.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxvii. Among the pretermitted saints, p. 686.

ARTICLE VIII.—<sup>1</sup> The Second Edition of John Wilson's compilation.

<sup>2</sup> See "Historiæ Catholicæ Ibernæ

Compendium," tomus i., lib. iv., cap. xi., p. 50, and cap. xii., p. 52.

<sup>3</sup> The Bollandists promised to treat of him, at the 30th of April.

<sup>4</sup> See "Acta Sanctorum," tomus iii., Martii xxvii. Among the pretermitted saints, p. 686.

ARTICLE X.—<sup>1</sup> The following extract from the "Leabhar Breac" copy, and its English translation, have been furnished by Professor O'Looney:—

b. iii. kl. h̄ rex kalaino ap̄reil  
 1ar tuarlucao anman  
 ar̄n̄pach r̄eol ōeum̄ar  
 1ru ab̄r̄u th̄alman.

tained in very ancient Martyrologies and writings, as may be seen, by consulting the Bollandists.<sup>2</sup>

ARTICLE XI.—ST. CUNIALD, AND ST. GISILARIUS, OR GILLISANUS, COMPANIONS OF ST. RUPERT. At this date, Andrew Saussay sets down the Festival of these holy persons, classed by Colgan among the Irish saints,<sup>1</sup> and said to have been the colleagues of St. Rupert, Bishop of Saltzburgh. The Bollandists omit their festival, at this day. However, it is acknowledged, that their chief feast was celebrated, on the 24th of September, which is that of the Translation of their relics. Further notices will be found, at that date, in reference to those holy men.

ARTICLE XII.—ST. GUMBERT, OR GUNDIBERT, A FRENCH MARTYR, IN IRELAND. We are informed, by Colgan,<sup>1</sup> that Emma was the mother of this holy martyr, and of his brother, St. Niuard. However, there seems no warrant, for Colgan placing his festival, at the present date; whereas, the second edition of the Rheims Breviary enters it, at the 29th of May.<sup>2</sup> It would appear, that Gumbert had entered into the holy state of Matrimony with Berta, and had lived with her many years, while the spouses preserved an inviolable chastity, after the example given by many other persons of their age and country. Such account is taken from the Breviary of Rheims.<sup>3</sup> In France, this holy man had erected two convents for pious women. One of these was near the gate of the city of Rheims;<sup>4</sup> while the other was erected, on his own property (Auennacensis), for his wife Berta, and this was afterwards endowed with the goods of pious men, while Queen Irmentrude was a great benefactress. To promote God's glory, and through a religious motive, Gumbert went to Ireland, and to that part, occupied by the Scoti. He built a monastery there, and while praying in it, he was martyred by barbarians. His relics seem to have reached France, and to have been deposited, in the convent chapel of his wife Berta. There, his intercession was invoked, through subsequent ages, while miracles bore testimony to his sanctity.

## Twenty-eighth Day of March.

ARTICLE I.—ST. CAIRNECH, BISHOP.

[FIFTH AND SIXTH CENTURIES.]

WE can hardly be said to possess very authentic memorials, regarding this holy man; although Colgan has given us a short Life, compiled

"On the sixth of the Kalends of April,  
After the redemption of souls,  
Then rose—a wonderful news—  
Jesus from the womb of the earth."

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxvii. Sancta Memoria Jesu Christi Resurgentis, p. 687.

ARTICLE XI.—<sup>1</sup> See "Acta Sanctorum

Hiberniae," Martii xxvii. De SS. Cunialdo et Gisilario sive Gillisano, p. 771.

ARTICLE XII.—<sup>1</sup> See "Acta Sanctorum Hiberniae," Martii xxvii. S. Gumberti sive Gundiberti Martyris Memoria, p. 771.

<sup>2</sup> At this date, Colgan promised to say more regarding him, as also at the 29th of April, the date for his Natalis, according to Ferrarius, Menard, and other writers.

<sup>3</sup> In the first edition, printed A.D. 1600, St. Gumbertus is the name given, in his

from a few records, which came to his hands. However, it would appear, from a statement he has made, that the Acts of St. Cairnech were either lost, or that they had not come into his possession. We are informed, that he was anciently held, in very great veneration, throughout Ireland. So far as we shall be able to disentangle the probable events of St. Cairnech's life, from clouds of fable with which they are surrounded, it will only be necessary to remark, that little more can be known about him, than what mere conjecture furnishes; unless, as may probably be the case, some hitherto unpublished Manuscript should be discovered, and brought to light, which may supply the defective materials we can now procure. We are told, by a well-known Irish writer,<sup>1</sup> that as it concerns his etymon, *Cairneach* continued to signify a priest, even in the Christian times, from the practice of the druids officiating at the *Cairns*. Yet, it seems doubtful enough, that such a derivation throws any light on the etymology of our saint's name. The following accounts, relating to St. Cairnech and his relatives, and which have been lately rendered accessible to the public, are contained in an Appendix, to the Irish Version of Nennius' *Historia Britonum*,<sup>2</sup> ably edited by Dr. James Henthorn Todd, and by the Hon. Algernon Herbert.<sup>3</sup> The legend of St. Cairnech's miracles<sup>4</sup> is found in the Book of Ballymote.<sup>5</sup> Likewise, it occurs, as an interpolation, in Nennius' History of the Britons.<sup>6</sup> The legend itself is supposed to have been composed,<sup>7</sup> subsequently to the close of the eleventh century; and, perhaps, at a much later period. The author is unknown. An extract, from a Manuscript of Mac Firis,<sup>8</sup> throws some light on Cairnech's relatives, Muredhach Mac Eogan, and his wife Erc, who was maternal aunt to our saint. The history of these latter persons receives still farther elucidation, by the publication of a poem,<sup>9</sup> extracted from a Manuscript volume of Bardic verses.<sup>10</sup> From these sources, and from the few meagre notices left us, by Colgan, we are enabled to give the following account,

Office; and, it is set down, with an Octave, but the date for his feast is not noted.

<sup>1</sup> The Breviary of Rheims adds: "cujus restat Aula, Sacellum, et Capella, S. Patri-cii multis ornata miraculis."

ARTICLE I.—<sup>1</sup> See Toland's "History of the Druids," p. 105. He adds in note (24), on this passage: "This is the true origin of the word *Cairneach*, as signifying a Priest; but not derived, as men ignorant of antiquity fancy, from *Coroíneach*, alluding to the crown-formed tonsure of the monks, not near so old as this word."

<sup>2</sup> This work was published, by the Irish Archæological Society. Dublin, 1848.

<sup>3</sup> A translation of the Irish version and notes by the former, and an Introduction and additional notes by the latter, manifest acquaintance with the sources of Irish history, and an impartiality of investigation, highly creditable to the industry and ability of both these gentlemen.

<sup>4</sup> It is probably a pure fiction, like many other things in this "fabula perquam futilis," *Sgel goimgech gan uach fínnne*, as it is truly called, in a note, containing the handwriting of old Charles O'Connor, on the margin of the Book of Ballymote.—See Dr. Todd's note (r), p. 186, in the Irish version of the "Historia Britonum."

<sup>5</sup> This valuable Manuscript had been

written in the fourteenth century, and it is now preserved, in the Royal Irish Academy's Library.

<sup>6</sup> It is inserted, before an account, which he gives of the English Saxon Conquest, and after the desertion of Britain, by the Romans.

<sup>7</sup> It is probably quoted, by Dudley Mac Firis, whose MS. was in the possession of Earl Roden; but, whether "the old book," from which this antiquary quotes, be the Book of Ballymote, or some other book, containing similar matter, we cannot now decide, with any degree of accuracy.

<sup>8</sup> It is published, in the Irish version of Nennius.

<sup>9</sup> It commences, with these words, "Enna the pupil of hardy Cairbre," as translated from the Irish.

<sup>10</sup> This was preserved, in the Royal Irish Academy, for the examination and transcription of Irish scholars. It was the property of the late O'Connor Don, who gave it in trust to the Academicians, for the aforesaid purpose. See Irish version of the *Historia Britonum* of Nennius, for the foregoing and subsequent particulars. Editor's Preface, pp. vi., vii. Appendix, pp. 178 to 193. Additional Notes, No. xxii., pp. ci. to cxi.

<sup>11</sup> "Natus est hic Sanctus circa sæculi



corrected, also, from annotations, by the Editors of Nennius' Irish version. St. Cairnach was born, in the county of Louth, about the middle of the fifth century.<sup>11</sup> His father was named Sarran, and he is said<sup>12</sup> to have acquired dominion, over the Picts and Saxons. If such be the case, however, his sovereignty must date at a period, somewhat subsequent to the Saxon invasion, A.D. 449; although the legend gives an account of his conquests in Britain, as occurring first in order. According to the Genesis<sup>13</sup> of Irish Saints, Sarran was son to Colchuo, Coelchu, or Colgan, son to Tuathal, son to Fedhlim,<sup>14</sup> son to Fiachra Cassan, the son of Colla da Crioch.<sup>15</sup> Besides our saint, Saran is said to have been the father of a St. Ronan, and of a St. Becan, or Brecan. Loarn<sup>16</sup> was made first King of Scotland, A.D. 503,<sup>17</sup> and he is said to have reigned, for the duration of ten years.<sup>18</sup> He had two daughters, named respectively, Erc, and Pompa,<sup>19</sup> or Babona.<sup>20</sup> To his name had been affixed the epithet Mor, "great."<sup>21</sup> His father was named Erc, and, strange as it may appear, his daughter was distinguished by the same appellation. The legend of our saint's Life states, that Erc was first married to Sarran, that she afterwards eloped with Muiredhach,<sup>22</sup> to Ireland, and bore him four sons, viz.: Muircheartach Mac Erca, who was afterwards King of Erin, Fearadhach, Tighearnach and Maian. A supposition has been made, that Erc had been only betrothed to Sarran, and that the marriage ceremony had never taken place between them. This, however, is improbable, for the reason, that she was afterwards obliged to perform a severe public penance. This supposes some guilt of a public and of an infamous character.<sup>23</sup> Being deserted by Erc, Sarran procured an alliance with her

quinti medium in finibus Orgiellorum, nobili oriundus prosapia."—Colgan's "*Acta Sanctorum Hiberniæ*," xxviii. Martii, p. 782.

<sup>12</sup> In the legend.

<sup>13</sup> Chap. xiii.

<sup>14</sup> He is made the son of Fechim, son of Fiach, son of Colla da Crioch, in another authority, quoted by Colgan, in n. 2, but the first is more correct. See Dr. Todd's note (b), p. 175. The author in question is conjectured to be Seluacius, or some one who wrote on the Genealogies of the Irish saints, chap. xi.

<sup>15</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," xxviii. Martii, p. 783, n. 1, and xxi. Martii, p. 713. Appendix, cap. iv.

<sup>16</sup> Loarn, in Scotland, is supposed to derive its name from him. However, Hector Boece and other Scottish writers do not include him among the kings of Scotland. On this matter, too, the reader is referred to a more clear and intelligible account, in William F. Skene's "*Celtic Scotland*," vol. i., book i., chap. v., pp. 226 to 230.

<sup>17</sup> According to O'Flaherty, in his "*Ogygia*." See *Scotiæ Regum Catalogus Chronologo-Generalogicus*, p. 470.

<sup>18</sup> Colgan had in his possession, a Catalogue of the kings of the Scots of Albania, or of the Dalriedii, from their first King Loarn, to Malcolm, the son of Dunchad, who began to reign A.D. 1057, and under whom the Scoto-British author states he lived. This Tract affirms what is related in the text.

<sup>19</sup> The "*Opuscula*," attributed to St. Ængus, states: "*Pompa filia Loarni filii Erci, mater fuit S. Carnechi S. Brecani et S. Ronani filiorum Sarani*."—Lib. iv., cap. 19.

<sup>20</sup> She is so called, by Seluacius, or Selbach, in his Irish Metrical Genealogies of the Saints; and, he distinguishes her, as the mother of St. Ronan, the son of Saran, descended from the Colla Dacrioch. St. Brecan and St. Carnech were two brothers of St. Ronan, Bebona, the daughter of Loarn being the mother of these three saints. Chapter ii. Her name denotes "a good" or "a benign woman."

<sup>21</sup> After him, his brother Fergus reigned for twenty-seven years. See Colgan's "*Acta Sanctorum Hiberniæ*," xxviii. Martii, nn. 2, 3, p. 783.

<sup>22</sup> Muiredhach was son to Eoghan Mac Neill Naoighiallach.

<sup>23</sup> The account in Dudley Mac Firbis' Book tells us, that Muiredach's female companion married again, after his demise. "After the death of the son of Eoghan, Feargus, the son of Conal Gulban espoused Earc, the daughter of Loarn:—

"Four sons had Fergus by Erc,  
The same were worthy;  
Fedhlimidh, and Loarn,  
Brennainn and Seudna."

—Irish version of Nennius. Additional Notes, No. xxii., p. cii. This account also accords, with what we find in O'Flaherty's

sister Pompa,<sup>24</sup> or Babona, and by this latter, it is said, he had five sons. Four only are named in the legend, viz.: Luirig, Cairnach, Dallain and Caemlach. This account of Pompa's sons by Sarran, is quite different from that given, by Colgan and O'Flaherty. These writers tell us, that she had three sons, named Garnech, Ronan, and Breacan, or Becan.<sup>25</sup> In the account, taken from the Manuscript of Dudley Mac Fribiss, it would seem, that after her marriage with Fergus, Erc felt remorse for her former crimes; and, in order to give some public example of penitence, she set out from Tory Island, on the north-western coast of Donegal. She directed her course, most probably on foot, towards the palace of Aileach, near Derry, where St. Cairneach then dwelt. It is said, that in token of penitence, she knelt at every second ridge on the way, and that blood oozed from the ends of her fingers, when she came into her nephew's presence. St. Cairneach received her with the following prophetic words: "I hail thee, O Earc, and thou shalt go to Heaven; and, one of every two worthy kings, who shall reign over Erin, shall be of thy seed; the best women, and the best clerics, shall be theirs; success in battle and combat shall be upon them." He then absolved her, from the former sins she had committed. In anticipation of her approaching end, she wished to leave some testamentary bequests to her nephew, and to his successors.<sup>26</sup> From her eight noble sons, she had received a territory, and free from all claim.<sup>27</sup> This was to depend, on the descendants of Earc's sons, in Tir-Connell. The sons of Fearghus had given her, likewise, a place called Druihm Lighean, or Cruachan Lighean, now Drumleene,<sup>28</sup> on the western bank of Lough Foyle, near Lifford. It is still the name of a townland, in the barony of Raphoe, parish of Clonleigh,<sup>29</sup> or Clonlaoth, County Donegal. It was remarkable for its convenient situation, between Tir Eoghain and Tir Conaill. This fine territory she bequeathed to the venerated Cairneach, her sister's son.<sup>30</sup> We are informed, that after Cairnech, Massan<sup>31</sup> and Cassan<sup>32</sup> were the two Coarbs, who gave Druihm Lighean away freely, on condition of receiving Cairneach's tribute.

"Ogygia:" "Erica Loarni regis filia bis nupta; primo Muredacho Nielli Magni ex Eugenio filio nepoti filios edidit Murchertum Regem Hiberniæ, Anno 513. & 14, regum Hiberniæ Satorem, Feradachum Suwnei R. Hiberniæ avum, Tigernachum, & Moenum: secundo nupta Fergusio Conalli Gulbanii filio, prioris mariti patrueli genuit Sednæum novem Hiberniæ regum progenitorem, Fedlimium S. Columbæ utriusque Scotiæ Divi tutelaris patrem, Loarnum, & Brendanum."—"Scotiæ Regum Catalogus Chronologico-Generalogicus," p. 471.

<sup>24</sup> This name is held to express "a proud woman."

<sup>25</sup> "Pompa Bebona altera Loarni Regis filia Sarano conjugi, qui Fiachrium Cassan Colla Huasii Anno 327. R. Hiberniæ ex fratre nepotem abavum prætulit, enixa est SS. Carnechum, Ronanum, et Breacanum."—O'Flaherty's "Ogygia." Scotiæ Regum Catalogus Chronologico-Generalogicus, p. 471.

<sup>26</sup> So it is stated, in the poem, beginning with the translated words: "Enna, the pupil of hardy Cairbre."

<sup>27</sup> In the Irish Poem, it is *fiúe fall*, a Brehon law term, nearly equivalent to our *fee-simple*.

<sup>28</sup> It is noted, on the "Ordnance Survey Townland Maps for the County of Donegal," Sheets 62, 63, 70, 71.

<sup>29</sup> A monastery was founded, by St. Columba, at Clonleigh. See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Columbæ, cap. i., p. 435, num. 53.

<sup>30</sup> The poem, as translated, continues:—

"Her horses, her gold, her apparel,  
Her parents of many heavy hundreds,  
And that he be entertained at banquets,  
For her by the sons of Muireadhach.

"Her suit of apparel every year,  
As if she were alive by strict injunction,  
And an hundred of every kind of cattle  
To Cairneach from the seed of Eoghan.

"The seed of Eoghan paid the tribute  
During Cairneach's life without murmur,  
And they paid it—noble deed—  
After him, for the term of twenty years."

<sup>31</sup> Colgan has a conjecture, that eliding the *M* for *mo*, this may be the St. Assanus, whose feast occurs, at the 27th of April.

This was paid, by the prosperous Clann Neill, free of expeditions or of hostings,<sup>33</sup> although, as the poem states, they might have kept it without reproach. And, subject to this tribute, Fearghus, son of Muirheartach, with his sons, took Drúim Lighean. Hence, they were called Uí Ethach Droma Lighean, the descendants of Eochaidh of Drúim Lighean, or Feara Droma Lighean, the men of Drum Lighean.<sup>34</sup> The substance of the foregoing poem is given, by Colgan, in his Acts of St. Carnech; and, moreover, he says, that the author of it lived at a remote period, from that time, when his own work had been written.<sup>35</sup> After Erc's bequest, and when she had been absolved, she was called away to a life of bliss. Her nephew blessed that spot, where she died. It was afterwards called Ceall Earca, *i.e.*, "Earc's Cell." Cairneach left Criodan, a Bishop, in charge of this place.<sup>36</sup> Colgan is of opinion, that after these liberal bequests, Cairneach founded two churches, in the territory of Cruachan, or Drúim Lighean, either building not being far apart from the other. It is thought, that over these he exercised the rule of an Abbot, with Episcopal jurisdiction.<sup>37</sup> One of the churches was named Domnach-Mor, of Magh Íth, towards the west; the other was named Cluain Loadh, now Clonleigh, towards the north. Our Hagiographers generally state, that St. Carnech was a bishop, but they do not mention the name of his See. Some suppose, that he only enlarged or improved a church, founded by St. Columkille, at Clonleigh. Little more can be stated, regarding St. Cairnech's acts, at least, as having been connected with Ireland; for, the legend which follows may refer, in part, to this country, or to Britain, without our being able to decide with certainty, from the obscure character of its narrative.<sup>38</sup> Sarran may have reigned, over the Saxons and Picts, it is thought, towards the beginning of the sixth century. We are told, that he died, "after triumph in the house of Martin;" by which we may infer, that he died a monk, either in the city of Tours, in France, which he is thought to have conquered, and to have bestowed the bishopric thereof on his son Cairneach; or, perhaps, in some other place, where a monastery had been dedicated to St. Martin of Tours. There were two places in Cornwall, named after St. Martin; and, before the Benedictine Rule was established, nearly all Irish monks are said to have followed the Martinist foundation. However this be, Lúirig succeeded his father, and extended his sway, over the Saxons. It seems, that Muirheartach Mac

<sup>32</sup> Colgan thinks, he may be the St. Cassanus, who is venerated, at the 20th of June.

<sup>33</sup> The successors of St. Carnech, it appears, preferred the tribute to the land, which was at that time burdened with the charges of expeditions and hostings, the maintenance of troops, and also the obligation of serving personally in the wars, from which the ecclesiastical character of the owners did not protect them.

<sup>34</sup> See the genealogy of the O'Donnells, who were the chiefs of the Fir Droma, in the Appendix to, Dr. O'Donovan's "Annals of the Four Masters," vol. vi., p. 2426.

<sup>35</sup> See "Acta Sanctorum Hiberniæ," xxviii. Martii. Vita S. Carnechi, cap. iii., iv., p. 782.

<sup>36</sup> To such information, as was given in the Manuscript, we find added the following sentence: "This is from the copy of the Book of Lecan Maic Firsigh." And, in a note on Criodan, it is said: "Perhaps this

is the same whom Colgan mentions as a disciple of St. Petroe, or Pereuse, Abbot of Padstow (*i.e.* Petroestowe), in Cornwall, who died about A.D. 564. Of Criodan, Colgan says: Cridanus . . . . Colitur in Lagenia, in ecclesia de Acadh Binnich, die 11 Maii."—"Acta Sanctorum," p. 586, nn. 11, 12, 13.—"Irish Version of Nennius," Additional Notes, No. xxii., p. ciii.

<sup>37</sup> Such is Colgan's opinion.

<sup>38</sup> These foregoing particulars appear to be all of an authentic character, that can be related, regarding our saint. What follows, in the text, would seem referable to another saint, bearing the like name, and a contemporary. He is called, "Antistes Tulensis in Media," and he is said to have flourished, about the year 450. He is said to have been a Briton, by race, and to have been son to a king of Ceretica, a Cambro-Briton. His feast occurs, at the 16th of May, according to John of Teignmouth and John Capgrave.



Erca, who was a prince of violent passions, having previously killed some Crossans, in Ireland, had been banished from the island, and he took refuge in Scotland. Here, having slain his grandfather Loarn, he was again expelled that country. He then fled to the King of Britain, and having had his arms consecrated, by his cousin Cairneach, according to a custom of the time, he offered to this latter king his military services, which were eagerly accepted. Before this time, Luirig had built a fort, within the precincts of his brother Cairneach's monastery, without his consent being obtained, and much to his annoyance. When the consecration of Muircheartach's arms took place, Cairneach is reported to have said to him: "Thou shalt be king of Eri and of Britain, forever, and shalt go to heaven after, provided thou canst but prevent Luirig, from exercising his power against the Church." Muircheartach reported this speech to Luirig, who thereupon cried out: "As God is my judge, I think more of the power of the pet wild fawn he has, than of his own power, or of the power of the Lord God whom he adores." Muircheartach told the result to Cairneach, who, moved with indignation, exclaimed: "My prayer to my Lord, to my God, is, that this very fawn may be the cause of his death, and by thy hand, O Mac Erca!" The person addressed, already familiar with deeds of violence, looked upon these words of Cairneach, as a sufficient warrant for an attempt on Luirig's life. He sought the monarch's presence, at a time when he was surrounded by his guards and nobles, as also by women, representing his household. At this moment, a wild fawn<sup>39</sup> rushed out from the mountain, and all the king's guards started forth in pursuit, leaving Luirig alone, with those women and Mac Erca. The latter, having reproached him with injustice towards St. Cairneach, drove his spear through the king's body, and then brought Luirig's head to the bishop, as a trophy, betokening the successful issue of his unnatural deed. To complete this wicked act, it is said, that he forced the French king, after many conflicts, to yield his daughter, who had been previously married to Luirig. By her, he is said to have had four sons, viz.: Constantine and Gedal Ficht, from whom the British kings and those of Cornwall claim descent; Nellenn, from whom the race of Nellenn is derived; and Scannal, from whom the posterity of Scannail draw their origin. These two last races belong to Ireland. St. Cairneach is said to have been present, at a Council, held in Tours, at which Euphronius, Bishop of Tours, and eight other bishops, assisted. This Council was convened, at St. Martin's church, on the 17th of November, about the year 566 or 567. In the legend of our saint's life, it is stated, that he afterwards set out on a pilgrimage to Lien—probably Lyons—accompanied by many bishops; and, that this pilgrimage was undertaken, for the sake of Mac Erca and Muiredhach. It is said, that he afterwards returned to Cornwall, in which part of Britain he ruled as bishop; and that, afterwards, he became bishop, over the Clann-Niall and of Tara,<sup>40</sup> in Ireland, where he is supposed to have died. He is called first martyr, and first monk of Eri, and, likewise, first Brehon, or judge. These extravagant and incoherent relations are passed over, in silence, by the learned Colgan. The feast of St. Cearneach, Bishop, was held, on the 28th of March. We find, in the Martyrology of Tallagh,<sup>41</sup> the name of Cairnigh, Bishop, without any other description, at this date. Again, Marianus O'Gorman and Cathal Maguire, calling him bishop, commemorate him at the same day, but they do not designate the

<sup>39</sup> Meaning, of course, the wild fawn already spoken of, for otherwise the prayer of St. Cairneach would not have been fulfilled.

<sup>40</sup> This must mean, over the diocese or

ecclesiastical province, in which Tara had been situated,

<sup>41</sup> Edited by Rev. Dr. Kelly, p. xx. In the Franciscan copy, the entry of this saint's name is *Cairnig Epaf.*

place, where he was venerated as patron.<sup>42</sup> According to the Martyrology of Donegal,<sup>43</sup> on this day was celebrated a festival in honour of Cairnech, Bishop.<sup>44</sup> Before or about the year 530, Colgan assigns for the death of St. Cairneach. This date, he endeavours to establish, from the circumstance, that Fergus, the son of Murchertach, possessed Cruachan's farm, after twenty years from Carnech's demise, about the year 550. Fergus and Domhnall died, A.D. 561, according to the Annals of the Four Masters, after they had jointly reigned over Ireland, for three years. If such be the case, that our saint died before, or about, the year 530, and, if we admit a statement, that another saint, bearing a nearly similar name, and called Carantoch by the Britons, flourished about A.D. 450; we shall have still greater difficulty, in reconciling those latter actions, regarding our saint, as recorded in the Irish version of the *Historia Britonum*, with authentic history. Regarding what has been related of his actions, in Britain and in France, especially his assisting at the Council of Tours, and afterwards returning to Ireland; we can hardly reconcile it with a date, which assigns his birth to the middle of the fifth century, unless, indeed, we should be willing to allow his having attained an extraordinary age, and a date of departure, much later, than that given by Colgan. The name Carnechus, and the designation *Episcopus*, are all we find in the Bollandists,<sup>45</sup> at this particular day.

ARTICLE II.—ST. CONALD, OR CONALL, BISHOP OF KILSKYRE, COUNTY OF MEATH. [*Ninth Century.*] The servant of Christ, Conall, or Conald, is said to have been son to Fiachna, Prince of East Meath,<sup>1</sup> and of the blood royal of Ireland.<sup>2</sup> The latter was son to Maelduin, son of Colman, son to Aedh, son of Libren, son to Dallen, son of Endeus, son to Loegaire, son of Niall of the Nine Hostages.<sup>3</sup> Colgan has entered some notices, in which an effort is made to investigate matters, serving to illustrate this saint's biography.<sup>4</sup> The Bollandists barely notice him, with doubts of his claim to a legitimate *cultus*.<sup>5</sup> We are told, that Conall was at first Bishop of Kilskeyre, or Kilskeer. This old church is now a ruin, measuring eighty-two feet, by twenty-seven feet, three inches.<sup>6</sup> The body is completely desolated, for the windows, doorway, and east wall, have disappeared. The western end terminated, in a triple belfry. Within the chancel, there is a sepulchral cross, which originally marked the grave of an ecclesiastic. Kilskeyre was plundered and burned, on more than one occasion; and, after the English Invasion, a parish church merely remained.<sup>7</sup> It is now a parish, in the barony of Upper Kells, and county of Meath. Conall was the only bishop we meet with in that place.<sup>8</sup> Thence, it would seem, he went to the Great Island of

<sup>42</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxviii. Martii, n. 14, p. 784.

<sup>43</sup> Edited by Drs. Todd and Reeves, p. 89.

<sup>44</sup> The Calendarist observes, that there was a Cairnech, son of Saran, and sprung from the race of Colla-da Chroich, son of Eochaidh Dounhlén.

<sup>45</sup> See "Acta Sanctorum," tomus iii., Martii xxviii. Among the pretermitted saints," p. 709.

ARTICLE II.—<sup>1</sup> Colgan states, that it was the district Hi-Loegaire, or belonging to "the posterity of Leogaire."

<sup>2</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxi., sect. xiii., p. 323.

<sup>3</sup> Thus does his pedigree run in the "Sanctilogic Genealogies," chap. iii., while Seluacius, or the compiler of another Genealogy, is of accord.

<sup>4</sup> See "Acta Sanctorum Hiberniæ," xxviii. Martii. De S. Conallo sive Conaldo, p. 784.

<sup>5</sup> See "Acta Sanctorum," tomus iii., Martii xxviii. Among the pretermitted saints, p. 709.

<sup>6</sup> An interesting account of Kilskeyre is given, in Rev. Anthony Cogan's "Ecclesiastical History of the Diocese of Meath, Ancient and Modern," vol. i., chap. xxvi., pp. 147 to 149.

<sup>7</sup> *Ibid.*, p. 148.

<sup>8</sup> See Dr. Lanigan's "Ecclesiastical His-

Aran. Here, he is said<sup>9</sup> to have taken up his residence, at a place now known as Teampul an cheathruir aluinn, Anglicised, "the church of the four beauties," or of "the four beautiful saints." Only a few fragments of the walls now remain.<sup>10</sup> It is related, that there St. Furseus<sup>11</sup> spent several years, in solitude and prayer, before he set out on the mission of founding



Church of the Four Beautiful Saints, Aranmore.

his establishment at Perrone. His memory has not departed from the minds of the Araners ; for, the people of those islands greatly venerate this extraordinary saint. They still relate many cures effected, through intercession of the same holy man.<sup>12</sup> St. Brendan of Birr<sup>13</sup> was another of those popular heroes, as also St. Berchan,<sup>14</sup> with the present St. Conall,<sup>15</sup> according to the author already quoted. During the reign of Aidus Finliath,<sup>16</sup> who obtained such advantages over the Danes,<sup>17</sup> St. Conall died, A.D. 865,<sup>18</sup> or 866,<sup>19</sup> and

tory of Ireland," vol. iii., chap. xxi., sect. xiii., p. 323.

<sup>9</sup> By Rev. Anthony Cogan, in his "Ecclesiastical History of the Diocese of Meath, Ancient and Modern," vol. i., chap. xxvi., pp. 147, 148. I cannot discover, on what authority this statement is made.

<sup>10</sup> The accompanying illustration, drawn on the wood by William F. Wakeman, was from a sketch, by Howard Helmick, Esq., Dangan Cottage, Galway, and furnished to the writer, in 1877. It was engraved, by Mrs. Millard.

<sup>11</sup> See his Life, at the 16th of January.

<sup>12</sup> Such is the account I have received, from Rev. John A. Concanon, P.P., of Aran, in a letter, dated Arran Islands, January 15th, 1877.

<sup>13</sup> His feast occurs, on the 29th of November.

<sup>14</sup> I cannot discover the date for his festival.

<sup>15</sup> It is by no means certain, however, that he was the same as the Aran saint, so called.

<sup>16</sup> He was King of Ireland, from A.D. 861, to A.D. 876, according to the Four Masters. He died A.D. 879, after a reign of sixteen years, as stated in Moore's "History of Ireland," vol. ii., chap. xvii., p. 39.

<sup>17</sup> See the account, in Dr. Jeffry Keating's "History of Ireland," part ii., pp. 436 to 488, Duffy's edition. There, however, the reign of this monarch is referred to the close of the ninth, and to the beginning of the tenth, century.

<sup>18</sup> At this date, his death is recorded, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 502, 503, and by Duaid Mac Firbis, in "Proceedings of the



on the 28th day of March. The "Chronicon Scotorum,"<sup>20</sup> however, has his demise at A.D. 867. His record is found, in the Martyrology of Tallagh,<sup>21</sup> at the 28th of March. Marianus O'Gorman and Maguire commemorate him, in like manner, and style him a bishop. On this day, in the Martyrology of Donegal,<sup>22</sup> we find mentioned the name of Conall, Bishop, as having veneration paid him. St. Fursey, with Brendan of Birr, Berchan, and the present Conall, as we are told, were buried in the cemetery of the same church, and their bodies were deposited in the same tomb.<sup>23</sup> It seems possible, that after our saint's time—the number being completed—that old church got its distinguishing appellation, of belonging to "the four beautiful saints," and this name it still bears. According to Colgan,<sup>24</sup> the Translation, or some Festival, of this saint was kept, at Trim, on the 17th of February, when many holy persons are commemorated, on that day, and at the same place. He thinks, several of these were related to the present St. Conall; but, the matter is altogether doubtful, so far as he is concerned.

ARTICLE III.—ST. CASSAN, OF IOMDUAL, OR IMDUAIL, AND SUPPOSED TO BE OF DONAGHMORE, COUNTY OF MEATH. It is thought, that the present saint flourished, at a very early period. Thus, Colgan endeavours—but very imperfectly—to evolve his identity of name and place, from among the various saints, whose names are similarly written.<sup>1</sup> It is thought, that after St. Patrick<sup>2</sup> had baptized people, at a place, called Donaghmore, in the plain of Echnach, he committed to the present St. Cassan, his disciple, and a Presbyter, the charge of a congregation.<sup>3</sup> It was predicted, also, that the church here should be diminutive in size, and poor in structure; yet, great and celebrated in honour and veneration. In after times, the relics of St. Cassanus were there preserved, and held in great respect, by the people.<sup>4</sup> Miracles were wrought, at the place, and many pilgrims to his shrine recovered bodily health, or obtained various spiritual favours.<sup>5</sup> Donaghmore, anciently called Domnach-mor-muighe Echnach, or "the great church of the plain of Echnach," is said to have been situated, on the northern bank of the Boyne, about a mile from Navan, and in the barony of Lower Navan, county of Meath.<sup>6</sup> The original church has long since disappeared, and on its site was erected a parish church, in the twelfth century.<sup>7</sup> A beautiful Round

Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 98, 99.

<sup>19</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. xxvi., p. 147.

<sup>20</sup> See William M. Hennessy's Edition.

<sup>21</sup> Edited by Rev. Dr. Kelly, p. xx. The entry of this name, in the Franciscan copy, is very illegibly written.

<sup>22</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

<sup>23</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxi. Martii. Appendix ad Acta S. Endei, cap. vii., num. 10, p. 715.

<sup>24</sup> See *ibid.*, Martii xxviii. De S. Conallo sive Conaldo Episcopo, p. 784, and n. 11.

ARTICLE III.—<sup>2</sup> See "Acta Sanctorum Hiberniæ," xxviii. Martii. De S. Cassano, Episcopo et Abbate, pp. 779 to 782.

<sup>2</sup> The reader is referred to the account, already given, in his Life, at the 17th of March, chap. x.

<sup>3</sup> On this matter, the reader may consult Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xciii., p. 86. In a note appended, however, Colgan refers this St. Cassan's feast to the 4th of June. See n. 104, p. 113.

<sup>4</sup> See Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. ii., p. 384.

<sup>5</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. ii., cap. ix., x., pp. 130, 131, and n. 33, p. 174.

<sup>6</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," for an account of Donoughmore, chap. xxii., pp. 128 to 131.

<sup>7</sup> See "Irish Penny Journal," vol. i. Also, William F. Wakeman's "Hand-Book of Irish Antiquities," part ii., chap. v., p. 102.

<sup>8</sup> Colgan places his feast, at the 12th of November.

<sup>9</sup> It is a parish, in the barony of Delvin,

Tower of the tenth century rises to the height of one hundred feet. It is said, likewise, that St. Cassan was the master, to whom St. Patrick committed the charge of St. Lonan's<sup>8</sup> education. He was afterwards venerated, in the church of Kill-Huailleach, now said to be Killulagh,<sup>9</sup> in the county of Westmeath.<sup>10</sup> Besides the Cassan of Iomdhual, venerated on this day, there were three other holy persons bearing a similar name, viz., Cassan, a Priest, commemorated on the 4th of June,<sup>11</sup> Cassan of Cluain-Raithe, venerated on the 20th of June, and another Cassan, whose feast occurs on the 3rd of December,<sup>12</sup> besides another St. Cassan, son of Nemen, whose commemoration has been assigned to the 1st of March. However, it is thought, by Colgan,<sup>13</sup> that all of these may not have been different persons; since, the same saint might have been venerated, on different days, as in divers places, although there are certainly three different Cassans<sup>14</sup> distinguished, in our Genealogies, as belonging to separate families. The Bollandists<sup>15</sup> merely allude to Cassanus de Imdual, at this day. On the 28th of March, in the Martyrology of Tallagh,<sup>16</sup> appears, also, the name of Cassan, Imdual.<sup>17</sup> Marianus O'Gorman and Cathal Maguire have entries of this feast. This day is recorded, in the Martyrology of Donegal,<sup>18</sup> the name of Cassan, of Iomdhual. In addition to this notice, the Calendarist adds, that there is a Cassan, son of Athracht, and descended from the race of Laeghaire, son to Niall. Indeed, it may be said, that little is known, regarding the present saint.

ARTICLE IV.—ST. SILLAN. The simple entry, Sillan, is found in the Martyrology of Tallagh,<sup>1</sup> at this date. It is also an entry, in the Bollandists' work,<sup>2</sup> and, on the same authority.

ARTICLE V.—FEAST OF ST. MARY MAGDALENE. In the Irish Church,

and it is described, on the "Ordnance Survey Townland Maps for the County of Westmeath," Sheets 8, 13, 14, 21. The townland proper is on Sheet 13.

<sup>10</sup> See Rev. Anthony Cogan's "Ecclesiastical History of the Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., p. 412, and vol. iii., chap. lxxiv., p. 574.

<sup>11</sup> According to some accounts, in Domnach-Peduir, or the "church of St. Peter."

<sup>12</sup> See the "Martyrology of Donegal," as edited by Rev. Drs. Todd and Reeves, at these respective dates.

<sup>13</sup> See his observations, in "Acta Sanctorum Hiberniæ," Martii xxviii. De S. Cassano Episcopo et Abbate, cap. v., pp. 780, 781.

<sup>14</sup> One of these is St. Cassan, son of Etract, son to Liberius, son of King Laoighaire, according to the Sanctilogic Genealogy, chap. iii., and a scribe in Lusk Monastery. His death is recorded, in our Annals, at A.D. 695. A second sprung from Eochod, son of Mured, as the same Genealogy states, chap. xxii. A third, the son of Moenach, with seven holy brothers, were descended from Lugad, surnamed Mac-Con, King of Ireland. See *ibid.* Last chapter. Colgan conjectures, that the present saint was not one of the two foregoing; but, that he may have been the son of Nemen, or

perhaps, the son of Moenach. If he were the son of Nemen, he was probably, a holy man, contemporaneous with St. Brigid, and with St. Finian of Clonard, as mentioned in the Acts of the latter. If he were the son of Moenach, he may have been the Cassidus, or Casidanus, noticed, in the Acts of St. Senan of Iniscathy, according to Colgan. See *ibid.*, cap. v., vi., vii., viii.

<sup>15</sup> See "Acta Sanctorum," tomus iii., Martii xxviii. Among the pretermitted saints, pp. 709, 710.

<sup>16</sup> Edited by Rev. Dr. Kelly, p. xx. In the Franciscan copy, I find *Cappan Im-dual*.

<sup>17</sup> The only place, corresponding with that name in Ireland, and now known, is Imdel, a townland in the parish of Drumballyrone, in the lower part of Upper Iveagh barony and county of Down. It is noted, on the "Ordnance Survey Townland Maps for the County of Down," Sheet 41.

<sup>18</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xix. In the Franciscan copy is written, *Sillan*.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxviii. Among the pretermitted saints, p. 709.

ARTICLE V.—<sup>1</sup> The following extract,

according to the Feilire of St. Ængus,<sup>1</sup> the Festival of St. Mary Magdalene was kept, on the 28th of March. The Bollandists<sup>2</sup> also remark, that her feast is set down, in the Martyrologies of Tallagh, and of Treves, in Germany; but, they refer her chief commemoration, to the 22nd day of July.

ARTICLE VI.—REPUTED FEAST OF ST. FULARTACH, BISHOP OF CLONARD. [*Eighth Century.*] Under the head of Disert Fulartaigh,<sup>1</sup> Duaid Mac Firbis enters, Fulartach, son of Brec, Bishop of Clonard, in Meath, and from Disert Fulartaigh, in Offaly.<sup>2</sup> His death is referred to A.D. 778, and March the 28th is added. We think, however, his commemoration is more in place, on the day succeeding.

ARTICLE VII.—ST. KORTILLUS, OR KORTYLA, BISHOP OF VERDEN, AND MARTYR. In the Catalogue of our Irish Saints, furnished by Henry Fitzsimon,<sup>1</sup> the name of St. Kortillus, Bishop and Martyr, occurs, at the 28th of March. He cites the English Martyrology,<sup>2</sup> as authority for his statement, as does Ferrarius, likewise; yet, the Bollandists,<sup>3</sup> who passingly allude to him, at this date, remark, that he was regarded as a Scot, and the sixth bishop of Verden, in succession, while little more could be said regarding him, save that his festival was referable to the 30th of April. He is generally classed among our Irish saints, the term Scotus not invalidating his claim to be so reckoned. At the 28th of March, as a Scottish saint, Dempster<sup>4</sup> enters Kortila, Bishop at Verda, the sixth who possessed the See.

ARTICLE VIII.—REPUTED FESTIVAL OF ST. CHRONANUS. In the anonymous list of our national saints, as published by O'Sullivan Beare,<sup>1</sup> at the 28th of March, we find the name of St. Chronanus. I suspect, however, that it is a mistake for St. Cronan,<sup>2</sup> Abbot of Roscrea, who is venerated on the 28th of April.

ARTICLE IX.—REPUTED FESTIVAL OF ST. GUTHBERTUS. In the anonymous list of national saints, published by O'Sullivan Beare,<sup>1</sup> we find the entry of Guthbertus, at the 27th of March. This appears intended for St. Cuthbert, whose Life will be found at the 20th of March; nor there do we find any corresponding date, for such a commemoration, as has been entered for him, at the present day.

from the Leabhar Breac copy, with its English translation, was furnished by Professor O'Looney:—

C. u. kl. Donnógna donnógna  
Sech pianna donnógna  
Máiría donnógna  
in mop magdalena.

“May she invite us, may she save us  
From pains may she protect us;  
May Mary magnify us  
The great Magdalena.”

<sup>1</sup> See “Acta Sanctorum,” tomus iii., Martii xxviii. Among the pretermitted saints, p. 711.

ARTICLE VI.—<sup>1</sup> See “Proceedings of the Royal Irish Academy,” Irish MSS. Series, vol. i., part i., pp. 106, 107.

<sup>2</sup> According to William M. Hennessy, the place is now known as Dysert, in the barony of Carbury, and county of Kildare.

ARTICLE VII.—<sup>1</sup> See “Catalogus Aliquorum Sanctorum Iberniae.”

<sup>2</sup> *Mart. Angl.* Another Saint Kortillus (?) is noticed at the 28th of April.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Martii xxviii. Among the pretermitted saints, p. 710.

<sup>4</sup> See “Menologium Scoticum.” Bishop Forbes’ “Kalendars of Scottish Saints,” p. 194.

ARTICLE VIII.—<sup>1</sup> See “Historiæ Catholice Iberniae Compendium,” tomus i., lib. iv., cap. xi., p. 50.

<sup>2</sup> See his Life, at the proper day.

ARTICLE IX.—<sup>1</sup> See “Historiæ Catholice Iberniae Compendium,” tomus i., lib. iv., cap. xi., p. 50.



## Twenty-ninth Day of March.

### ARTICLE I.—ST. FULARTACH, OR FULARTUS, BISHOP OF CLONARD.

[EIGHTH CENTURY.]

SOME account of this holy bishop is to be found, in Colgan,<sup>1</sup> with a very succinct notice, in the Bollandists.<sup>2</sup> From the former, we learn, that St. Fulartach, or Fulartus,<sup>3</sup> as he is sometimes called, was son to Brec, or Brecus, and he was descended from an illustrious family, in Ulster, as may be collected from the names of his progenitors. Thus, Brec was son to Scandal, son of Boedan, son to Eochod, son of Cella, son to Coelbad, son of Crunn Badhra,<sup>4</sup> according to the Genealogies of the Irish Saints.<sup>5</sup> It is probable, he was born in the province of Ulster; but, in what year has not transpired. He built an oratory, in Hy-Falgia territory, and, at a place, which derives its name from the founder, having been called Disert Fulartach. Here, it is said, he lived an eremitical life, for a time. Nearly all our ancient records state, that from this place, he was translated to the See of Clonard. This he governed, with distinguished merit and virtue. However, the Rev. Dr. Lanigan appears to think, that St. Fulartach, of Disert Fulartach, may have been a different person from the bishop, as some writers have made a distinction between them.<sup>6</sup> Accordingly, the Annals of the Four Masters specify, that Fulartach, son to Breac, an anchorite, died in the year 755;<sup>7</sup> while, Fulartach, Bishop of Clonard, departed A.D. 774.<sup>8</sup> However, it is remarked, by Colgan, that the Annals of the Four Masters do not state expressly, the former died in 755, as they do, regarding other persons named with him; hence, they may have only intended to indicate, that he flourished in such year, and that, subsequently, he became Bishop of Clonard, after obtaining which dignity, he died in 774,<sup>9</sup> a date assigned by our Annalists for the death of the prelate of this See.<sup>10</sup> There are two festivals, in honour of St. Fulartach: one of these was celebrated, on the 29th day of March. Fulartach mac Brice is the only entry concerning him, as found in the Martyrology of Tallagh,<sup>11</sup> at this date. Cathal Maguire and Marianus O'Gorman have a like entry; the latter with the remark, that he was Bishop

ARTICLE I.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xxix. Martii. De S. Fulartacho sive Fularto Eremita, pp. 787, 788.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxix. Among the pretermitted saints, p. 766.

<sup>3</sup> By Irish writers, this saint is called Fulartach. In Latin, he is called Fulartus, or Felartus. The same may be observed of a homonymous saint, whose Acts will be found, at the 21st of December.

<sup>4</sup> Hence, it would appear, that our saint belonged to the same race as St. Fergusius, Bishop of Downpatrick, whose Acts are found on the following day—30th of March.

<sup>5</sup> Chapter xxiii.

<sup>6</sup> See "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. xvi., p. 202.

<sup>7</sup> In Dr. O'Donovan's edition of the "Annals of the Four Masters," at A.D. 755,

the terms (oecc), and (died), are thus supplied, within brackets, being wanting in the original Irish page, and, of course, in the literal English translation, as applied to Fulartach, the Anchorite.

<sup>8</sup> At the year 755, we read: "Fulartach, son of Breac, an anchorite, [died.]" And at the year 774: "Fulartach, Bishop of Cluain-Iraid [Clonard], died." — Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 358, 359, and 378, 379.

<sup>9</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxix. Martii. Vita S. Fulartachi, p. 787.

<sup>10</sup> See Rev. Anthony Cogan's "Ecclesiastical History of the Diocese of Meath, Ancient and Modern," vol. i., chap. ii., pp. 15, 21.

<sup>11</sup> Edited by Rev. Dr. Kelly, p. xx. The Franciscan copy has *Fulartach mac Brice*.

of Clonard,<sup>12</sup> while the commentator adds a more eulogistic notice.<sup>13</sup> This day, we find, set down in the Martyrology of Donegal,<sup>14</sup> the name of Furlartach, son of Brec, Bishop of Cluain-Eraird, and of Disert Furlartaich, in Ui Failghe. The Calendarist adds, there is found a Furlartach, son of Brec, and descended from the race of Irial, son of Conall Cearnach, according to the Naoimhsenchus. In the table appended to the Donegal Martyrology, a commentator adds, in a marginal note, this saint had another festival, at the 21st of December.<sup>15</sup> To that date, the reader is likewise referred. However, there were two distinct saints, bearing the same name; both of whom are treated of, by Colgan, on this particular day. This writer is of opinion, that the memory of each saint belongs to a different day; but, he is unable to assign for either individual the date of his own peculiar festival.

ARTICLE II.—ST. FERGHAS, SON OF ENDA, OF INIS-CAOIN, LOUGH ERNE. Ferghas, son of Enda, of Inis-Caoin—now Iniskeen—in Loch Eirne, is set down, in the Martyrology of Donegal,<sup>1</sup> as having a festival, at this date. The place, with which he was formerly connected, was on an island of moderate dimensions, and this was situated a few miles from the town of Enniskillen, on the beautiful Lough Erne. That glorious sheet of water, including the River Erne, of rare beauty and magnificence,<sup>2</sup> has a wide and winding extent of shore, in the counties of Cavan, Fermanagh and Donegal. From various surrounding hills and mountains, its panoramic splendours are exhibited to the gaze, and in every possible novelty of colour and grouping. Over two hundred islands break the water surfaces. The Erne flows in a north-west course, almost centrally through the county of Fermanagh. It is supplied with many tributary streams, along the forty miles of its tortuous channel; being divided into the upper and lower lake. About midway on an island in the Erne, the elegantly-built and thriving town of Enniskillen<sup>3</sup> stands, two handsome bridges, having five arches each, connecting this borough with the mainland. The romantic scenery both above and below this town is unrivalled. The upper lake has numerous indentations along its margin, on either side, and so thickly are its islands grouped, that at first sight it would seem a matter of extreme difficulty for a pilot, to find the proper channel. Its course gives the tourist a general idea of an inundated country. The islands are usually very fertile and verdant, while many are richly wooded. Projecting headlands on the river banks are often covered with fine timber, rising with stately trunks and branching tops,

<sup>12</sup> "Episcopus de Cluain-eraird." See the Bollandist entry.

<sup>13</sup> Thus we read: "S. Fulartachus auro appretiundus, filius Breci, Episcopus de Cluain eraird; et de Disert Furlartaich in Hi falgio." See Colgan's note 6, p. 788.

<sup>14</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

<sup>15</sup> See *ibid.*, pp. 422, 423. "Ita citata Martyrologia ad eundem diem: ad quem singula notanter appellant Furlartachum Breci filium; sed non ambigo S. Fulartachum sive Fulartum Episcopum Domnacensem in Connacia, et S. Patricii discipulum alterutro die coli; cum fuerit celebratæ sanctitatis: et nullo alio die videam ejus Natalem a Martyrologiis observatum."—Colgan's "Acta Sanctorum Hiberniæ," xxix. Martii, n. 7, p. 788.

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ARTICLE II.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

<sup>2</sup> Alluding to the scenic beauties of the Erne, William Allingham portrays some of its features, in the ballad, known as "The Emigrant's Adieu to Ballyshannon." Describing the local objects, he adds—

"far upon the southern line, to guard it like a wall,  
The Leitrim mountains, clothed in blue,  
gaze calmly over all,  
And watch the ship sail up and down, the red flag at her stern:—  
Adieu to these, adieu to all the winding banks of Erne!"

<sup>3</sup> The accompanying illustration is from a sketch, drawn on the wood, by William F.

from the low and often marshy grounds. Herons and aquatic fowl breed along the rush-lined shores. Nothing can exceed the variety of landscape features here introduced. Swelling hills and more distant mountains frequently give a grand, and, an undulating, outline, to the prospect. The lower lake has a greater expansion of water, unimpeded by islands; although the latter are found to be not less numerous, while descending its stream.<sup>4</sup> When St.



Enniskillen, from the East Bridge.

Ferghas lived in Iniscaoin cannot be discovered; but, in the table, which is added to the Martyrology of Donegal,<sup>5</sup> its compiler remarks, there is a parish church of St. Fergus of Iniscaoin, without cure of souls, because its rectory was secular or improper. The Bollandists barely allude to this holy man, as Fergusius, son of Ennius, of Inis-Caoín, in Lough Erne, and quote the Martyrology of Tallagh, as their authority;<sup>6</sup> yet, neither in the published work, nor in the Franciscan copy of that record, do I find any corresponding entry.

ARTICLE III.—SAINTS EITHENE, ETHNE, OR ETHNEA, AND SODHEALBH, SODELBBIA, OR SODELVIA, VIRGINS, OF TECH-INGEN-BAITHE, NEAR SWORDS, COUNTY OF DUBLIN. [*Sixth Century.*] These holy virgins lived about, or after, the middle of the sixth century. Colgan writes concerning them, at the present day.<sup>1</sup> The Bollandists<sup>2</sup> notice their feast, likewise, at this date, while they remark, that the 2nd, and also the 15th, of January, were assigned for their commemoration. However, those writers preferred waiting, for the

Wakeman, who resides there, and the engraving is by Mrs. Millard. This represents the site of the Catholic church, the convent building and grounds, as also the Protestant church, with its tower and spire.

<sup>4</sup> See "Legend Lays of Ireland," by Lageniensis, No. xii. A Legend of Lough Erne, note 1, p. 82.

<sup>5</sup> See *ibid.*, pp. 414, 415.

<sup>6</sup> See "Acta Sanctorum," tomus iii., Martii xxix. Among the pretermitted saints, p. 766.

ARTICLE III.—<sup>1</sup> See, "Acta Sanctorum Hiberniæ," xxix. Martii. De SS. Virgini-bus Eithena et Sodelbia sive Sodelvia, pp. 785, 786.



possible recovery of their Acts, or for better proofs of their celebration being found. Whether such records had perished, in the lapse of time, or whether they have not yet been published, is a matter undetermined. We find it stated, by Colgan, that Cathald Maguire, about A.D. 1490, seems to have read their Acts, and this is inferred, from some quotations made, regarding our pious virgins. They are usually called the daughters of Baithe; but, as this term, in the Irish language, has an equivocal signification, it is supposed to be only a metaphorical designation, personal to themselves, and meaning, "daughters of fervent," or "ardent love."<sup>3</sup> This may have been applied to them, because they exhibited, in all their exterior actions, that internal flame of Divine ardour, which caused them to have their souls constantly filled with love for their true Spouse, our Lord Jesus Christ. However, it is possible, that the present holy women may have been the Saints Ethnea and Sodelbia, of Kill-Nais,<sup>4</sup> the daughters of Corbre, the son of Corbmac, son to Ailild, son of Dunlong, son to Endeus Niadh, as laid down, in the Genealogies of the Saints of Ireland.<sup>5</sup> With the present pious women, their sister St. Cumania is named. According to our Annals, their great-grandfather Ailild, or Oilill, died, A.D. 526;<sup>6</sup> their grandfather Corbmac departed this life, in the year 535;<sup>7</sup> while the death of their father is referred to A.D. 546.<sup>8</sup> If such a conjecture be well founded, all of the foregoing virgins were venerated, in the plain of the River Liffey. This may have been the case, notwithstanding the connexion of those two sisters—probably a subsequent one—with another place, and circumstances appear to favour a similar view. Ethna, or Ethnea, was a well-known ancient name, among Irish females; while, Soidh-elbh is Latinized Pulcheria, or "beautiful." They are thought to have flourished, in the sixth century, and to have lived, within the bounds of Lagenia, now the province of Leinster. It must be remarked, however, that the ancient writer of St. Maidoc's Acts<sup>9</sup> seems to make both those holy sisters, not the daughters, but the nieces, of Corbre, and by him, they are styled the daughters of Aidus.<sup>10</sup> By him, too, we find a very remarkable miracle related, and this is attributed, by Colgan, to the united merits and virtues of St. Maedoc, Bishop of Ferns, together with those of the holy virgins, who are here commemorated. These holy women lived at Surd,<sup>11</sup> now known as Swords, in the parish so called, and in the present county of Dublin. The history of this place has been given, by Colgan.<sup>12</sup> In the commentaries added, by Cathald Maguire, to a copy of the "Feilire" of St. Ængus, it is stated, that Christ our Lord appeared, in the shape of a beautiful infant, to recline on the breast of those chaste spouses.<sup>13</sup> This seems rather confirmatory of Colgan's hypothesis, regarding their patronymic. When, or how long they lived, at the place indicated, does not appear, from

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxix. Among the pretermitted saints, pp. 766, 767.

<sup>3</sup> Colgan tells us, that Baithe, Buithe, or Buidhe, signifies "fervent love," and joined with Ingena, the terms might be Latinized, "filiae ferventis seu ardentis dilectionis."

<sup>4</sup> This place does not seem to have been identified; but, it may not be improbable to suppose, it was identical with the modern town of Naas, in the county of Kildare.

<sup>5</sup> Chapter xx.

<sup>6</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 174, 175.

<sup>7</sup> See *ibid.*, pp. 178, 179.

See *ibid.*, pp. 184, 185.

<sup>9</sup> See his Life, at the 21st of January.

<sup>10</sup> See Colgan's "Acta Sanctorum Hiberniae," Januarii xxxi. Vita S. Maidoci, cap. xxxiv., p. 212, and n. 32, p. 218.

<sup>11</sup> See the Manuscript Volume of Extracts for the County of Dublin, formerly belonging to the Irish Ordnance Survey, p. 130, where a notice of their festival occurs.

<sup>12</sup> See "Trias Thaumaturga." Quinta Appendix ad Acta S. Columbæ, cap. vii., p. 509.

<sup>13</sup> The legend is thus related, in the Leabhar Breac copy: "Christus uenit in forma infantis esse in sinu earum et osculabantur eum, et baptizavit eas, etsi Apostoli praedicauerunt illis tamen plus ab ipso acce-

any known source. There is an elegant drawing of Swords church, county of Dublin, by Mr. Gandon, Junr., A.D. 1791, and it was engraved for Grose's *Antiquities of Ireland*.<sup>14</sup> A history and description follows it. But, another alternative has been offered, by a commentator, on the "Feilire" of St. Ængus, that their place may have been rather in Uib Failge, also known as Offaly.<sup>15</sup> However this may be the case, it must be inferred, that Saints Ethnea and Sodelbia were daughters of the same father and mother; united in their pursuits, desires, and mode of life; but, whether they departed together, on the 29th of March, may be questioned. As we have already seen, the daughters of Baith, or Bath, were venerated, on the 2nd of January.<sup>16</sup> Again, at the 15th of the same month, there is a festival, for the daughters of Cairbre, entered in our Martyrologies.<sup>17</sup> No fewer than six different Irish Martyrologies record the feast of these holy virgins, in the church of Tegh-Ingen-Baithe, at this day. Thus, the "Feilire" of St. Ængus commemorates "the festival of Baith's daughters, the passion of a great host with modesty."<sup>18</sup> Again, in the Martyrology of Tallagh,<sup>19</sup> at the 29th of March, we find them entered as Ingen, or the Daughters of Baite; their names are set down as Ethne and Sodelbia, while it is remarked, that they were constant worshippers of Christ. In the Calendar of Cashel, we find, also, a distinctive commemoration.<sup>20</sup> Marianus O'Gorman,<sup>21</sup> and Cathal Maguire, likewise, have their respective notices of them. We find the names, Eithne and Sodhealbh, recorded in the Martyrology of Donegal,<sup>22</sup> on this day. They were the two daughters of Bait. The Calendarist remarks, that they lived, by the side of Sord Colum Cille. At the 29th of March, or 4th of the April Kalends, the Calendar of Drummond<sup>23</sup> informs us, that in Hibernia, the Holy Virgins, the daughters of Baite went to Christ.

ARTICLE IV.—ST. LASAR, LASSAR, OR LASSERA, VIRGIN. [*Sixth Century*.] A very brief allusion to St. Lassara occurs, in the Bollandists' Collection,<sup>1</sup> at the 29th of March. Entering more into particulars, Colgan notices her festival, at the same date;<sup>2</sup> and, he undertakes, also, to solve her genealogy. She is said to have been of royal origin; her father being Fearguss, son of Fethleimid, son to King Laoighaire, son to Niall of the Nine Hostages.<sup>3</sup> She was niece to St. Fortchern,<sup>4</sup> who became one of St. Patrick's earliest converts, in Ireland.<sup>5</sup> It is thought, that her earliest lessons

perunt fidem quam ab illis." See "Transactions of the Royal Irish Academy." Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. lxxv., note 29.

<sup>14</sup> See vol. i., p. 11.

<sup>15</sup> See the note of Dr. Whitley Stokes, already quoted.

<sup>16</sup> The reader is referred to this date, at Article v.

<sup>17</sup> See, at that day, St. Darerca, Virgin, Daughter to Cairbre. Article vii. Also, the Life of St. Ita, at the same date, chapter v., note 13.

<sup>18</sup> See Dr. Whitley Stokes, "On the Calendar of Oengus," at p. lviii., in the work already quoted.

<sup>19</sup> Edited by Rev. Dr. Kelly, p. xx. In the Franciscan copy, we read, after *ingaene baith*, *ethne agus sodel b.*, with some defaced letters added, and comments over the lines, which are illegible to the writer.

<sup>20</sup> "Sanctæ filiae Baiae de cella filiarum Baithe in Finnegallia ad Surdum in Campo Bregh."—Die xxix. Martii.

<sup>21</sup> He says: "Festum candidarum filiarum Baithe Ethneæ et Sodelbiæ ad latus Surdi S. Columbæ."

<sup>22</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

<sup>23</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 9.

ARTICLE IV.—<sup>1</sup> See "Acta Sanctorum," tomos iii., Martii xxix. Among the pretermitted saints, p. 766.

<sup>2</sup> See, "Acta Sanctorum Hiberniæ," xxix. Martii. De S. Lassara, Virgine, pp. 786, 787.

<sup>3</sup> See *ibid.*, nn. 2, 3.

<sup>4</sup> By some, his feast is placed, at the 17th of February, and, by others, at the 11th of October. The reader is referred to the latter day, especially, for notices of him.

<sup>5</sup> See vol. iii., Life of St. Patrick, chap. x.

of virtue and of culture were given, by her holy relative, while her name, Lassair, in Irish-signifying "a flame," was happily typical of that Divine ardour, which warmed all her affections. Her parents desired for their daughter a suitable marriage, but, being resolved on a life of celibacy and retirement, she wished to leave their home. So eager was she, that her youth should belong to a heavenly spouse, a name, in Irish, Algasach, and Latinized *Desideriosa*, was added to her former appellation. In St. Brigid's Acts, there is mention made of a St. Lasrea,<sup>6</sup> and Colgan seems to think, her commemoration fell on this day.<sup>7</sup> Already have we alluded to her, in connexion with the renowned Abbess of Kildare.<sup>8</sup> However, she seems to have been a person, altogether distinct from the present Lassara, who flourished a little after her time. Before and about the middle of the sixth century, St. Finnian,<sup>9</sup> Abbot of Clonard, had a great school opened, in his monastery; and, the noble virgin was placed under his charge, to be instructed, in all science, religious and mundane. To St. Kieran,<sup>10</sup> afterwards Abbot of Clonmacnoise, was especially committed the care of her education; for, St. Finnian had an inspiration, that she should become a very distinguished saint, and preside over a community of pious virgins. As an instance of the extreme circumspection and care, manifested for the young princess, while residing at Clonard; she lodged and boarded with a virtuous widow, who lived near the monastery. And, we are told, that neither did St. Kieran presume to gaze on her features, nor did his young pupil dare to look in his face, during the whole course of her instruction. She learned the Sacred Scriptures and the Psalms, through him.<sup>11</sup> Another extraordinary occurrence is related, that an Angel brought St. Lassara from St. Finnian's patronage, and placed her in the convent of his sister, St. Rioghnach, or Regnata.<sup>12</sup> Here, she seems to have remained for some time, until feeling desirous of returning to her own part of the country, St. Finnian was consulted as to her guide. He replied to Regnacia, that the same heavenly messenger, who brought her away, should also conduct her homewards. Accordingly the Angel, raising her in the air, like another Halbacuc, bore the virgin to her own country. Here, greatly abounding in sanctity, this chaste spouse of Christ built a church, at a place, called Doire Mac Aidhmechain.<sup>13</sup> At this place, she wrought many miracles, but the year of her demise is not found on record. The simple name, Lassar, is set down, in the Martyrology of Tallagh,<sup>14</sup> at the 29th of March. The published Martyrology of Tallagh<sup>15</sup> mentions, however, that veneration was given to Ailgasach, at this date. As we have already seen, this is only another designation, applied to her. Marianus O'Gorman, and Cathal Maguire commemorate her, in like manner, at the 29th of March. A saint, thus described, as Lassar, Virgin,

<sup>6</sup> See Colgan's "Trias Thaumaturga." Tertia Vita S. Brigidæ, cap. xlv., p. 531.

<sup>7</sup> See *ibid.*, n. 21, p. 543. See, also, Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 270.

<sup>8</sup> See Life of St. Brigid, vol. ii., chap. v., at the 1st of February.

<sup>9</sup> See his Life, at the 12th of December.

<sup>10</sup> See his Life, at the 9th of September.

<sup>11</sup> For the foregoing particulars, Colgan refers to the Acts of St. Kieran, chapter xvi.

<sup>12</sup> Her feast occurs, at the 18th of December.

<sup>13</sup> According to Dr. Lanigan, this place

may be interpreted "the oak-wood of the sons of Aidmécain." The place does not appear to be known; although in Colgan's Index Topographicus, to the "Acta Sanctorum Hiberniæ," it is placed in Meath. See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xiv., p. 77; and n. 261, p. 80.

<sup>14</sup> Edited by Rev. Dr. Kelly, p. xx. The Franciscan copy has Λαργαί, as if separated from the title which follows.

<sup>15</sup> Edited by Rev. Dr. Kelly, p. xx. The Franciscan copy seems to have Δλγα—the remaining letters being undecipherable to the writer.



is mentioned in the Martyrology of Donegal,<sup>16</sup> and as having been venerated, on this day, in accord with the authorities of an earlier date, on the subject of Irish saint history.

ARTICLE V.—ST. EUSTACE, OR EUSTASIUS, ABBOT OF LUXEU, FRANCE. [*Sixth and Seventh Centuries.*] This celebrated disciple of a renowned master was remarkable for his great zeal and sanctity, as also for his services to early monasticism. His Life,<sup>1</sup> written by Jonas, has been published by the Bollandists.<sup>2</sup> According to some writers, Jonas was an Irishman; but, the Bollandists assert, that he was born at the fort of Mount Cenis, one of the Alpine range, in Segusium, or Susa, and, consequently, that he was an Italian.<sup>3</sup> However this may be, the Preface to the Life of St. Eustasius was written, by some anonymous author, two hundred or more years, after the time of Jonas, and it abounds in various errors.<sup>4</sup> The proper biography of our saint, as published by the Bollandists, is comprised in three chapters, forming a continuation of the Acts of St. Columbanus,<sup>5</sup> and taken from a Manuscript, said to be coeval with Jonas himself.<sup>6</sup> Another version has been published, by Surius,<sup>7</sup> who took his wonted liberty of re-arranging sentences, and of changing the style. An account of St. Eustace will be found, in the work of Rev. S. Baring-Gould,<sup>8</sup> as also in that of the Rev. Alban Butler.<sup>9</sup> In Monseigneur Paul Guerin's valuable collection, we find, likewise, a Life of St. Eustace, Abbot of Luxeuil, in Franche-Comté.<sup>10</sup> The birth of St. Eustace has been referred to Burgundy, by the anonymous author of the Preface, to which allusion has been already made; notwithstanding, it is thought, by many other writers, that he was born, in Ireland, although his name does not appear—at least under its present form—among the twelve companions<sup>11</sup> that set out with St. Columban, when he left Ireland, about the year 584, or 585, for his French mission. He may have followed these companions, notwithstanding, and, perhaps, at a later period. We are told, St. Eustasius was of gentle birth. It is probable, he first saw the light, about the middle of the sixth century. He seems to have joined St. Columban, as a disciple, at Luxeu, before the close of this age. With his great master, St. Eustace passed some time, at the castle of Oppigny, which belonged to Count Cagneric. This was situated, about two leagues from Meaux. The daughter of this Count, St. Fare,<sup>12</sup> had made a vow of virginity, received by

<sup>16</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

ARTICLE V.—<sup>1</sup> It is said to have been compiled, A.D. 664.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxix. De S. Eustasio Abbate Lvxoviensi, Ordinis S. Colymbani. There is a previous commentary, in five sections. Vitæ Prefacio, auctore anonymo, ex MSS. The Life itself is in three chapters, and in seventeen paragraphs, with notes, pp. 784 to 790.

<sup>3</sup> See *ibid.* Commentarius prævius, num. 2, p. 785.

<sup>4</sup> These are shown, in appended notes, by the Bollandists, as also some plagiarisms from previous writers. Thus, the very opening sentence is taken from St. Jerome's Prologue to the Life of St. Hilarion, written before the close of the fourth century. The feast of St. Hilarion occurs, at the 21st of October. See, likewise, notes (a, b, c, d, e, f, g, h, i, k.) *Ibid.*, p. 786.

<sup>5</sup> His Life will be found, at the 21st of November.

<sup>6</sup> The Bollandists state: "nos primogeniâ phrasi damus ex MSS. Bertiniano et Treurense S. Maxaminiani, quæ etiam ex MS. Vltraiectino S. Saluatoris habemus, sed passim contracta."

<sup>7</sup> In his work, "De Probatis Sanctorum Vitis," at the present date.

<sup>8</sup> See "Lives of the Saints," vol. iii., March 29, pp. 498 to 501.

<sup>9</sup> See "Lives of the Fathers, Martyrs and other Principal Saints," vol. iii., March xxix.

<sup>10</sup> See "Les Petits Bollandistes, Vies des Saints de l'Ancien et du Nouveau Testament," &c., tome iv., xxix<sup>e</sup> Jour de Mars, pp. 47 to 51.

<sup>11</sup> Their names were, Gall, Deicola, Columban the Younger, Cummin, Legisbert, Lua, Neemias, Eccouan, Kilian, Henoch, Florentin, and Domitil.

the illustrious Patriarch. Afterwards, despite the protest of his daughter, Count Cagneric wished her to marry, and he had actually affianced her. The holy woman was so troubled in mind, that her eyesight was lost, through excessive weeping, and her health greatly declined. When Brunechilde,<sup>13</sup> and Thierry,<sup>14</sup> King of Burgundy, had driven<sup>15</sup> St. Columban from the government of that monastery,<sup>16</sup> Eustace succeeded him in station, A.D. 611.<sup>17</sup> He became exceedingly popular, whilst faithfully presiding. Under his gentle rule, the monks were consoled, for the loss of their first superior; and, all their austerities were borne, with great cheerfulness, in their solitude, so holy and prudent was Eustasius. In consequence of this, he soon had the pleasure of finding six hundred religious under his happy direction.<sup>18</sup> In the year 610, when St. Columban was about to embark for Ireland, at Nantz, he had written to St. Eustacius, then in charge of the monastery, at Luxeuil, words to the following effect: "If there be one among you, who holds different sentiments from the others, send him away." By order of Clothaire II.,<sup>19</sup> Eustasius travelled into Italy, to recall Columbanus, who had predicted his accession to the sovereignty of the whole French monarchy.<sup>20</sup> This happened in the year 613. The king most earnestly desired, that the illustrious Abbot of Bobbio should come to his court. Clothaire told Eustasius, moreover, that he might take any of the nobles to vouch for the monarch's good intentions, and that all his expenses should be defrayed from the public treasury. Eustasius undertook this journey—probably in 614—and he found Columbanus, as it has been thought, at Bobbio, where his great monastery had been so lately established.<sup>21</sup> The two saints had the happiness once more of falling on each other's necks, in a fraternal embrace,<sup>22</sup> according to the monastic usage. Columban detained his guest, for some days; and, during this time, Eustace received excellent advice, regarding the discipline of his monastery, and the government of his brethren. Columbanus having refused to return, Eustace went back to the king, with an apology from his former Abbot. He explained St. Columban's reasons, for declining to comply with the royal request; while he bore a message of supplication, that Clotaire should extend his protection to Luxeu. He was even the bearer of a letter to the king, in which, with his usual freedom and candour, Columban administered some wholesome reproofs, regarding certain irregularities of life, which required reformation. This advice was kindly and humbly received, by the monarch.<sup>23</sup> While on his way to the court of Clothaire,<sup>24</sup> on a certain occasion, after returning from Italy, Eustace passed once more the castle of Oppigny, where St. Fare<sup>25</sup> had suffered so much. Her father Chagneric

<sup>12</sup> Her festival is kept, on the 7th of December.

<sup>13</sup> She is called, likewise, Brunehaut. See Du Pin's "Nouvelle Bibliothèque des Auteriers Ecclesiastiques," &c., tome vi., p. 5.

<sup>14</sup> Also called Theodoric.

<sup>15</sup> This happened in 610. See Rev. John Alzog's "Manual of Universal Church History," vol. ii., Period 2, Epoch 1, part i., chap. i., sect. 157, p. 75. Dublin edition.

<sup>16</sup> When he had ruled over it, for about twenty years.

<sup>17</sup> See "Circle of the Seasons," p. 89.

<sup>18</sup> See Mgr. Paul Guérin's "Petits Bollandistes," &c., tome iv., p. 47.

<sup>19</sup> The events of this monarch's reign may be found, in L. P. Anquetil's "Histoire de France." Première Race dite des Méro-

vingiens, sect. iv., pp. 50 to 52.

<sup>20</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiii., sect. xiii., p. 294.

<sup>21</sup> See Fleury's "Histoire Ecclesiastique," tome viii., liv. xxxvii., sect. viii., p. 223, and, also, Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiii., sect. xiii., p. 295.

<sup>22</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March 29, p. 498.

<sup>23</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiii., sect. xiii., p. 295.

<sup>24</sup> He lived then, on the extreme confines of Gaul, near the ocean, and his wife Leodegunda was also then and there living.

<sup>25</sup> Being a native of Burgundy, she is called, likewise, by ancient writers, Burgun-

endeavoured to excuse himself, when reproved by his visitor; but, soon Eustace found out his dissimulation, as Fara signified her constant purpose, to dedicate herself entirely to God. She even told him, that on the night preceding his arrival, she had a vision regarding his appearance, while a voice proclaimed, at the same time, she was to observe whatever he should command, and that she should be healed from her loss of sight. Kneeling down in prayer, then rising and making the sign of the cross over St. Fara's eyes, Eustace had compassion on her, and offered her consolation. He even wrought a miracle, by restoring her sight, and by removing entirely the fever, which consumed her.<sup>26</sup> Then, commending her to the care of her mother, he promised, on returning from the court of Clotaire, to give her the religious veil. But, Chagneric still wished to oppose the decree of Heaven, even after her convalescence. Taking counsel with a female companion, who agreed to fly with her from home, Fara escaped to the basilica of St. Peter. Soon her father sent young men, to drag her thence by force, and they threatened her with death. Fara declared her willingness to die, in the fixed resolution of preserving her virginity for God's sake. However, Eustasius had returned, at the critical time; when, reproaching her father for his prevarication, the Abbot's influence prevailed, on behalf of St. Fara. In fine, the obstinacy of her parent was overcome, and she obtained permission to become a nun.<sup>27</sup> Gondoad, or Gundobald, Bishop of Meaux, gave her the religious veil, when this happened, in 614.<sup>28</sup> A religious house was afterwards erected at a place, called in Latin, Eboriacum, or Evoriaca, supposed to have been derived from an original Celtic name. It lay between the conflux of the Rivers Aubetin and the great Morin. Here arose the celebrated religious house of Faremoutier,<sup>29</sup> and, subsequently, the forest near it got the same appellation. The monastery was founded double, and St. Eustasius sent from Luxeu St. Cagnoald,<sup>30</sup> there to have ecclesiastical charge. Eustace still continued his rule over the celebrated Abbey, of which already he had charge; while Clotaire took it under his protection, and liberally endowed it. He set apart an annual income for its support, and he gave a grant of land to the Abbot, which enabled him to extend its bounds. A great number of monks resorted thither, to learn the discipline and practise the rules of St. Columban. Meantime, Eustace began a course of instructions and missions, for the people living around his monastery; while he had the happiness of gaining many sinners, to the service of Christ. A Council was held at Bonneuil-Sur-Marne, at which some bishops assisted.<sup>31</sup> This was convened, at the express desire of Clothaire II., and Eustace was nominated to preach the Gospel, among people, not yet subjected to its influence, and especially were the Bavarians objects of his solicitude.<sup>32</sup> Among these was a tribe of pagans, known as wood-worshippers, and otherwise called the Varasques,<sup>33</sup> who in-

dofora. See Fleury's "*Histoire Ecclesiastique*," tome viii., liv. xxxvii., sect. xv., p. 243. Jonas has written her Life. The Bollandists assign her feast, to the 3rd of April.

<sup>26</sup> See Mabillon's "*Annales Ordinis S. Benedicti*," tomus i., lib. xi., sect. ix., p. 304.

<sup>27</sup> See "*Les Petits Bollandistes, Vies des Saints*," &c., tome iv., Mars, 29, p. 47.

<sup>28</sup> See Rev. Alban Butler's "*Lives of the Fathers, Martyrs and other principal Saints*," vol. xii. December vii.

<sup>29</sup> Du Plessis supposes, that there was then as in his time a bridge over the river,

at the spot, and that originally the Abbey was called Brige, from a Celtic word, signifying "a bridge." Hence, the county south of the Marne was called Brie.

<sup>30</sup> In 620, he was appointed Bishop of Laon. See Rev. Alban Butler's "*Lives of the Fathers, Martyrs and other principal Saints*," vol. xii. December vii. Life of St. Fara, V., Abbess.

<sup>31</sup> See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. iii., March 29, p. 499.

<sup>32</sup> See what has been related of them already, in the Life of St. Rupert, Bishop of Saltzbourg, at the 27th of March.



habited the banks of the Doubs, near Baume. Others there had embraced the heretical opinions of Photin and Bonose, who deemed Jesus Christ as a mere man, and the Holy Ghost, not as a person, but as the virtue of God. The holy missionary travelled among the Boii, or Bavarians, at the extremity of northern Gaul, for St. Severin<sup>34</sup> had not entirely brought this people over to Christianity.<sup>35</sup> He preached successfully among those people, and he converted many to the Christian faith. Some have thought, that when returning from this mission, he inaugurated in his Abbey that institution of perpetual praise, of which St. Bernard makes mention.<sup>36</sup> Soon, however, he was obliged to return for Luxeuil, as this establishment could not well dispense with the services of its estimable and energetic Abbot. But, he made provision, notwithstanding, for all the wants of the newly-established Apostolate, by sending wise and zealous men to labour there. When returning to Luxeuil, he came to the house of a certain man, named Gundoon, or Gundoin, who lived in a villa, called Mosa, because it was on the banks of the river so denominated. Gundoin was distinguished for his rank and riches. Eustasius asked to see his children, after he had been gratefully received by the owner, and two of his sons were presented.<sup>37</sup> But, the Abbot enquired if he had other children, and then the father acknowledged, he had one daughter, named Salaberga,<sup>38</sup> who had lost her sight. When our saint had seen her, he asked, if the young maiden aspired with all her soul to the love of God; and, on her replying in the affirmative, he asked her to fast for two days, and to prepare her mind, by an act of Faith. Afterwards, when St. Eustasius applied holy oil to her eyes, Salaberga received the gift of vision. Thenceforward, in gratitude for this cure, and owing to her naturally pious dispositions, the holy woman led a most pious and exemplary life.<sup>39</sup> One of his companions, while preaching among the Bavarians, was St. Agilus,<sup>40</sup> by the French called, likewise, St. Aile,<sup>41</sup> who subsequently governed the monastery of Rebais, in the diocese of Meaux. St. Eustasius cured him from a violent fever. The patronage of Clotaire II., and of the Frankish nobility, was extended to the great monastery of Luxeuil, during the ten years it remained, under the government of St. Eustacius; for, the monarch had learned greatly to respect St. Columban and his disciples.<sup>42</sup> Besides the honour, which our Abbot brought to literature, by his preaching, and through the care he bestowed, in forming a great number of renowned scholars; he rendered an important service to ecclesiastical and general science, also, by writing himself, and in employing several of his monks, to copy excellent books of antiquity.<sup>43</sup> This was a period, when Luxeuil became most flourishing, and when it had attained the highest degree of reputation. Lyons, Autun, Langres, Châlons-sur-Marne, and Strasbourg, sent young men there, to receive a secular and religious education. It was a school of virtue and of wisdom. It was also fruitful, in

<sup>33</sup> The name, as Latinized by Jonas, is Warasci.

<sup>34</sup> His feast is held, on the 8th of January.

<sup>35</sup> See "Les Petits Bollandistes," &c., tome iv., Mars, 29, p. 48.

<sup>36</sup> In Vita S. Malachie Episcopi, cap. vi., num. 12.

<sup>37</sup> These were Leuduinus, the Elder, who afterwards became a monk, and then Bishop of Tullen, and Fulcuf, the younger, having the cognomen Bodo.

<sup>38</sup> His feast occurs, on the 20th of September.

<sup>39</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xi., sect. xii., pp. 305, 306.

<sup>40</sup> His father was Agnoald, one of the principal lords at the court of Childebert II., King of Austrasia and of Burgundy.

<sup>41</sup> His feast is kept, on the 30th of August.

<sup>42</sup> "Le roi des Franks continua de protéger ses disciples, et dota de vastes possessions le monastère de Luxeuil."—Henri Martin's "Histoire de France depuis les Temps les plus reculés jusqu'en 1789," tome ii., liv. x. Gaule Franke, p. 128.

sending forth great servants of the Church, such as St. Cagnoald,<sup>44</sup> Bishop of Laon; St. Achaire,<sup>45</sup> Bishop of Noyon; St. Rachanarius,<sup>46</sup> Bishop of Autun;<sup>47</sup> St. Audomar,<sup>48</sup> Bishop of Therouanne; St. Donat,<sup>49</sup> Bishop of Besancon; with many other holy Abbots and missionaries. The disciples of St. Eustace flourished, like the seed of Abraham; lilies grew where thorns had sprung; reeds and rushes were replaced by myrtles; a sweet odour of virtue and of civilization perfumed the desert spots, cultivated by laborious hands and by pure souls living in it.<sup>50</sup> This house had a happy influence, moreover, in regulating the discipline and practices of many other monasteries, into which relaxation of order had been admitted. After the example of their great master, the missionary spirit moved many of his disciples, to spread that institute, in still more distant lands. However, among the dangers, which threatened this monastery, was one introduced by a brother, named Agrestin. This man had been Secretary to King Thierry, the former persecutor of St. Columban. He had entered the monastery, and had bestowed his possessions upon the community. After a while, he appears to have become dissatisfied with the monotony and austerity of monastic life.<sup>51</sup> Being of a restless turn, he desired to engage, on the more active exercises of the mission. At first, Eustace sought to divert him from this purpose, for he had an intuition, that Agrestin had not the requisite qualities, to procure success as a missionary. He set before the aspirant, the humility both of Moyses<sup>52</sup> and of Jeremias,<sup>53</sup> who, although specially called by God to the work of the ministry, yet wished to avoid a responsibility, which was so great.<sup>54</sup> Urged, however, by his importunities, at last, the Abbot gave a reluctant assent. Agrestin entered Bavaria, likewise, but he was most unsuccessful there, in calling the people to the reformation of their lives; and, as the tall plane tree, he bore no fruit, although his words, like its broad leaves, were loudly echoed by the vagrant winds.<sup>55</sup> Thence, Agrestin went to Istria<sup>56</sup> and to Aquileia.<sup>57</sup> The latter was formerly a rich town, near the Adriatic Sea, but, at present, it is reduced to the condition of being an insignificant village.<sup>58</sup> In the province of Lombardy, he embraced the schism of the Three Chapters,<sup>59</sup> which about this time disturbed greatly the peace of the Church. Moreover, he endeavoured to influence St. Attala,<sup>60</sup> who had succeeded St. Columban, as second Abbot of Bobbio, by urging him to embrace similar opinions. In this, however, he was unsuccessful; although he wrote a special letter to

<sup>43</sup> One of these Manuscripts, then written at Luxeu, was afterwards to be seen, in the church of St. Peter, at Beauvais. See "Historie Literaire de la France," &c., tome iii., Siecle vii., p. 537.

<sup>44</sup> His feast occurs, on the 6th of September.

<sup>45</sup> The 27th of November is his festival day.

<sup>46</sup> His festival has been assigned, to the 14th of February.

<sup>47</sup> He is thought to have left it for the See of Basle.

<sup>48</sup> His feast is kept, on the 9th of September.

<sup>49</sup> His feasts are on the 23rd of July, and on the 7th of August.

<sup>50</sup> See "Les Petits Bollandistes," &c., tome iv., Mars. 29, p. 48.

<sup>51</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March 29, pp. 499, 500.

<sup>52</sup> See Exodus iii.

<sup>53</sup> See Jeremias i.

<sup>54</sup> See Fleury's "Histoire Ecclesiastique," tome viii., liv. xxxvii., sect. xxvi., pp. 262, 263.

<sup>55</sup> See "Acta Sanctorum," tomus iii., Martii xxix. De S. Eustasio, &c. Vita auctore Iona, cap. ii., num. 8, pp. 787, 788.

<sup>56</sup> A country of Italy, within Illyricum, and reduced to the condition of a Roman province, B. C. 175.

<sup>57</sup> It was formerly the capital of Lombardy.

<sup>58</sup> It was reduced by the Huns, during the Lower Empire.

<sup>59</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xi., sect. iv., pp. 299, 300, and sect. xxxii., p. 317.

<sup>60</sup> His festival occurs, on the 10th of March.

<sup>61</sup> In A.D. 614, he succeeded his father Agilius, and he reigned for twelve years.

Attala, which he sent through Aureus, Notary of Adaldoaldus,<sup>61</sup> King of the Lombards. Having read this letter, which Attala deemed to be supremely ridiculous, he gave it to Jonas, who possessed it for many years, in a secret place ; but, he acknowledges it to have been lost, through want of care, at the time he wrote about Eustasius. Afterwards, Agrestin returned to Luxeuil, where he made an effort to disturb his former companions. The holy Abbot tried every charitable effort, he could devise, to reclaim the delinquent, from the error of his ways. This was all in vain, when St. Eustace, remembering the words of St. Columban, commanded Agrestin to leave the community, which he did, but still retaining vengeful and malicious feelings at heart. This expulsion naturally irritated Agrestin ; and, he began to spread calumnious imputations, against the holy Abbot, while even he took exception to the rules and discipline of his religious institute. In such an unhappy frame of mind, he endeavoured to seek out such persons, as might sustain his peculiar views. Among those, who lent a favouring ear to such slanders, was Abellinus, Bishop of Geneva.<sup>62</sup> Besides, he influenced other prelates to share his prejudices ; and thus, a party was formed, in favour of Agrestin, who was his near relation. An effort was made, to bring the monarch Clothaire over, to their way of thinking ; but, he would not readily accept charges, made against the holy institute of St. Columban, its Abbot at Luxeuil, and his spiritual sons. He was willing, however, to take the advice of the bishops, on this matter. Accordingly, a Council was convened, at Macon,<sup>63</sup> and Clothaire II. invited the prelates of the Burgundian province to attend it.<sup>64</sup> Among the chief adversaries of the holy Abbot was one Warnacharius.<sup>65</sup> However, on the very day appointed for that Synod, he was removed, by a sudden death, from the man, whose cause he espoused, and this lessened the influence of Agrestin. The accuser was called upon, to prefer his charges against the institute, at Luxeuil, and the Abbot Eustace was summoned to hear them. From all we can learn, the plaintiff had little reliance on the strength of his case ; while his powers of mind or of speech were very *mediocre*, and his own authority influenced few persons. Commencing to open the case, Agrestin said : " I have discovered, that Columbanus has established usages, which are not those of the whole Church." But, his charges, for the most part, were insignificant and groundless. Thus, the plaintiff accused his former companions of heresy, by making the sign of the cross on their spoons, when eating, and by asking a blessing, on leaving or entering a monastic building. He was asked, if he had any objections, more deserving the Synod's attention. He then accused the Columban monks of multiplying collects and prayers at Mass, thus distracting the faithful, who were accustomed to other observances. But, the Abbot was enabled to defend those practices, and he had little difficulty in procuring a favourable verdict from the bishops, who were assembled ; for, he replied, with dignity and effect, as also with a familiar knowledge of the Sacred Scriptures, and in a style, very different from that of his intemperate accuser. However, the latter would insist on further charges. He complained, especially, that the Irish tonsure was an innovation, which should not be tolerated in France, as it consisted, in shaving the crown from ear to ear, thus differing from the Roman tonsure, whereby only the top of the crown was shaved, and from the

See Paul the Deacon's work, "De Rebus Longobardinis," lib. iv., cap. 43, 44.

<sup>62</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. iii., March 29, p. 500. The Bollandists think the Latin word, in the text, "Genuensis," applicable to Genoa, which they rightly deem to be incorrect, as this city

of Liguria was not subject to King Clothaire.

<sup>63</sup> In Mre. L. Ellies Du Pin's List of Councils, for the Seventh Century, this one is omitted, as it is in many other Histories.

<sup>64</sup> See "Les Petits Bollandists, Vies des Saints," &c., tome iv., xxix. Jour de Mars, p. 49.



Grecian practice, which required the whole head to be shaved. When Agrestin repeated such charges, the Abbot then replied: "In presence of these bishops, I, the disciple and successor of him, whose institute thou condemnest, cite thee to appear before him, within a year, at the tribunal of God, to plead thy cause against him, and to learn to know the justice of God, whose servant thou hast attempted to calumniate." The solemnity of this appeal had an effect, even upon the prelates, who leant to the side of Agrestin. They urged him, to be reconciled to his former Abbot. The latter, who was gentleness itself, consented to give him the kiss of peace. But, this goodness did not benefit Agrestin. Hopeless of succeeding, at Luxeuil, he was urged, by a species of madness, to rage still more against the institutes of Columban. He sowed revolt and calumny, in other monasteries, which had proceeded, like Luxeuil, from the colonizing genius of Columbanus, as at Remiremont and Faremoutier. At the former place, St. Amatus<sup>66</sup> was the first Abbot; and, he was succeeded, by the holy Romaric.<sup>67</sup> The youth of St. Amatus had been spent, in the exercises of the monastery, at Aganum, until he was called to preside over Remiremont, or Romberg, in Lorraine. This was in the diocese of Toul. St. Romaric had been a noble, at the court of Theodobert; but, he entered the Columbian institute, at Luxeu, where he lived under the rule of St. Eustace. With consent of his Abbot, Romaric had founded a convent for holy women, on his patrimonial lands, and these nuns followed, likewise, the rule of St. Columban. Having neglected some matters, which Eustasius deemed to be of importance, both Amatus and Romaric had been reproved by our saint. Therefore, Agrestin thought he should be able to influence them, against the holy Abbot of Luxeu, and, he partially succeeded, by the force of his persuasions. He desired, likewise, to have St. Fara on his side; but, this Abbess wisely rejected his calumnies, for she knew too well the great virtues of Eustasius. However, various manifestations of an extraordinary character were visited on those, who took part with Agrestin; and, a visible mark of God's displeasure was soon inflicted, on the unfortunate delinquent. Shortly before the expiration of that year,<sup>68</sup> he was slain, with a blow of an axe by his servant, whose wife it was reported, whether truly or not—Jonas does not commit himself to decide—he had intended to dishonour. Amatus and Romaric then sought reconciliation with our saint, while the Gaulish bishops began to favour the Columbian institute. Foremost among these was St. Eligius,<sup>69</sup> Bishop of Noyon. The term of pilgrimage on earth was now approaching for St. Eustace, and while he was still actively engaged, in founding houses of his Order, the infirmities of his body increased. He told the disciples, that his desire was to leave behind him the sufferings of this life; and, then directing all his aspirations towards Heaven, he received the Holy Viaticum, with great devotion, and bade a last adieu to the monks, who stood sorrowing at his bed-side. He foretold the day of his death, and, thus, he passed away resignedly, to the bright rewards of the blessed. St. Eustasius died, on the 29th day of March,<sup>70</sup> A.D. 625,<sup>71</sup> and, he was succeeded, by St. Wandelbert,<sup>72</sup> in the government of his Abbey, at Bobbio. The relics of St. Eustace, were preserved, in the Benedictine Abbey of Vergaville, in the

<sup>65</sup> The Bollandists remark, that this name was a common one, in the seventh century.

<sup>66</sup> He was venerated, on the 13th of September.

<sup>67</sup> His feast occurs, at the 8th of December.

<sup>68</sup> Probably A.D. 623.

<sup>69</sup> His feast occurs, at the 1st of December.

<sup>70</sup> See Fleury's "*Histoire Ecclesiastique*," tome viii., liv. xxxvii., sect. xxvii., p. 265.

<sup>71</sup> See "*Circle of the Seasons*," p. 89.

<sup>72</sup> His feast occurs, at the 2nd of May.

diocese of Metz, until its destruction, A.D. 1792.<sup>73</sup> It had long been the custom, for pilgrims to resort thither, while many possessed and demented persons were known to have been healed at his shrine. The relics had been removed therefrom, when the religious quitted their monastery; nor were they kept, without considerable risk, owing to the infidel spirit of that time. They were carried away, and concealed, by the last Abbess, Madame de la Marche, in the house of M. Labrosse, *Curé* of Suriauville, where they remained for many years. They were surrendered by him, in 1804, on the return of security, to Mgr. Antoine Eustache Osmond, Bishop of Nancy; and, they were perfectly authenticated, by the *curé's* testimony, and by that of other witnesses. The relics of St. Eustace were placed, in two shrines, in the Benedictine priory of Flavigny-sur-Moselle, in Meurthe, A.D. 1824; but, at present, there appear to be some doubts entertained, regarding those portions, which in reality belonged to our saint. However, the following are enumerated, viz.: first, the chief bone of the body; secondly, that of the left groin, but incomplete; thirdly, the lower part of a thigh-bone; fourthly, the upper part of the right femoral-bone; fifthly, the left shoulder-bone; and sixthly, the left shoulder-blade. In 1670, the bones of St. Eustace and of St. Walbert<sup>74</sup> were exchanged, between Luxeuil and Vergaville. At the latter place, no remains of our saint now exist, but the old Abbey has been levelled to the ground.<sup>75</sup> The feast of St. Eustacius is kept, on the 29th of March. This is not to be found, indeed, in the genuine Martyrologies of Venerable Bede, nor of Usuard. However, besides the insertion met with, in the Roman Martyrology; we are able to ascertain, that it was entered, in many very ancient Calendars. Among others may be quoted, that of Ado<sup>76</sup> and the edition of Usuard, edited by Greuen, by Molanus, and by others. A Manuscript copy of Florarius has doubtfully entered the statement, about his presiding over six hundred monks, or over two hundred. Notker enters this festival, and he states, that our saint was of Burgundy, and belonged to the monastery of Luxovium. For this latter word, Bellinus has incorrectly substituted "*Lugdunensis Monasterii*," and Petrus de Natalibus<sup>77</sup> has "*Lima-ciensis monasterii*." The feast of Eustasius is entered, likewise, by Galesinus, Maurilycus, Felicius, Canisius, Trithemius,<sup>78</sup> Wion, Menard, Dorgain, Bucelin, and by the author of *Kalendarium Sanctorum Ordinis S. Benedicti*.<sup>79</sup> At Luxeu, on the 29th of March, St. Eustasius, Abbot, who followed St. Columbanus from Scotia, according to Dempster<sup>80</sup> and happily ended his life in Burgundy, had a commemoration.<sup>81</sup> He is classed by the writer quoted, among the Scottish saints.<sup>82</sup> In like manner, the Martyrology, for the use of the Church of Aberdeen,<sup>83</sup> places his festival, at the 4th of the

<sup>73</sup> See "*Les Petits Bollandistes*," &c., tome iv., Mars. 29, p. 50.

<sup>74</sup> Also called Waldebert.

<sup>75</sup> See "*Les Petits Bollandistes*," &c., tome iv., Mars. 29, pp. 50, 51.

<sup>76</sup> He says: "*Depositio S. Eustasii Abbatis, discipuli S. Columbani, qui patre ferme sexcentorum extitit monachorum, et vite sanctitate conspicuus, etiam miraculis claruit.*"

<sup>77</sup> Lib. iv., cap. II.

<sup>78</sup> "*De Viris Illustribus Ordinis S. Benedicti*," cap. 70.

<sup>79</sup> He follows Petrus De Natalibus, who supposing Eustasius to be another person, has it, that he died, on the v. of the October Ides. See lib. ix., cap. 2.

<sup>80</sup> In "*Menologium Scoticum*."

<sup>81</sup> After enumerating the foregoing authorities, the Bollandist commentator adds: "*At Burgundum fuisse S. Eustasium mox ex Actis constabit. Concludimus hunc Commentarium cum disticho hoc Wandelberti:*

*Eustasius quartâ virtutis laude coruscat,  
Abba Columbanno nituit qui rite Magistro."*

—See "*Acta Sanctorum*," tomus iii., Martii xxix. Commentarius prævius, num. 4, 5, p. 785.

<sup>82</sup> See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 194.

<sup>83</sup> It states: "*Ipsa die depositio Sancti*

April Kalends, while it has a feast of St. Columban, at the same day.<sup>84</sup> However, while citing two old authorities, viz., Ado,<sup>85</sup> and a Manuscript Calendar of the Breviary of St. Waldetrude, for a similar statement, the Bollandists<sup>86</sup> yet consider, that owing to some error, the festival of the master, which in reality belongs to the 21st of November, had been placed on the feast of his disciple, St. Eustasius, which belongs to the 29th of March. This, indeed, seems to be the proper explanation. The "Circle of the Seasons"<sup>87</sup> notes it at this date. In an eulogy, pronounced on the illustrious Eustace, and prefixed to his Life, by Jonas,<sup>88</sup> we are informed, that he never ceased exhorting and preaching to his disciples, to make their election sure, by the performance of good works, and especially, by those of mortification, and denial, while despising all earthly things. Under his guardianship, his monks were not depressed by sorrow, nor were they elated by excessive joy. Love and respect were blended together, towards their holy superior; for, his wholesome doctrine fortified their souls, with words of wisdom and moderation, while his own candour was communicated to those spiritual children, who always prepared their hearts, in a spirit of humility, penitence, and charity, to receive the best gifts of God, sought from earnest and devout prayers.

ARTICLE VI.—ST. AEDAN, OR AEDHAN, OF DERRYBRUGHAS, COUNTY OF ARMAGH. The Bollandists,<sup>1</sup> on the authority of the Martyrologies of Tallagh and of Marianus O'Gorman, place the festival, Aidanus de doire Bruchaisse, at the 29th of March. Aedan Dairi Brucais is now known as Derrybrughas,<sup>2</sup> *alias*, Killyman,<sup>3</sup> in the County of Armagh; and, at his church, which seems to have existed from the seventh century, the present saint was venerated.<sup>4</sup> An entry occurs, in the Martyrology of Tallagh,<sup>5</sup> at the 29th of March, Aedan Dairi Brucais. St. Edan, Bishop and Confessor, was venerated, at the 29th of March,<sup>6</sup> and, formerly, he had an Office of nine Lessons, as we learn, from an old Kalendar.<sup>7</sup> We read, in the Martyrology of Donegal<sup>8</sup> that on this day was venerated, Aedhan, of Doire Bruchaisi, or Doire Bruchuse.<sup>9</sup>

ARTICLE VII.—FESTIVAL OF ST. GREGORY OF NAZIANZUM. At the 29th

Eustacij abbatiss monasterij Luxouiensis. Item Sancti Columbani."

<sup>84</sup> See "Proceedings of the Society of Antiquaries of Scotland," vol. ii. Edited by David Laing, Esq., F.S.A. Scot., p. 263.

<sup>85</sup> "Coenobii Leodiensis ad S. Laurentium."

<sup>86</sup> See "Acta Sanctorum," tomus iii., Martii xxix. Among the pretermitted feasts, p. 768.

<sup>87</sup> See p. 89.

<sup>88</sup> See "Acta Sanctorum," tomus iii., Martii xxix., p. 786.

ARTICLE VI.—<sup>1</sup> See "Acta Sanctorum," tomus iii., Martii xxix. Among the pretermitted saints, p. 766.

<sup>2</sup> This townland is in the parish of Drumcree, and barony of Oneilland West. It is shown, on the "Ordnance Survey Townland Maps for the County of Armagh," Sheet 5.

<sup>3</sup> See an account of this parish, in the "Parliamentary Gazetteer of Ireland," vol.

ii., pp. 493, 494. A portion of this parish is in the barony of Oneilland West, and this is marked, on the "Ordnance Survey Townland Maps for the County of Armagh," Sheets 1, 4; while another portion is in the barony of Middle Dungannon, and this is noted, on the "Ordnance Survey Townland Maps for the County of Tyrone," Sheets 46, 47, 54, 55.

<sup>4</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 294, 295, and n. (e.) *Ibid.*

<sup>5</sup> Edited by Rev. Dr. Kelly, p. xx. In the Franciscan copy, we read, Aedhan Doire bruccas, at this date.

<sup>6</sup> Or Kal. iv. Aprilis.

<sup>7</sup> In the Manuscript, classed B. 3. 12, among the Codices of Trinity College Library, Dublin.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

<sup>9</sup> I find the following memorandum, also, in William M. Hennessy's copy of this work,



of March, we find, in the Feilire<sup>1</sup> of St. Ængus, a commemoration of the festival of the great St. Gregory of Nazianzum. The Bollandists,<sup>2</sup> likewise, citing the Manuscript Martyrology of Treves, of Saints Martin and of Maximinus, have his festival at this date; although, they state, that the 9th of May is set apart, for his chief feast.

ARTICLE VIII.—ST. MAC LUBHNAIN, PHYSICIAN. On the 29th of March, the Martyrology of Tallagh<sup>1</sup> enters the name of Mac Lumani Liaich. Quoting the foregoing authority, together with that of Marianus O'Gorman, the Bollandists<sup>2</sup> enter a festival, for Maclubnanus Liaich, at the same date. The Martyrology of Donegal,<sup>3</sup> at this day, records the designation, with Mac Lubhnain, as Physician, having veneration paid to him.

ARTICLE IX.—FEAST OF A REPUTED ST. LERRA, VIRGIN. In the Martyrology of Tallagh,<sup>1</sup> as published by the Rev. Dr. Kelly, there is a St. Lerra,<sup>2</sup> Virgin, entered at the 29th of March. But, in the published Martyrology of Donegal, I find no such notice.

ARTICLE X.—REPUTED FESTIVAL OF ST. BALDRED, PRIEST AND HERMIT, IN SCOTLAND. [*Seventh and Eighth Centuries.*] Some of the Scottish historians and Calendarists, such as John Major, Hector Boece, Camerarius, and Lesley, have entered the festival of this holy man, at the 29th of March. John Wilson<sup>1</sup> and Ferrarius<sup>2</sup> have a similar notice, at the same date.<sup>3</sup> Already have we given his Acts, at the 6th of this month. After the death of St. Kentigern, about A.D. 530, St. Baldred, his suffragan, became famous, in Laudonia. At the 29th day of March, a St. Baldred, Confessor, and Bishop of Glasgow, who had great authority and favour among Dynasts and princes, is commemorated.<sup>4</sup> Worn out with extreme age, he is said to have died, in the house of the parish priest of Aldhame. The place of his interment was concealed, by a miraculous phantasy.<sup>5</sup> This saint is called<sup>6</sup>

"Airudh brosga, Derrybrusk, County Fermanagh."

ARTICLE VII.—<sup>1</sup> From the Leabhar Breac copy, Professor O'Looney has furnished the following stanza, with the English translation:—

o. iiii. kl. La litch ingen mbairt  
 pair rluais moir co feli  
 i feil rir co nuag  
 Siugoir nagnem.

"At the feast of the daughter of Buite  
 The passion of a numerous host,  
 who had been chaste,  
 On the feast of a pure perfect man,  
 Gregory of Nazarene (Nazianzum)."

<sup>2</sup> See "Acta Sanctorum," toms iii., Martii xxix. Among the pretermitted feasts, p. 767.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xx. In the Franciscan copy, we find, Mac Lumnan, at this day.

<sup>2</sup> See "Acta Sanctorum," toms iii., Martii xxix. Among the pretermitted feasts, p. 766.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 88, 89.

ARTICLE IX.—<sup>1</sup> See p. xx. The Franciscan copy seems to read, *Laarra uir*, at this date.

<sup>2</sup> It is probable, this entry has reference to the Virgin, Lassar, already commemorated, at this date.

ARTICLE X.—<sup>1</sup> In his "Martyrologium Anglicanum."

<sup>2</sup> In his "Catalogus Generalis Sanctorum." Yet, in his notes, Baldred, at this date, is distinguished from Baldred, of the 6th of March.

<sup>3</sup> See the Bollandists' "Acta Sanctorum," toms i., Martii vi. De Sanctis Anachoretis Balthero Presbytero et Bilfrido Aurifabro, in Scotia et Anglia, sect. iv., num. 18, p. 452.

<sup>4</sup> See Scottish Entries in the Kalendar of David Camerarius. Bishop Forbes' "Kalendars of Scottish Saints," p. 236.

<sup>5</sup> See Breviarium Aberdonense. Pars Hyemalis, fol. lxiii., lxiiii.

Baltherus.<sup>7</sup> At A.D. 756, Simeon of Durham, gives the date for his death. We cannot be sure, however, that this Celtic saint was an Irishman by birth.

### Thirtieth Day of March.

#### ARTICLE I.—ST. TOLA, ABBOT AND BISHOP OF DISERT TOLA.

##### [SEVENTH AND EIGHTH CENTURIES.]

THAT the present pious servant of Christ was a useful worker, in his Master's vineyard, can hardly be doubted. Colgan has collected some particulars, with a view to supply his Acts, at the present date.<sup>1</sup> The Bollandists merely notice him, also, as Tola, Bishop of Disert Tola, surnamed The Devout.<sup>2</sup> His Acts had escaped the researches of Colgan; and, hence, very few circumstances, concerning his life, are recorded. However, that writer had no doubt, the Acts of our saint were extant, in his time, although he had been unable to procure them. For, not only his festival day, but his race, the places in which he had been venerated, and the year of his death, had been recorded, by our early Martyrologists and Annalists.

The father of this saint was named Dunchad. He was son to Ernin,<sup>3</sup> son of Garuan, according to the Psalter<sup>4</sup> and Calendar of Cashel. The latter even more fully traces his family line.<sup>5</sup> Thus, it informs us, that Garuan was son to Senan, son of Muredach, son to Failguin, son of Brogan, son to Corbmac Galengi,<sup>6</sup> son of Tadge, son to Kien.<sup>7</sup> The pedigree of St. Tola is drawn from the race of Kien, son to Olild Olum, and he descended from the illustrious Galengi family.<sup>8</sup> This tribe, according to the supposition of Dr. Lanigan, inhabited some of those districts known as Galenga, or Gallen. There was a Gallen, or Galien, which comprised a great part of Carlow and Kildare counties, with some of the Queen's County. As the situation of that place, where our saint commenced his career, was not far removed from this latter district, according to the same authority, it is not improbable, Tola had his birth within that territory.<sup>9</sup> It is likely enough, that he was born, after the middle of the seventh century. For many years, our saint led the life of a hermit, at a place called Disert Tola,<sup>10</sup> or Tola's Desert. According to the

<sup>6</sup> In Fragmentum Historiæ de Pontificibus Eboracensibus.

<sup>7</sup> See Mabillon's "Acta Sanctorum Ordinis S. Benedicti," pars. ii., p. 508.

ARTICLE I.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xxx. Martii. De S. Tola, Abbate et Episcopo, pp. 793, 794.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxx. Among the pretermitted saints, p. 796.

<sup>3</sup> According to Rev. Anthony Cogan, this holy man, whom he regards as Bishop of Clonard, was son of Dunchadh, of the Galengi family, and a "worthy soldier of Christ." See "Ecclesiastical History of the Diocese of Meath, Ancient and Modern," vol. i., pp. 15, 20, 21.

<sup>4</sup> Colgan attributes its authorship to Cor-mac, King and Archbishop of Munster.

<sup>5</sup> At chapter vii.

<sup>6</sup> From him descend the Galenga tribe.

<sup>7</sup> See "Acta Sanctorum Hiberniæ," xxx. Martii, n. 3, p. 794.

<sup>8</sup> The O'Clerys state: He belonged to the race of Corbmac, son to Tadhg, son to Cian, son of Oilíoll Olum.

<sup>9</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. viii., n. 106, p. 173.

<sup>10</sup> Alluding to this place, in Harris' Ware, vol. i., "Bishops of Kildare," at p. 382, we thus read: "*Allemande* placeth *Desert-Tola* in the county of *Tipperary* instead of the county of *Meath*; but he is guilty of a worse error in putting it in *Colgan's* mouth to say, that this St. *Tola*, founder of the Abbey of *Desert-Tola*, had been before *Tola* the Abbot of *Ardbreacain*, which *Colgan* expressly

Calendar of Cashel,<sup>11</sup> that place was situated in Meath; but, other authorities place it within the Dalcassian territory, in the northern part of Munster.<sup>12</sup> It was supposed<sup>13</sup> to have been, in Dealbhna,<sup>14</sup> or Delvin, and situated in the present Garrycastle barony, King's County. The true site, however, is said to have been at Dysart Taula,<sup>15</sup> in the parish of Killoolagh, barony of Delvin, in the county of Westmeath.<sup>16</sup> At this place, he lived an eremitical life, for some years;<sup>17</sup> and, according to one account, he built a monastery, in the eighth century.<sup>18</sup> Such was the fame of his sanctity, that many disciples were attracted thither; and, over these, he exercised the rule of Abbot. The site of this old church is still pointed out, but its walls have been uprooted. It is assumed, that a monastery was at the place; while this, and the ancient cemetery, have been sacrilegiously profaned.<sup>19</sup>

Afterwards, St. Tola was assumed to a higher dignity, having been called upon to preside over Clonard see, in Meath.<sup>20</sup> Apparently referring to this holy man, it is said, in Harris' Ware,<sup>21</sup> that Tola Mac-Dunchad was Bishop of Clonard and of Kildare. However, it may be admitted, that *Kildara*<sup>22</sup> has slipped in,<sup>23</sup> instead of Disert-Tola.<sup>24</sup> Hence proceeded the mistake of Harris, who made him bishop, not only of Clonard,<sup>25</sup> but, likewise, of Kildare.<sup>26</sup> Elsewhere, we do not find the latter place mentioned, in reference to our saint.<sup>27</sup> Although, perhaps, a contemporary with Tola, Bishop of Ardbraccan, in Meath, who died A.D. 760, our saint was a different person. He also lived at a time, posterior to that, when flourished Tolua, or Tolan,

denieth, and saith that our *Tola* was not Abbot of *Ardbreccain*, but another *Tola*, who died in the year 760."

<sup>11</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxx. Martii, nn. 4, 5, p. 794.

<sup>12</sup> The Rev. Dr. Lanigan remarks, that it lay, perhaps, at the boundary of both provinces. In former times, Meath and Munster met each other, in what is now called the King's County, which has been made up of districts, that belonged to both of those provinces.

<sup>13</sup> By Rev. Dr. Lanigan, who thinks, that this may be deduced from the circumstance, related by the Four Masters, at A.D. 1034, about Carten, Lord of Dealbhna, having been killed by some of his subjects, when entering the church of Disert-Tola. "This Dealbhna was, in all probability, the one surnamed Eathra, the M'Coghlan's country or barony of Garrycastle."—"Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. viii., n. 107, pp. 173, 174.

<sup>14</sup> Harris enumerates seven territories in Ireland, which were called Dealbhna, usually Anglicized, Delvin. To distinguish them, there were different other names affixed. See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. vii., sect. i., pp. 48, 49.

<sup>15</sup> It is marked, on the "Ordnance Survey Townland Maps for the County of Westmeath," Sheet 13.

<sup>16</sup> See Rev. A. Cogan's "Ecclesiastical History of the Diocese of Meath, Ancient and Modern," vol. i., chap. ii., pp. 15, 20, 21, and vol. iii., chap. lxxiv., p. 560.

<sup>17</sup> See *ibid.*, vol. ii., chap. xviii., p. 412.

<sup>18</sup> See L. Aug. Alemand's "Histoire Monastique d'Irlande," p. 68.

<sup>19</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 560.

<sup>20</sup> Colgan doubts not, but that his name had been venerated in Clonard church, over which he presided, although no mention of this circumstance occurs, as he states, in our Irish records.

<sup>21</sup> See vol. i., "Bishops of Meath," p. 139.

<sup>22</sup> Again, in the very minute Catalogue, which Colgan has, in "Trias Thaumaturga," p. 629, of the bishops, abbots, &c., of Kildare, from the beginning down to the thirteenth century, at Quinta Appendix ad Acta S. Brigidæ, cap. ii., no St. Tola is reckoned among them.

<sup>23</sup> In that passage, where Colgan enumerates the Bishops of Clonard, at the 23rd of February, when treating about S. Finian. See "Acta Sanctorum Hiberniæ," p. 407.

<sup>24</sup> But, regarding such statement, Dr. Lanigan remarks: "In Tola's Acts at 30th March, in which Colgan collected everything he could find concerning him, Kildare is not even mentioned."

<sup>25</sup> See Harris' Ware, vol. i., "Bishops of Meath," p. 139. Again, at "Bishops of Kildare," p. 382.

<sup>26</sup> Sir James Ware has no such account, in "De Præsulibus Lageniæ," when treating about "Episcopi Darense," at p. 42.

<sup>27</sup> See "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. viii., n. 108, p. 174.

<sup>28</sup> The death of the last-named of these



Abbot of Clonmacnoise, in Meath, who died in the year 609.<sup>28</sup> The death of our saint must be placed, at an intermediate period, to both these dates.<sup>29</sup>

The faithful servant of Christ departed this life, during 733,<sup>30</sup> in the fourth year of the reign of Aidus, who was son to Fergal, and King over Ireland.<sup>31</sup> The Annals of Ulster place his death, at A.D. 737. After the typographical error, in Colgan's work, Harris has fallen into the mistake of placing his Natalis, on the 3rd day of March.<sup>32</sup> However, his memory was revered, at Disert Tola, on the 30th of March—the assumed date for his death. According to no less than six different Martyrologies,<sup>33</sup> this account has been given. Besides St. Mochua of Balla, the Feilire<sup>34</sup> of Ængus commemorates St. Colman of Land Ligach, and St. Tola, at the 30th of March. The Martyrology of Tallagh<sup>35</sup> enters the name, Tola; and, Bishop of Craibidhgh follows this designation, at the 30th of March. The Calendar of Cashel,<sup>36</sup> and Marianus O'Gorman<sup>37</sup> commemorate him.<sup>38</sup> The Irish Genealogist, Duald Mac Firbis,<sup>39</sup> enters Tola, bishop, from Disart Tola—said now to be Dysart O'Dea, county of Clare<sup>40</sup>—in Upper Dal-Cais, at March the 30th. Again, on this day, the Martyrology of Donegal registers, Tola, Bishop, of Disert Tóla, in the upper part of Dál Cais, in Thomond.<sup>41</sup> In Scotland, also, he was commemorated. Thus, the Kalendar of Drummond<sup>42</sup> states, at March 30th, or iii. Kalends of April: In Hibernia, the Holy Confessors Mochua, Colman, and Tola, went to Christ. There was a St. Teloc, a disciple of St. Patrick. Colgan thinks it possible to identify him, either with

saints is [thus recorded, at the year 609: "St. Tolua Fota, Abbot of Cluain-mic-Nois, died."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 234, 235. In a note, on this passage, the editor explains *Tolua Fota*, as "Tolua the Tall." The Annals of Ulster record his death, at the year 613. This Tolua or Tofa was successor to Aelithir, the third Abbot of Clonmacnoise, who was living in the year that St. Columkille attended Druimceat Synod. See n. (l.) *Ibid.* At the year 760, we read: "Tola, of Ard-Breacain [Ard-braccan], died." *Ibid.*, pp. 364, 365.

<sup>29</sup> See, Colgan's "Acta Sanctorum Hiberniæ," xxx. Martii. Vita S. Tolæ, pp. 793, 794.

<sup>30</sup> According to his usual custom, Dr. Lanigan undertakes to correct this date, by making it 734.

<sup>31</sup> At the year 733, we read: "St. Tola, son of Dunchadh, bishop, a worthy soldier of Christ, died."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 330, 331.

<sup>32</sup> See Harris' Ware, vol. i., "Bishops of Meath," p. 139. Again, at "Bishops of Kildare," p. 382.

<sup>33</sup> We read, according to his printed text, that Tola died, on the 3rd of March, in Colgan's "Acta Sanctorum Hiberniæ," Februarii xxiii. Appendix ad Vitam S. Finiani, cap. v., p. 407. This must be a typographical error for 30, whereas Colgan states, that he has taken from the Calendars of all the obituary days, the Natalis of the several saints, whom he names, in this part of his work. Now, all the Calendars referred to by him, at p. 793, have Tola's name, only at

the 30th of March.

<sup>34</sup> From the Leabhar Breac copy, Professor O'Looney has furnished the following *rann*, with the English translation:—

e. iii. kl. sluaio mochuia balla  
bolg co n-ponas anbhich  
Colman o lano ligach  
la feil tola chraibidhgh.

"Commemorate Mochua of Balla,  
A casket abounding with ardent  
dignity,  
Colman from Land Ligach  
With the Feast of the pious  
Tola."

<sup>35</sup> Edited by Rev. Dr. Kelly, p. xx. In Colgan's version, we find: "S. Tolæ Episcopi devoti." In the Franciscan copy, I read, *tolai eap. epibidhgh*.

<sup>36</sup> It states: "S. Tola de Disert Tola in Media." Afterwards follows his genealogy, drawn from the people of Galenga.

<sup>37</sup> We thus find his account, in Colgan: "S. Tola Episcopus colitur in superiori plaga Dalcassia."

<sup>38</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxx., n. 7, p. 794.

<sup>39</sup> See "Proceedings of the Royal Irish Academy," vol. i., part i., pp. 106, 107. Irish MSS. Series.

<sup>40</sup> According to William M. Hennessy's note.

<sup>41</sup> Edited by Drs. Todd and Reeves, pp. 90, 91.

<sup>42</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 9.

<sup>43</sup> See "Trias Thaumaturga." Septima

the present St. Tola, or with Telleus of Tehelly, venerated the 25th of June.<sup>43</sup> But, the chronology cannot accord for the present holy man. A miracle, which took place, in the year 1034, is ascribed to the merits of St. Tola. Coirten Ua Maelruain, Lord of Dealbhna, was killed by some of his clansmen, on the threshold of Disert Tola church.<sup>44</sup> In punishment for this sacrilegious and unnatural murder, the perpetrator of the crime was massacred, within that very same hour he perpetrated the treacherous act.<sup>45</sup>

ARTICLE II.—ST. FERGUS OR FERGUSSIUS, BISHOP OF DOWNPATRICK. [*Sixth Century.*] The brief notices, contained in Colgan's work,<sup>1</sup> are all we can find, referring to Fergus, or Fergusius. This saint appears to have been a distinguished person. Fergusius was son to Ængus, and he descended from Coelbadh, King of Ireland, who died, in the year 357.<sup>2</sup> Ængus was the son of Chrimthann, son to Eochod, son of Colla, son to Coalbad, son of Crunn Badhraí.<sup>3</sup> Our saint was born, probably in the early part of the sixth century. He built a church, or cell, at a place, called Killmbian.<sup>4</sup> This name, which might be Anglicised Kilbean or Kilmean, is thought now to be obsolete. Without authority, Colgan states, that a monastery was at this place,<sup>5</sup> the situation of which was unknown;<sup>6</sup> although Archdall places it in the county of Down. However, it is natural enough to suppose, that Killmbian was in that part of the country.<sup>7</sup> Here, too, Harris conceives, that he presided, as an Abbot.<sup>8</sup> Although distinguished Irish writers have believed the identification of his place to be unknown; yet, still it is asserted,<sup>9</sup> that the cemetery of Cill-bian is still known as Killybann,<sup>10</sup> in the townland of Barnamaghery,<sup>11</sup> parish of Kilmore,<sup>12</sup> barony of Upper Castlereagh, and not far from Crossgar. From the church of Killmbian, Fergus was called to pre-

Vita S. Patricii, lib. ii., cap. lxxxiii., p. 141, and n. 135, p. 180.

<sup>44</sup> Referring to this place, Mr. O'Donovan appends a note: "*Disert Tola*: i.e., St. Tola's desert or wilderness. There are two places of this name in Ireland; one in Thomond, now Dysart O'Dea, in the barony of Inchiquin, and county of Clare; and the other in Westmeath, which is the one above referred to in the text. This is now called Dysart-Tuala, and is a townland situated in the parish of Killoolagh, in the barony of Delvin, and county of Westmeath. The site of St. Tola's church is still pointed out in this townland, but no portion of the walls are now visible, and even the graveyard has been effaced by the progress of cultivation." See Dr. O'Donovan's "*Annals of the Four Masters*," vol. ii., n. (o), p. 696.

<sup>45</sup> See *ibid.*, pp. 828, 829.

ARTICLE II.—See "*Acta Sanctorum Hiberniæ*," xxx. Martii. De S. Fergusio, p. 794.

<sup>2</sup> "*The Age of Christ, 357.* After Calbhadh, son of Crunn Badhraí, had been one year in the sovereignty of Ireland, he was slain by Eochaidh Muighmheadhoin."—Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 124, 125.

<sup>3</sup> The "*Sanctilogium Genealogicum*," cap. 28, thus traces his pedigree.

<sup>4</sup> See Dr. O'Donovan's "*Annals of the*

*Four Masters*," vol. i., n. (d), p. 211.

<sup>5</sup> This statement, also, is followed by Archdall, in his "*Monasticon Hibernicum*," p. 123.

<sup>6</sup> See the Rev. Dr. Reeves' "*Ecclesiastical Antiquities of Down, Connor and Dromore*." Appendix A, n. (c), p. 144.

<sup>7</sup> "But I find no reason for introducing a monastery there, unless we are to believe that every church, to the name of which Kill is prefixed had one added to it. Now Colgan has heaps of names so beginning of places, to which he assigns merely churches, while as to others with similar names he does not forget to mark such monasteries as were annexed to them."—"Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. i., n. 11, p. 185.

<sup>8</sup> See Harris' Ware, vol. i., "*Bishops of Down*," p. 195.

<sup>9</sup> See an Article, written by Mr. John W. Hanna, of Downpatrick, in the *Ulster Weekly Examiner* of June 8th, 1872, where the statement following is found.

<sup>10</sup> This denomination is not to be found, on the Irish Ordnance Survey Maps of Down.

<sup>11</sup> This is noted, on the "Ordnance Survey Townland Maps for the County of Down," Sheet 23.

<sup>12</sup> This parish is partly in the barony of Upper Castlereagh, and partly in that of

side over the church of Downpatrick.<sup>13</sup> It is called, likewise, Dromlethglas,<sup>14</sup> for which several old writers have Dun-da-leith-glas.<sup>15</sup> Sir James Ware commences his list of the Downpatrick bishops, with St. Cailan. From having been Abbot of Nendrum, Cailan<sup>16</sup> was made Bishop over the church of Down, about the close of the sixth century.<sup>17</sup> For this statement, he refers to Acts of St. Cailan, cited by Usher.<sup>18</sup> It is thought, that St. Fergus-



Struell Wells, County of Down.

sius must have been first bishop of Downpatrick,<sup>19</sup> by a learned Irish Church historian, who supposes, there are no sufficient proofs to show that Cailan, or Coelan, was his predecessor, as some writers maintain.<sup>20</sup> But, according to Mr. John W. Hanna, those who maintain such an opinion have overlooked the true conclusion to be derived from the dates, which show, that whereas Mochoe, Abbot of Nendrum, died 496, it was quite consistent, that another Coelan should be elevated to Down, in 499. Besides, Ussher, who possessed

Kinelarty. See *ibid.*, Sheets 22, 23, 29, 30, 37.

<sup>13</sup> See Harris' Ware, vol. i., "Bishops of Down," p. 195.

<sup>14</sup> In the "Annals of Ulster," &c.

<sup>15</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. i., n. 10, p. 185.

<sup>16</sup> Mochoe is said to have been another name for him. His feast is held on the 23rd of June, when he died A.D. 496, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 158 to 161, and n. (h.) *Ibid.*

<sup>17</sup> Or about A.D. 499. See Harris' Ware, vol. i., "Bishops of Down," p. 194.

<sup>18</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii. See, also, the "Index Chronologicus" of Ussher, p. 527, at A.D. DXX. *Ibid.*

<sup>19</sup> "The first Bishop, and, indeed, the first minister of Down of whom we have any certain account, is Fergus, whose death is recorded in the various collections of Annals, and is placed at the year 583. \* \* \* \* \* Whether there was any Bishop before St. Fergus, and whether there was an uninterrupted succession after him, are questions which, in the absence of record, must be judged by general reasoning."—Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix A, pp. 143, 144.

<sup>20</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. i., p. 183, and note 12, pp. 185, 186, where he says: "Had there been any Bishop of Down, prior to Fergus, it should seem odd, that he is the first mentioned in both the Annals above referred to; and that, not-



his "Life and Acts," could not have been deceived.<sup>21</sup> Near Downpatrick are the celebrated Struell Wells, which seem to have been resorted to by pilgrims, from times very remote, and where numberless miraculous cures have been effected. The place itself is only a poor village, containing a few straggling houses, inhabited by Catholics, who take charge of the springs.<sup>22</sup> These are for the most part protected by roofs.<sup>23</sup> The house of the "bathing well" is the largest of three; and, to the height of gable, it is 29 feet, being 30 feet by 22 in area. The higher part, with three small windows, is roofed with stone; but, the lower part has no roof,<sup>24</sup> and here the bathing takes place. Another spring is called the "eye-well,"<sup>25</sup> and a third is called the "drinking well."<sup>26</sup> Immediately behind this latter are the remains of an old church.<sup>27</sup> It runs east and west, its length is 64½ feet, its breadth 25 feet. In the eastern gable, there is a Gothic window, 9½ feet high, in the northern side-wall. There are no windows in the opposite one. There are three windows and a door, and also one, on the western gable. A short distance from this old building, and about mid-way up a steep hill—immediately overlooking the wells—is St. Patrick's chair,<sup>28</sup> which appears to be a mass of rude stones, now greatly displaced. It is supposed, that St. Patrick often resorted to Struell,<sup>29</sup> for penitential purposes, and to sing Psalms while in retirement at Downpatrick, from which it is only a mile or two distant.<sup>30</sup> That see St. Fergus governed, with great prudence and sanctity, until the day of his death, which took place on the 30th of March, A.D. 583,<sup>31</sup> in the sixteenth year of the reign of Aidus, King of Ireland, according to the Annals of the Four Masters,<sup>32</sup> and, likewise, to those of Ulster. The latter have it noted again, under A.D. 589. The Annals of Tighernach have his decease recorded, under A.D. 584.<sup>33</sup> The Annals of Boyle place his death, so early as A.D. 557. The

withstanding Colgan's frequently alluding to Down and naming several persons called Cailan, see ex. c. Ind. tert. ad *Tr. Th.*, he has no Bishop of that name in said See."

<sup>21</sup> See an Article, in the *Belfast Weekly Examiner*, of June 8th, 1872.

<sup>22</sup> The accompanying illustration was drawn on the wood, by William F. Wakeman, from a photograph, prepared by Rev. Bernard M'Cann, C.C., Saul. The engraving is by Mrs. Millard.

<sup>23</sup> The information here given is from a letter of Rev. Bernard M'Cann, C.C. of Saul, and dated therefrom February 14th, 1880.

<sup>24</sup> On the eve of June 24th, it is temporarily covered with leafy branches.

<sup>25</sup> It is 120 feet from the former well, and its roof is about 7 feet high; the building is nearly square, being 6 feet by 5½ feet. On the western side, there is a little door 4 feet 8 inches in height.

<sup>26</sup> It is nearly in a straight line with the wells already described. From the second, it is situated at a distance of 83½ feet: the height of roof is about 8 feet.

<sup>27</sup> On enquiry, Father M'Cann had been told, it was the first church, which was erected, after the storm of the penal times had passed over. It appears, that the landlord on whose property it stood was a member of Parliament, and on being chided by a brother-member, that he was permitting a Popish chapel to be built on his estate, at

once he gave orders to discontinue the work; so it remains, as appearing in the illustration, to the present day.

<sup>28</sup> It is a matter of regret, that this chair was partly destroyed, by the Orangemen, and this wanton outrage has caused intense chagrin and regret to the Catholics of the place, as the writer was told at the locality, which he visited, in the month of May, 1874.

<sup>29</sup> It seems to be the fountain, called Slán, in St. Fiach's Hymn on St. Patrick. His commentator places it, at Saul, which is near; and, we are told, that the Ulidians filled it up, on account of annoyance caused by crowds frequenting it.

<sup>30</sup> Dr. O'Doran, writing on the 23rd of September, in the year 1753, to his agent in Rome, says: "I have it to add that I would be glad if I could get those indulgences of Crumdugh extended to Struel, for on that Fryday the Christians visited Struel as well as Mount Donert."—Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. i., pp. 248 to 250.

<sup>31</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxx. Martii, n. 3, p. 794.

<sup>32</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 210, 211.

<sup>33</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix A, n. (e), p. 144, and Calendar LL, p. 377.

Martyrologies of Tallagh,<sup>34</sup> of Marianus O'Gorman, and of Maguire, have the festival of this saint, at the 30th of March. But, although they call him Bishop, they do not name that see, over which he presided. In like manner, Ferghus, Bishop of Druim-Lethglaisi, is recorded, in the Martyrology of Donegal,<sup>35</sup> as having a festival at this date. Again, under the head of Druim Lethglaisi, Duaid Mac Firbis enters, Fergus, bishop, quievit 583, at March 30th.<sup>36</sup> At this day, likewise, the Bollandists<sup>37</sup> have a brief notice of Fergus, although doubting if a *cultus* were due to him.

ARTICLE III.—ST. PATTO, ABBOT OF AMARBARIC, AND BISHOP OF VERDEN, IN SAXONY. [*Eighth and Ninth Centuries.*] We find that Colgan<sup>1</sup> and the Bollandists<sup>2</sup> treat of St. Patto, at the 30th of March. He is said to have been a Scot,<sup>3</sup> by birth;<sup>4</sup> and, owing to the application of the term, in that early period, we are most probably to understand, that he was an Irishman.<sup>5</sup> Likewise, he is stated to have been descended, from a noble family.<sup>6</sup> He soon became renowned for his many and great virtues, and for his zeal, in desiring to spread God's kingdom among the heathens. It is remarked, however, by Albert Krantz,<sup>7</sup> that more ancient writers had left very scanty memorials of this noble missionary, who had abandoned his native country, and who travelled to Saxony, then subdued by the Emperor Charlemagne,<sup>8</sup> a monastery being here established,<sup>9</sup> for the Scots, or Irish, at a place called Amarbaric, near the city of Verden. It is said, Potto, or Patto, was the first Abbot, who ruled over it, for about forty-three years, being distinguished for his zeal in preaching the Gospel, and in resisting the encroachments of heresy.<sup>10</sup> As usual, Colgan mistakes Amarbaric, for Armagh, in Ireland. The English Martyrology states, that Verden was in the territory of Cleves; but, Colgan asserts,<sup>11</sup> on the authority of Albert Krantz, that it was situated rather, between the cities of Minda and Bremen, on the River Lemus, in Old Saxony. Over Amarbaric, our saint was Abbot,<sup>12</sup> but it is a subject of discussion,<sup>13</sup> if the persons holding this appointment, in the early years of foundation, were to be regarded as ruling over the see of Verden, at the same

<sup>34</sup> The edition, published by Rev. Dr. Kelly, enters "Gobani oculus Fergus Eps.," at p. xx. The Franciscan copy has Gobai agur feargus.

<sup>35</sup> Edited by Drs. Todd and Reeves, pp. 90, 91.

<sup>36</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 108, 109.

<sup>37</sup> See "Acta Sanctorum," tomus iii., Martii xxx. Among the pretermitted feasts," p. 796.

ARTICLE III.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Martii xxx. De S. Pattone Episcopo Verdensi, Ex variis, pp. 794, 795.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Martii xxx. De S. Pattone Episcopo Verdensi in Saxonia inferiore, p. 844.

<sup>3</sup> Albert Krantz calls him "Scotus natione," in his "Historia Ecclesiastica Saxoniæ."

<sup>4</sup> At the 30th of March, Ægidius Gelenius commemorates him as St. Patto, a Scot.

<sup>5</sup> This may be presumed, especially when no distinction is made, that the person was a British Scot. This notice, also, Venerable

Bede is always careful to introduce, in his "Historia Ecclesiastica Gentis Anglorum," as in lib. i., cap. 34, and lib. v., cap. 23, when alluding to the Scots of North Britain.

<sup>6</sup> According to the English Martyrology, at the 30th of March.

<sup>7</sup> See "Rerum Germanicarum Historici Clarissimi, Ecclesiastica Historia, sive Metropolis," lib. ii., cap. 21.

<sup>8</sup> About the year 786. See Capefigue's "Charlemagne," tome i., chap. x., pp. 158 to 180.

<sup>9</sup> According to Mabillon, this fact is related under A.D. 796, and St. Swibert—whose Acts are already related, at February 16th—was the founder. See "Annales Ordinis S. Benedicti," tomus ii., lib. xxvi., sect. liv., p. 324.

<sup>10</sup> See Arnold Wion's "Lignum Vitæ," lib. ii., cap. 54.

<sup>11</sup> See "Acta Sanctorum Hiberniæ," xxx. Martii. De S. Pattone, p. 794.

<sup>12</sup> See Albert Krantz's "Metropolis," lib. i., cap. 21, 22.

<sup>13</sup> Especially between Cointius and the Bollandists,

period. Thus, St. Patto<sup>14</sup> is said to have succeeded St. Suibert, its first bishop, in that See, about A.D. 718.<sup>15</sup> The Bollandists,<sup>16</sup> however, seem to doubt, whether our saint had been Bishop of Verden; they maintaining, that Tanco<sup>17</sup> was the immediate successor of St. Suibert,<sup>18</sup> or Suitbert,<sup>19</sup> said to have been an Englishman.<sup>20</sup> He ruled over Verden for twenty-one years, and he died A.D. 807, when he was succeeded by the second bishop, St. Patto Scotus, Abbot of Amarbaric.<sup>21</sup> Without citing any authority, or having any foundation for his assertion, Dempster says, that our saint wrote a book on the Pentateuch, and that he lived, in the year 810. Bale<sup>22</sup> has a similar statement, and Bishop Tanner<sup>23</sup> follows these accounts. On the authority of the English Martyrology, at the present date, Henry Fitzsimon enters Paton, Bishop, in his Catalogue, as published by O'Sullivan Beare.<sup>24</sup> We also find, at the 30th of March, the simple record of his name. On the very same day, the English Martyrology,<sup>25</sup> Arnold Wion,<sup>26</sup> Philip Ferrarius,<sup>27</sup> Hugh Menard,<sup>28</sup> Demoraches,<sup>29</sup> Molanus,<sup>30</sup> Dempster,<sup>31</sup> and many others, record his festival. It is supposed to have been the date for his departure. Various accounts are also given, regarding the year of our saint's death; most writers assign 760<sup>32</sup> or 762, 763;<sup>33</sup> some 810, or even later, as dates for his departure; while Dr. Lanigan maintains, that all the Amarbaric Abbots and Bishops of Verden, flourished after A.D. 786,<sup>34</sup> when this see is thought to have been first founded.<sup>35</sup> Arnold Wion says, that our saint

<sup>14</sup> Among the early Bishops of Verden, Gaspar Bruschius calls Patto solely by the title of a saint. See "De Germaniæ Episcopis."

<sup>15</sup> According to Arnold Wion. However, this appears to have been a mistake for St. Swibert, Apostle of the Frisons, whose feast is at the 1st of March, and who died A.D. 713.

<sup>16</sup> At the 30th of April, when treating about St. Suibert.

<sup>17</sup> See his Acts, at the 16th of February.

<sup>18</sup> His festival has been assigned, to the 30th of April.

<sup>19</sup> "Erat autem primo Suitberto Verdensi Episcopo proximus successor, Patto natione Scotus, Abbas pridem Amarbaricensis in sua provincia, pro Christo peregrinatus, eum audisset Saxoniam tam diu contumacem Christo, et ejus Evangelio, nunc armis coactam a Carolo, ut ascultaret veræ Religionis, Catholicæque veritati, cumque versaretur in provincia, et verbum Dei strenue Gentibus prædicaret, delectatus ejus zelo Carolus Ecclesiæ Verdensi præfici jussit Pontificem."—Cranzius' "Metropoli, sive Historia Ecclesiastica Saxonie," lib. ii., cap. 21.

<sup>20</sup> He "must not be confounded with St. Willibrord's companion, the Bishop Suitbert, who died in 713."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. iv., p. 219, and n. 26, p. 220. *Ibid.*

<sup>21</sup> Or, as the Chronicle of Verden has it, "Abbas Ambarbanus Ecclesiæ."

<sup>22</sup> See "Scriptorum Illustrum Majoris Brytanniæ," &c., tomus ii., cent. xiv., sect. xxxiv., p. 204.

<sup>23</sup> See a notice of the present holy man, as

classed among his ecclesiastical writers in "Bibliotheca-Britannica-Hibernica," p. 581.

<sup>24</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 50, and cap. xii., p. 56.

<sup>25</sup> It has "Verdæ in Territorio Clivensi depositio S. Pattonis, ejusdem sedis Episcopi et Confessoris," &c.

<sup>26</sup> He writes: "S. Patto Scotus, Monachus, et Abbas, Amarbaricanus in Scotia, et Episcopus Verdensis secundus, creatus anno Domini circiter 718, vir in Evangelica veritate enuntianda ac hæresis pravitate convellenda, studio ac zelo præcipuus, præfuit annis plus minus 43, et in bona senectute ad patres suos depositus, est circa annum Domini 760, die tertio Calendas Aprilis."—Arnold Wion's "Lignum Vitæ," lib. ii., cap. 54.

<sup>27</sup> He has, "Vuerdiæ in Saxonia Sancti Pattonis Episcopi."

<sup>28</sup> In the Benedictine Martyrology.

<sup>29</sup> Demoraches, "De Sacrificio Midæ in Catalogo Episcoporum Vuerdensium."

<sup>30</sup> Molanus, in his Appendix.

<sup>31</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xv., num. 1000.

<sup>32</sup> See Father Stephen White's "Apologia pro Hibernia," cap. iv., p. 44.

<sup>33</sup> The English Martyrology.

<sup>34</sup> The Bollandists quote a Chronicle of Verden, which assigns the foundation of that see to 786, in the nineteenth year of the Emperor Charlemagne's reign, Adrien I. being Pope. This account was communicated, by the Jesuit Father Hermann Crombach, from the local archives. See "Acta Sanctorum," tomus iii., Martii xxx., sect. i., p. 844.



attained a good old age, at the time of his death.<sup>36</sup> After his first deposition, the relics were exhumed, in common with those of other saints interred; and, it is probable, at Konende, the place where the episcopal see was originally constituted.<sup>37</sup> His remains were formally buried, in the church of Verden. When Francis William, Bishop of that see, made some considerable repairs in his cathedral church, in the year 1630, the body of our saint, and the remains of six other holy prelates of the city, were removed<sup>38</sup> from the places, where those *lipsanæ* had been deposited.<sup>39</sup> These relics were placed, in conspicuous positions, within the church, where they were held in great veneration. They became the occasion, afterwards, for many miracles being wrought, in favour of divers persons.

ARTICLE IV.—ST. MOCHUA OR CRONAN, ABBOT OF BALLA, COUNTY OF MAYO. [*Sixth and Seventh Centuries.*] Among the saints of Connaught most venerated by its people—especially in Mayo—may be ranked the present holy man. The Bollandists<sup>1</sup> have—in six chapters and twenty-one sections—the Acts of St. Mochua, or Cronan,<sup>2</sup> of Balla, at the 1st of January. These were translated into Latin, from an Irish collection, and they were transmitted by Philip O'Sullivan Beare, from Madrid, in 1634. Not knowing the natal day of the present saint, these Acts were published,<sup>3</sup> on the first day of the year. There are only a few verbal differences, between this and the version of it, as introduced by Colgan,<sup>4</sup> in his work, at the present date.<sup>5</sup> To this legendary Irish Life,<sup>6</sup> he has added some additional comments of his own, together with separate notes, illustrating the subject of his text. The father of our saint is called Becan, or Beggan, son of Barr, son to Nathi, son of Lugad,<sup>7</sup> son to Dalann, in Ultonia, according to the Sanctilogium of the Irish Saints.<sup>8</sup> His mother is called Commâ—or according to another Manuscript Cumnea—the daughter of Conamal, son of Machtan, or Machadan, and she belonged to the Dalbuanican tribe. Besides two elder brothers, she

<sup>35</sup> See Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xlv., sect. xx., p. 454.

<sup>36</sup> See "Lignum Vitæ," lib. ii., cap. 54.

<sup>37</sup> Colgan concludes his account of our saint, by observing: "Longe enim ea Diæcesis procurrit in Orientem per terram ditio-nis Luneburgensis usque in Marchiam Brandeburgensem. Nec plura occurrunt de eo observanda, nisi velimus ea minus exacte ab aliis tradita, repetere, quam quod ejus natalem hac 30 Martii. Tradunt cum Crantzio supra. Tradunt alii communiter martyrologi celebrari."—"Acta Sanctorum Hiberniæ," xxx. Martii. Vita S. Pattonis, p. 795.

<sup>38</sup> This Translation took place, on the Sixth of the Ides of March—or 10th of this month—during the year named in the text.

<sup>39</sup> See "Acta Sanctorum," tomus iii., Martii xxx. De S. Pattone Episcopo Verdensi in Saxonia Inferiore, sect. 4, p. 844.

ARTICLE IV.—<sup>1</sup> See "Acta Sanctorum," tomus i., Januarii i. De S. Mochua Bal-lensi sive Cronano, pp. 47 to 49.

<sup>2</sup> He is to be distinguished from another saint, remarkable for his learning and family descent, as noticed in the "Patricianæ Decadis" of O'Sullivan Beare, lib. x. He

belonged to the celebrated community of St. Comgall, at Bangor.

<sup>3</sup> Some particulars, regarding the Mill of St. Fechin, were omitted by the Bollandists, as those details were to be inserted, in his Acts, at the 20th of January.

<sup>4</sup> See "Acta Sanctorum Hiberniæ," Martii xxx. Vita S. Mochuæ sive Cronani Abb. Ballensis. Ex Hibernicis MSS. interprete P.H. Osuilleuano, pp. 789 to 792.

<sup>5</sup> To Colgan's version was prefixed a text, taken from St. Matthew's Gospel: "Homo quidam, peregré proficiscens, vocavit servos suos, et tradidit illis bona sua," cap. xxv., v. 14. Thus it appears to have introduced the particulars of the saint's life, as if these were intended to be a sermon, or eulogy, pronounced on his festival, before some assembly.

<sup>6</sup> Its differences from the Manuscript translation of O'Sullivan Beare are pointed out, in the notes of Colgan. He thinks the original to have been written, by some Abbot or monk of Balla.

<sup>7</sup> From him descended the celebrated Irish race of Lugad, and he was father to St. Cannech, Patron of Kilkenny, whose Life will be found, at the 11th of October.

<sup>8</sup> Chapter ii.

had three sisters, Brusecha,<sup>9</sup> Luchada, and Tudela. Somewhat more uncouth,<sup>10</sup> sickly, and lame,<sup>11</sup> than their other children, the parents of Mochua formed a low opinion of his mental attainments, and they assigned to him the humble position of a shepherd. But, the Almighty, having regard to the virtues and future miraculous gifts of his servant, had other wise designs, which were destined to call him from his despised station, and to enrol him among the greatest men. Accordingly, when the justly-renowned Abbot and founder of Bangor, one day had entered Beccan's house—a vision of Angels flying over it attracting his attention—St. Comgall<sup>12</sup> asked how many sons were in the family. The head of it replied, that only two boys were deserving of his notice, and two girls, while Mochua, then very young, was engaged in tending sheep. The Abbot desired to see him, nevertheless, and having a Divine intuition regarding his future sanctity, Comgall predicted, that Mochua should be promoted from his humble rank, to become a shepherd of men. Wherefore, the Abbot declared he should be transferred to the religious school of Bangor, and there he was brought up in a knowledge of sacred literature, and in a holy course of discipline. He wrought many miracles, likewise, as stated in the Irish Life. Among other favours granted, he prayed for a childless mother, and, soon afterwards, the conception of a holy son, called Dabius,<sup>13</sup> took place. While at Bangor, St. Mochua was greatly distinguished for his austerities, for his works of charity, and for his vigorous resistance to all the assaults of Satan. When thus tried sufficiently, Comgall ordered him to seek another place,<sup>14</sup> and there to build a church and a monastery.<sup>15</sup> Mochua asked his superior to indicate its proper site. Legendary, no doubt, is the statement, that St. Comgall pointed to a well, which was near, and directed that it should move to the spot, where Mochua was to establish his religious house; and, where it stopped, there it seemed to the holy Abbot, the Almighty should be pleased, if his disciple dwelt. Having selected a colony of monks, and adopting the advice of St. Comgall, Mochua took leave of Bangor.<sup>16</sup> The well seemed to rise in the guise of vapour, and to accompany the band in upper air, as if threatening to rain, while the atmosphere around was very bright and serene. The pilgrims stopped on their way, until the cloud preceded them. Mochua told his companions, they should follow it, and that they should only stop, wherever it rested. Accordingly, the cloud led them to the town, called Gœlia,<sup>17</sup> which was in the territory of Ferros. There Gabrenus,<sup>18</sup> the Bishop,<sup>19</sup> and

<sup>9</sup> Colgan remarks, that a holy virgin, bearing this name, is venerated, at the 29th of May; but, as some authorities call her the daughter of Crimthann, he thinks her to have been a different person, from St. Mochua's sister.

<sup>10</sup> The Life relates, "Ipse puer, capillis ob arearum morbum caput inficientem fluitibus, deformior," &c.

<sup>11</sup> According to Rev. Dr. Todd's and Dr. Reeves' "Martyrology of Donegal," pp. 90, 91.

<sup>12</sup> His Life will be seen, at the 10th of May.

<sup>13</sup> He is said to have been venerated, at the 22nd of June.

<sup>14</sup> It is related, in another Manuscript copy of the Life of our saint, that owing to the envious disposition of Coman, a chaplain to the King of Ultonia, who was named Boedan, Mochua was obliged to part

from his master, St. Comgall.

<sup>15</sup> See Rev. Dr. Todd's and Reeves' "Martyrology of Donegal," pp. 90, 91.

<sup>16</sup> This must have occurred, before A.D. 600, or 601, when St. Comgall, Abbot of Bangor, died, according to the Irish Annals. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 224, 225, and n. (c.) *Ibid.*

<sup>17</sup> Its location is not explained.

<sup>18</sup> There are two saints, bearing this name, in our Irish Calendars: one of these is venerated, at the 24th of June, and as no account of his race or place is to be found, Colgan deems him to be the person here designated; while the other is called son to Dubtach, and Abbot of Kill-toma, who was venerated, at the 14th of November.

<sup>19</sup> One Manuscript has it, that he was of British race.

<sup>20</sup> The legend has it, moreover, that while

the fellow-disciple of St. Mochue, lived. He was a most faithful friend,<sup>20</sup> ready to resign his place to the visitor. But, because the cloud did not come down there, Mochua deemed it ineligible. Guided by the aerial sign, our saint next came to Fore, in Westmeath, where the celebrated Abbot Fechin<sup>21</sup> then dwelt, with a great number of monks. The position of their monastery was beneath a dry hill, where a mill had been erected, by some workmen, while no water was found to turn it. It had just been finished, when Mochua arrived, and St. Fechin with other priests there thought, that through their visitor's merits, water must be supplied. After some consultation, it was resolved, that all should repair to Lough Lene,<sup>22</sup> about two miles distant from the place. The architect, who had constructed that mill, was present, and he remarked, they had undertaken to accomplish a very arduous work. "To men, indeed, it seems difficult," said Mochua, "but to God, it is very easy." Then Mochua, with the end of his *baculus*, slightly bored the ground, near the banks of the lake, while Fechin and the priests present acted in like manner. Immediately, the water began to pass through a subterranean channel, and under the adjoining hill, until it rushed out, with great force, on the opposite side. Thence, the stream was conveyed to the mill-wheels, which put in motion, both the upper and the lower grinding-stones.<sup>23</sup> However, Mochua had an intuition, that he must leave St. Fechin, and he then proceeded towards the Shannon river,<sup>24</sup> which he crossed. There he was in the province of Connaught, and in the territory of Omania, or Hy-Many. There, too, he was very hospitably received by the queen, called Ballgela,<sup>25</sup> and by her chiefs. They asked him to take up his residence with them, but he was obliged to visit Kellach,<sup>26</sup> son of Ragallus, or Ragallach,<sup>27</sup> who was King over Connaught, and who dwelt near the Lake Raminium. At this time, the king was engaged in the sport of hunting a stag, which driven to extremities bounded from a steep precipice, on the shore of the lake, and swam to a rock, which was surrounded by its waters. A singularly wild legend is then related, regarding a man, who, having heard from the lips of Mochua, that the Almighty could preserve from death, whosoever might swim after the stag;<sup>28</sup> he, with the concurrence of the king, plunged into the water, swam towards the rock, and killed the quarry. Afterwards, returning to the king, with his captive, the man was devoured by the lake monster,<sup>29</sup>

Mochua continued there, a copious shower of milk fell on the earth, near this place.

<sup>21</sup> His Life is already to be found, at the 20th of January.

<sup>22</sup> The position of this lake, in reference to Fouré, is shown on Rev. Daniel Augustus Beaufort's "Parochial Map of the Diocese of Meath," published A.D. 1816.

<sup>23</sup> In the Life of St. Fechin, at the 20th of January, chap. iii., this wonder is alluded to, and attributed to the merits of that holy man.

<sup>24</sup> In another Manuscript Life of our saint, it is related, that before he crossed this river, he came to the church of Tegh-Telle, situated in the country of Durmagen, and that when he saw the cloud did not settle there, he pursued his course towards Connaught.

<sup>25</sup> Otherwise, we do not hear of her place in history.

<sup>26</sup> Having been elevated to the position of King over Connaught, he afterwards retired from the cares of state, became a monk, and

died A.D. 703, or 704. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 306, 307, and n. (w.) *Ibid.*

<sup>27</sup> According to Dr. O'Donovan's "Annals of the Four Masters," this king died A.D. 645. See vol. i., pp. 258 to 261, with nn. (s, t, u, w.) But, Colgan is of opinion, that neither he nor his son ruled over that province, during the lifetime of our saint.

<sup>28</sup> Even to a comparatively late period, deer were very numerous among the wild mountain tracts of Connaught, as may be seen, by reference to Roderick O'Flaherty's "Chorographical Description of West or H-Iar Connaught," edited with notes and illustrations, by James Hardiman, M.R.I.A., pp. 121, 122, n. (c.)

<sup>29</sup> This is an illustration of the popular belief yet prevailing, about the *Peistha*, which is regarded as an immense dragon, floating under the surface of many of the Irish lakes.

<sup>30</sup> The River Robe anciently formed the southern boundary of the territory of Ceara,



that was a cause of dread to all swimmers. The king reproached Mochua, on account of the prediction he had given ; but, the saint, betaking himself to prayer, the monster vomited forth unhurt that man he had swallowed, and thenceforth, no other person was ever known to have fallen within his jaws. The king and his attendants, greatly astonished at this miracle, gave thanks to the Almighty ; and, thenceforward, Mochua was held in reverence and love, not alone by that ruler, but also by his successor, Kennfaela, the son of Colgan. After leaving this place, he passed the river Rodba, or Robe,<sup>30</sup> and came to the province of Kearsa.<sup>31</sup> He was now in his thirty-fifth year, and he stopped at a town named Nemus Darbrechum, or Reo-Dairbrech.<sup>32</sup> No longer did he observe the guiding cloud in the air, so that his anxious companions and himself began to look for the promised fountain, in that locality. While thus engaged, a rustic met them, and they were informed, that not far off, a well—never before discovered—had lately sprung up ; and, as the Latin version has it, “Cinctum Balla, id est, lorica,”<sup>33</sup> got as a new name Balla,<sup>34</sup> or Mochua Ballensis.<sup>35</sup> Now it is known as Ballagh, or Ball,<sup>36</sup> in Mayo County. Here, the saint and his companions recognised the subsiding well, which had moved from Bangor, in Ultonia, and giving thanks to God, they resolved on founding their monastery. However, the chieftain of Ofiachra, or Hy-Fiachra, and who is called Eacha Minnechus, was resolved on disputing his right, and with that intention, one hundred of his best men approached. But, while on their way, a multitude of beautiful Angels were seen flying over a grove, so that when they beheld the venerable Mochua himself, they were moved by his pious exhortations, and they willingly bestowed, not only the grove, but the adjacent fields, on God’s holy servant, thus confirming the grant of King Kellach.<sup>37</sup> There, Mochua caused a church to be built, and it was consecrated by three bishops. This place is distinguished, for the remains of a round tower, the upper part of which, although wanting, shows a measurement of fifty feet in height. The ruins of a small church are near it. The building stone and workmanship appear coeval with the tower. In one of the walls, an inscription of great antiquity is shown.<sup>38</sup> At Balla, or near it, our saint wrought many miracles. One of these was in favour of a woman, who complained that she was childless. Soon afterwards, she conceived and bore two sons : one was called Lukencaria<sup>39</sup> and the other was named Scanlan. Another of his miracles caused four salmon, chased by

although it does not bound the modern barony of Carra, which retains the old name. See Dr. O’Donovan’s “Genealogies, Tribes, and Customs of Hy-Fiachrach,” &c., p. 150, n. (d.)

<sup>31</sup> Now represented by the barony of Carragh, in the county of Mayo, according to Archdall’s “Monasticon Hibernicum,” p. 493, and n. (a.)

<sup>32</sup> So stated, in a MS. note to Wm. M. Hennessy’s copy of the Donegal Martyrology. As an authority, he quotes the Book of Lismore, 83 a.

<sup>33</sup> Most probably, by this is understood the well-known mediæval term, the Termon of Balla, to which allusion is made in the “Genealogies, Tribes, and Customs of Hy-Fiachrach, commonly called the O’Dowda’s Country,” edited with a Translation and Notes by John O’Donovan, pp. 196 to 199, with nn. (k, l, m.) *Ibid.*

<sup>34</sup> This parish is shown, on the “Ordnance

Survey Townland Maps for the County of Mayo,” Sheets 79, 80, 90, 91. The town itself is marked, on Sheet 90.

<sup>35</sup> According to the Scholiast on St. Ængus, Balla may be Latinized, “Scaturigo Fontis, quæ a Benchor usque in regionem Keram derivata est.”—“Acta Sanctorum,” tomus iii., Martii xxx. Among the pretermitted feasts, p. 795.

<sup>36</sup> It is a market-town and parish, in the barony of Clannorris, and county of Mayo. See a notice of this locality, in Lewis’ “Topographical Dictionary of Ireland,” vol. i., pp. 101, 102.

<sup>37</sup> It would thus seem, the clan had to be consulted and satisfied, before the provincial king could dispose of lands, within his jurisdiction.

<sup>38</sup> See Lewis’ “Topographical Dictionary of Ireland,” vol. i., pp. 101, 102.

<sup>39</sup> Colgan thinks, he was identical with Lunecharia, and a Catalogue of Elphin

sea-calves, to approach the nets of fishermen, who laboured in vain at their calling, before the arrival of our saint. Most of the miracles related are evidently of a legendary character, and could hardly deserve place in a serious narrative, save for some incidental statements, by which they are accompanied, and which have references to names of places and of persons, as also to old manners and customs. Thus, the use of his staff in drawing a line to separate sheep from their lambs, and his releasing from a ludicrous position the thief, who had stolen a great quantity of his wheat, and who had placed it in a sack on his back, but who could neither move a step, nor throw down his burden, may be instanced. Again, we are told, that Mochua had sent a messenger to one Felan. He was obliged to pass a long and narrow winding of the sea, having high and rocky precipices around it. Two fierce women, named Beca, daughter to Cuchorag, and Lithbena, daughter to Attreph, had each a basket, suspended by ropes, to intercept travellers passing one way or the other. Those viragos caught the letter-carrier<sup>40</sup> of Mochua in their basket, about the middle of the recess; and then, they hauled it up from the ground. Being supernaturally admonished, regarding this misadventure of his servant, Mochua went thither to effect his release. For a time, the saint remonstrated with those women, and at last he redeemed the man from durance, Beca demanding his hood as a reward, while Lithbena did not require any price. The saint's exhortations, moreover, had the result of bringing those women and their fathers to a better course of life. There was an island, called Inis Amalgaidh,<sup>41</sup> Latinized, Insula Amalga, in the principality of Mogia,<sup>42</sup> and this the holy man desired to enter, yet no boat was at hand. Praying to God, the land swelled to such a degree, that he was able to pass over with dry feet. He healed many persons, and among the rest, in the name of the Holy Trinity, he expelled a demon from a man long possessed. From Lathlech, son of Kennfaela, he removed a great and disagreeable tumour, which was transferred to his bell, and the man was healed. The yellow jaundice, or a great superabundance of bile in the system, was at that period a sort of plague, among the people of Muregide.<sup>43</sup> The medical skill of all Ireland was tested, but without avail; wherefore, it was resolved by them, to implore the Divine aid, through the prayers of Mochua. No less than two thousand five hundred infected persons flocked to Balla. Their holy intercessor prayed; health succeeded, and the marked colour of their faces disappeared, having been transferred to the *baculus* of the saint. Thenceforward, it was known as "the pale staff."<sup>44</sup> In token of gratitude, the Muregide and their posterity placed themselves under the protection of Mochua, in memory of their wonderful preservation and cure. A man paralysed was brought to the saint, who invoking the powerful name of Jesus restored him to the use of his limbs. Even Mochua is said to have brought to life a youth, who died, when he had prayed to the Almighty. Having wrought these and other great wonders, in the sixty-fifth year of his age,<sup>45</sup> the holy servant of God was called away, to enjoy the eternal reward of all his merits. His death is recorded, at A.D. 637,<sup>46</sup> according to the Annals of Clonmacnoise.<sup>47</sup> Those of the Island and of Senat Magh Nensis

diocese states him, to have been venerated, on the 7th of June, in a chapel of that see, Kill-Lunechar by name.

<sup>40</sup> The Latin word is "tabellarium," which bears this meaning, but it may be rendered, also, "a scrivener," or "a notary."

<sup>41</sup> According to the original Irish Manuscript.

<sup>42</sup> Perhaps Mayo is meant.

<sup>43</sup> This locality is not otherwise indicated.

<sup>44</sup> No doubt, this relic was preserved, at Balla, after our saint's death.

<sup>45</sup> However, Colgan is of opinion, debating the chronological incidents gleaned from the Life of St. Mochua, that perhaps a mistake here occurs, and that seventy-five should be substituted, which might resolve

agree,<sup>48</sup> in reference to the year. The Bollandists<sup>49</sup> have a brief notice of Mochua de Balna in Kera regione de Conacie, at this date, as found in the Martyrology of Tallagh; while, they observe, he is called Mochua Balla primo Cronanus, by Marianus O'Gorman. In the published Martyrology of Tallagh,<sup>50</sup> we find, at the 30th of March, Cronan Balna, i Ceara, i Connachta. But, in the Franciscan copy, hardly so much remains legible, in connexion with his name and feast, at this date.<sup>51</sup> St. Ængus in his Festillogy commemorates St. Mochua of Balla; so does the Calendar of Cashel;<sup>52</sup> so does Marianus O'Gorman,<sup>53</sup> and Cathal Maguire;<sup>54</sup> and, all are agreed, in assigning his festival to this date. At the 30th of March, the Martyrology of Donegal<sup>55</sup> records the feast of Mochua, Abbot of Balla, in Ceara, Connaught. This is all that can be related, and of an authentic character, regarding the present holy man.

ARTICLE V.—ST. REGULUS, OR ST. RULE, PATRON OF ST. ANDREW'S, SCOTLAND. [*Said to be of the Fourth Century, but, probably, he lived at a later period.*] There appears to be considerable doubt entertained, regarding the acts and origin of the holy man, whose name and festival introduce this Article. His place in history and his national belongings have been confused, by tradition, and are not, as yet, sufficiently removed from the domain of controversy, or from critical investigation. The Kalendar of Arbuthnott,<sup>1</sup> at the 30th of March, or iii. of the April Kalends, enters St. Regulus, a Bishop and Confessor, having an Office of Nine Lessons.<sup>2</sup> Again, in the Kalendar attached to the Breviary of Aberdeen,<sup>3</sup> we find St. Regulus called an Abbot, at the same date, and having an Office of Nine Lessons. Now, it happens, likewise, on this very day, the Bollandists<sup>4</sup> and Tillemont, as the Rev. Alban Butler<sup>5</sup> shows, commemorate a St. Regulus, or Rieul. He is said to have been originally from Argos,<sup>6</sup> a city of Greece, to have been of a noble family, and to have flourished, in the first and second centuries. He was so ravished with the sanctity and miracles of St. John,<sup>7</sup> whom he found at Ephesus, that he renounced paganism, and received baptism, at the hands of this beloved disciple of Christ. He then distributed all his goods upon the poor, and attached himself to the holy Evangelist, until the persecution

all the difficulties of calculation, to be found in the narrative. See "Acta Sanctorum Hiberniæ," xxx. Martii. Vita S. Mochuæ sive Cronani Abb. Ballensis, cap. xxi., pp. 790, 791.

<sup>46</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 254, 255.

<sup>47</sup> See *ibid.*, n. (2), p. 256.

<sup>48</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxx. Martii, n. 20, p. 792.

<sup>49</sup> See "Acta Sanctorum," tomus iii., Martii xxx. Among the pretermitted feasts, p. 795.

<sup>50</sup> As edited by Rev. Matthew Kelly, in his Calendar of Irish Saints," p. xx.

<sup>51</sup> I can only make out distinctly Cronan balli.

<sup>52</sup> It has "S. Mochua de Balla in Conacia."

<sup>53</sup> He says: "Mochua Balla in regione Kera in Conacia, fuit Abbas; et alio nomine Chronanus dicitur."

<sup>54</sup> The entry from Maguire is that of the Scholiast on St. Ængus, and already quoted.

<sup>55</sup> Edited by Rev. Drs. Todd and Reeves, pp. 90, 91.

ARTICLE V.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 98.

<sup>2</sup> We find added, *o. 1m.*

<sup>3</sup> See *ibid.*, p. 114.

<sup>4</sup> See "Acta Sanctorum," tomus iii., Martii xxx. De S. Regulo Episcopo Silvaneis in Gallia. There is a previous commentary, in two sections, and in ten paragraphs, with a Vita, ex Codice MS. Andomarensi, in eight paragraphs, with notes. Again, is it followed, by Vita Alia, ex pluribus Codicibus, MSS., in five chapters, comprising twenty-nine paragraphs, with notes, pp. 816 to 827.

<sup>5</sup> See his "Fathers, Martyrs and other principal Saints," vol. iii., March xxx.

<sup>6</sup> The St. Omer Manuscript has "Argolica derivatus;" but, the Bollandist editor thinks, that Gallica might be used for Argolica.

<sup>7</sup> His feast occurs, at the 27th of December.



of the Emperor Domitian<sup>8</sup> separated them. Afterwards, he went to Rome, where Pope St. Clement had appointed St. Denis, the Arcopagite, to become the Apostle of France, and where St. Rieul, with other holy men, received appointment as missionaries under him. St. Rieul was stationed at Arles, as its first bishop; there, he laboured with great zeal and success. Having had notice, in a vision, regarding the martyrdom of St. Denis, and of his two companions, Rusticius and Elutherius,<sup>9</sup> St. Rieul left the charge of Arles, to a bishop, named Felicissimus, and he immediately went to seek their sacred relics, at Paris. This he fortunately effected, and having ministered to the faithful there, for a time, he consecrated a priest Malon, as their future bishop. Rieul wrought a remarkable miracle, by which he converted many pagans to the true faith. Having been invited to Senlis, he preached there with great fervour, he baptized many persons—some of great distinction—and he wrought numerous miracles. Here, he established a church, and a cemetery, which subsequently were called after him. He laboured much, and he converted the country, about Senlis, to the true faith. This is said to have happened, at the time, when great danger of death was apprehended in France, by missionaries, who had the courage to announce the name of Christ, throughout this Roman province. However, St. Regulus became the first Bishop of Senlis, and he laboured earnestly, during forty years, on his several missions and visitations.<sup>10</sup> He died, in peace, and in the midst of his flock, A.D. 130, during the reign of the Emperor Adrian. He was buried, in the church of St. Peter and St. Paul. This, afterwards, bore his name, and a great number of miracles were effected, at his tomb, and owing to his intercession.<sup>11</sup> According to the Martyrology of Usuard. St. Regulus, Bishop and Confessor, was deposited at the camp or castle Silvanectensis.<sup>12</sup> The first Christian king of France, Clovis, had a great reverence for this holy man. This king rebuilt and endowed that church, in which Rieul had been interred, while he had a gold shrine prepared to encase the saint's relics. The Cathedral of Amiens<sup>13</sup> possessed some of these, while they were saved from desecration in 1793, and kept by M. Lejeune, until 1802. They were authenticated, in the years 1816 and 1829.<sup>14</sup> However, we suspect the foregoing saint and his festival, to have been confounded with another holy person, bearing a like name, in Scotland; where, besides this day, a St. Regulus, or Rule, is said to have had the 17th of October, dedicated to his honour.<sup>15</sup> Nor, is it very clearly established, that he was distinct from a Celtic saint, venerated in Ireland. Now, it is remarkable, that St. Riaghail, Abbot of Muicinis, in Lough Derg, on the Shannon, was commemorated, at the 16th day of October,<sup>16</sup> according to the Feilire of St. Ængus,<sup>17</sup> and the Martyrology of Donegal. Regulus, or Riaghail, is said to have been one of

<sup>8</sup> This Emperor died, on the 17th of September, in the forty-fifth year of his age, and the fifteenth of his reign, A.D. 96. See Fleury's "Histoire Ecclesiastique," tome i., liv. ii., sect. liii., p. 272.

<sup>9</sup> Their festival is celebrated, on the 9th of October.

<sup>10</sup> One of his eulogists, or a writer of his Acts, was an Irishman, named Coelestinus, as mentioned by the Bollandists, in their previous Commentary, sect. i., par. 4. Nothing more seems to be known regarding him.

<sup>11</sup> It is to be regretted, that a great fire broke out, at Senlis, in the ninth century, which destroyed the Cathedral church there,

and its archives, thus obliterating the earliest acts of the present saint.

<sup>12</sup> "Apud castrum Silvanectensium, depositio Sancti Reguli episcopi et confessoris."—Soller's edition, p. 180.

<sup>13</sup> See M. l'Abbé Corblet's "Hagiographie du diocese d'Amiens."

<sup>14</sup> See "Les Petits Bollandistes Vies des Saints," tome iv., Mar. 30, pp. 58 to 63.

<sup>15</sup> "Quoniam in quadrigesima de eo non fuerit servitium, omnia sicut in alio festo, sed differtur in crastinum."—"Breviarium Aberdonense." Pars Estiva, Fol. cxviii.

<sup>16</sup> There is usually a confusion in festival celebrations, on these two days, when the 16th day of the month is also the 17th day

those ecclesiastics, who met St. Columkille,<sup>18</sup> at the time, when he founded a church at Drumcliffe, a little to the north of Sligo. Probably, Regulus—so greatly venerated in Scotland—may have been the same; for, his history, as there understood, has been involved in much obscurity.<sup>19</sup> There is an objection, that Riaghail of Muic-inis was an accredited saint, in the Martyrology of Tallagh, about A.D. 788; whereas, criticism makes the advent of St. Regulus from the East to Scotland, as occurring in the eighth century, thus giving a very short time for public acknowledgment, if not for formal canonization.<sup>20</sup> There are two separate editions of a legend, referring to the foundation of St. Andrew's: the older is a document of the twelfth century,<sup>21</sup> while the second form of the story is longer and more elaborate, and it emerges, at a somewhat later period, from St. Andrew's itself. The Regulus legend, as believed in Scotland, occurs, in the Colbert Manuscript of the National Library, in Paris. There is also one, in the Harleian Manuscript of the British Museum, which seemingly belongs to the early part of the fourteenth century. The last mediæval form of it is that, contained in the Breviary of Aberdeen. According to the legend of St. Regulus, as handed down in Scotland, he lived at Patras, in Achaia;<sup>22</sup> and, there, he was custodian of St. Andrew's relics, in the year 360. There, likewise, this Apostle, after having preached the Gospel of Christ to the northern nations, the Scythians and Pictones, had settled. There, too, he was crucified, and his bones remained, until the times of Constantine the Great, and of his sons, Constantius and Constans, for about 270 years. In a Manuscript, belonging to the Priory of St. Andrew's, it is stated, that in 345, Constantius collected a great army to invade Patras, in order to avenge the martyrdom of St. Andrew and to remove his relics.<sup>23</sup> But, an Angel appeared to St. Regulus, the Bishop, and ordered him, with his clergy, to proceed to the Sarcophagus, which contained his bones, and to take a part of them for concealment, viz.: three fingers of the right hand, a portion of one arm, the pan of one of the knees, and one of the teeth. On the following day, Constantius entered the city of Patras, and carried off to Rome the shrine, which contained the rest of St.

before the Kalends of the next month, as Mr. Skene remarks; and thus, St. Patrick is commemorated, at Auvergne, on the 16th of March, while his day, in the Irish Martyrologies, is the 17th of that month. "It seems, therefore," adds Mr. Skene, "to be a reasonable conclusion, that the Regulus of Muicinis, commemorated on the 16th of October, and the Regulus of Muicross, on the 17th of that month, were the same person, and that the historic Regulus belongs to a Columban church founded among those which Columba established among the southern Picts during the last years of his life, and at the same time when Caineach of Achaboe had his hermitage there; and to those older foundations must be appropriated the churches dedicated to Regulus, or St. Rule."

<sup>17</sup> Thus, *Ṛiaghail naith aghnamh*, or, "Riaghail, gifted was his career;" and this is glossed, *i. riaghail muicnori fa loch Derg*, *i.e.* "Riaghail of Muicinis in Loch Derg."

<sup>18</sup> See his Life, at the 9th of June.

<sup>19</sup> On this subject, the reader is referred to William F. Skene's "Celtic Scotland: A

History of Ancient Alban," vol. ii., book ii., chap. vi., pp. 261 to 277.

<sup>20</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 437.

<sup>21</sup> It bears for its title: "How it happens that the memory of St. Andrew the Apostle should exist more widely in the region of the Picts, now called Scocia, than in other regions; and how it comes that so many abbasies were anciently established there, which now in many cases are by hereditary right possessed by laymen."—"Chronicles of the Picts and Scots," vol. i., p. 138. Edited by William F. Skene.

<sup>22</sup> According to the Breviary of Aberdeen.

<sup>23</sup> It is the opinion of William F. Skene, that a fictitious and an artificial antiquity has been given to this removal, and to the Scottish veneration for St. Andrew, which did not commence before the eighth century. He argues, likewise, that those relics were brought immediately from Hexham, founded A.D. 674, by St. Wilfrid, who dedicated it to St. Andrew. His successor Acca, who was bishop from 709 to 732, was driven into Scotland this latter year; and, probably, he brought St. Andrew's relics to the church,

Andrew's bones. He also laid waste the Insula Tyberis and Colossia. Thence, he removed the bones of St. Luke and of St. Timothy. These he carried, with the relics of St. Andrew, to Constantinople. While some of the English Annalists<sup>24</sup> place the transferring of St. Andrew's relics to Constantinople, at A.D. 350, Dempster, who assigns the festival of St. Regulus to the 17th of October, has an observation, that the Scottish accounts are different.<sup>25</sup> The Breviary of Aberdeen relates, that after the occurrence related, the Angel once more appeared to St. Regulus, and desired him to remove that portion of St. Andrew's relics, he had concealed, to the western region of the world, where he was destined to lay the foundations of a church, in honour of the Apostle. According to Dempster,<sup>26</sup> Regulus was called Albatus, having been a Grecian, from Achaia. Wherefore, following the Angel's directions, the pilgrim sailed with St. Andrew's relics towards the north, having been forewarned, that where his vessel should be wrecked, there he was to build a church, in honour of St. Andrew.<sup>27</sup> St. Regulus voyaged for a year and a-half, among the Islands of the Greek sea, and wherever he landed, a church in honour of St. Andrew was erected. After two years of travel, he reached the shores of Scotland.<sup>28</sup> He is said to have landed, at a place, called Muckros, or Muicross,<sup>29</sup> afterwards Kilrymont,<sup>30</sup> in the land of the Picts. Here his vessel was wrecked, and here he set up a cross, which he had brought from Patras. Having remained there seventeen days or nights, Regulus went<sup>31</sup> with the relics to Forteviot.<sup>32</sup> There, he found the three sons of King Hungus,<sup>33</sup> namely, Owen, Nectan and Finguine. Their father was then engaged on an expedition, in the district of Argathelia; and, his sons were anxious about the life of their parent, so that they gave a tenth part of Forteviot to God and to St. Andrew. Then they went to a place, called Moneclatu, and afterwards Monichi. There, Finchem, the queen of King Hungus, was delivered of a daughter, called Mowren. She was buried, afterwards, at Kilrymont, and the queen gave the place to God and to St. Andrew. They then cross a mountain, called Moneth, and reach a place, named Doldancha, afterwards known as Chondrochedalvan. There, King Hungus was met, returning from his expedition. He prostrated himself before the relics. Then, he gave the place to God and to St. Andrew. They returned across the Moneth, to Monichi, where a church was built, in honour of God and of the Apostle. Thence they went to Forteviot, where, also a church was built. King Hungus afterwards went with the clergy to Kilrymont. There, a great part of that place was given, to build churches and oratories, and a large territory was marked off, for a parish. The boundaries of this parish can still be traced, and these contained that part of

founded by a Pictish king, between the years 736 and 761.

<sup>24</sup> Such as Matthew of Westminster, "*Flores Historiarum*," at anno Gratiae, cccl., p. 136, also, Florence of Worcester.

<sup>25</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. xvi., num. 1037, p. 552.

<sup>26</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. xvi., num. 1037, p. 551.

<sup>27</sup> Such is the story, in the old legend of St. Andrew's.

<sup>28</sup> In a Chronicle, although not a very early one, it is related: "The zeire of God sewynn hundir lxi. ye relikis of Sanct Androw ye Apostle com in Scotland."—

"Chronicles of the Picts and Scots," vol. i., p. 387.

<sup>29</sup> Rendered "the promontory of swine." So it is called, in the second legend of St. Regulus, alluded to by Mr. Skene.

<sup>30</sup> In due course of time, it was known as St. Andrew's.

<sup>31</sup> He had previously entrusted to the seniors and brothers, Damian and Merinach, the care of that place.

<sup>32</sup> A parish, with a village, so called, in the south-east of Perthshire. See an account of it, in the "*Imperial Gazetteer of Scotland*," vol. i., pp. 680, 681.

<sup>33</sup> According to Mr. Skene, the lists of the Pictish kings show no Angus, or Hungus, son of Fergus, until we come to the



Fife, lying to the east of a line, drawn from Largs to Naughton. Within this line was the district, called the Boar's Chase, containing the modern parishes of St. Andrews, Cameron, Dairsie, Kemback, Ceres, Denino, and Kingsmuir. In the *parochia* were included, likewise, the following parishes, viz.: Crail, Kingsbarns, Anstruther, Abercromby, St. Monance, Kelly, Elie, Newburgh, Largo, Leuchars, Forgan, and Logie-Murdoch. It seems impossible to doubt, that there is a historic basis of some kind for this part of the legend, as the circumstantial character of the narrative is not likely to have been invented.<sup>34</sup> When Regulus arrived in Scotland, he entered a place, called in the Latin legend, "*Nemus Porcorum*."<sup>35</sup> There he built a church, and he preached to the people, far and wide. Hungus, King of the Picts, saw a company of Angels over St. Andrew's relics. With his army, he then came to Regulus, who baptized him, and all his servants. Then, he received a grant of the land, and it was set apart to be the chief seat and mother church of Scotland. It was known, afterwards, as St. Andrew's,<sup>36</sup> owing, no doubt, to the circumstance, that there a portion of his relics had been deposited. If we are to believe Dempster—and he quotes the Scottish Annals of Hector Boece<sup>37</sup> and John Lesley<sup>38</sup>—St. Regulus wrote many things; but, of these, he states, that there remained, *Epistola ad Patrenses*, Lib. i., or as Joannes Campusbellus has it, *Monita Divina de transferendis S. Andreae Reliquiis in Albionem*, Lib. i. However, we can depend very little on the authorities, that writer so frequently quotes, nor on his own care and critical acumen, in hazarding many of his statements.

ARTICLE VI.—ST. COLMAN, SON OF RONAN. The Martyrology of Tallagh,<sup>1</sup> at the 30th of March, records the entry of a St. Colman. The name of this saint appears twice repeated, in the published version.<sup>2</sup> This is not the case, in the Franciscan copy,<sup>3</sup> preserved at the Convent, Merchant's-quay, Dublin. According to the Martyrology of Donegal,<sup>4</sup> likewise, on this day was venerated, Colman, son of Ronán, son to Loarn. He descended from the race of Conall Gulban, son to Niall. We know little more regarding him.

ARTICLE VII.—ST. GOBBAN. On the 30th of March, we find entered, in the Martyrology of Tallagh,<sup>1</sup> the name of Goban,<sup>2</sup> who is called a bishop.

powerful king of that name, who reigned from A.D. 731 to 761.

<sup>34</sup> "The place beyond the Moneth or Grampians, called Chन्द्रochedalan, is plainly the church of Kindrochet in Braemar, which was dedicated to St. Andrew. Monichi is probably not Monikie in Forfarshire, as that church was in the diocese of Brechin, but a church called Eglis Monichti, now in the parish of Monifieth, which was in the diocese of St. Andrew's, and Forteviot was also in the diocese of St. Andrew's."—"Proceedings of the Society of Antiquaries of Scotland," Sessions MDCCCLX-LXI—MDCCCLXI-LXII., vol. iv. Notice of the early Ecclesiastical Settlements at St. Andrew's, by William F. Skene, Esq., F.S.A., Scot., pp. 305, 306.

<sup>35</sup> The reader will observe some remarkable similarity in this name of a place, and Muicinis, of the Irish St. Riaghail.

<sup>36</sup> There is a very interesting article, intitled, "Notice of the early Ecclesiastical Settlements at St. Andrew's," by William F. Skene, Esq., F.S.A., Scot., in "Proceedings of the Society of Antiquaries of Scotland," Sessions MDCCCLX-LXI.—MDCCCLXI—LXII., vol. iv., pp. 300 to 321.

<sup>37</sup> In his "*Historia Scotiæ*," lib. vi., p. cv.

<sup>38</sup> In his "*Historia Scotiæ*," lib. iii., p. cxxvi.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xx.

<sup>2</sup> *Ibid.*

<sup>3</sup> There we find, *Scí Colman*.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 90, 91.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xx. The Franciscan copy has *Gobban*.

<sup>2</sup> Colgan has some conjectural allusion to

Another saint is there placed, in conjunction with his name. Again, we meet St. Gobbán, registered in the Martyrology of Donegal,<sup>3</sup> as having been venerated, on this day. There is neither reference to his rank, nor locality, in the latter record. The Bollandists,<sup>4</sup> at this date, merely enter his name.

ARTICLE VIII.—REPUTED FESTIVAL OF ST. ATTALA, ABBOT OF BOBBIO, ITALY. [*Sixth and Seventh Centuries.*] As we have already stated, at the 10th of March, this holy man was a native of Burgundy.<sup>1</sup> At Bobbio, Attala, Abbot, is set down, with his feast, at the 30th of March, by Dempster,<sup>2</sup> who claims him as a Scottish saint.<sup>3</sup> If this were at all true, he should be regarded as an Irish Scot, as he was a disciple of the great St. Columban,<sup>4</sup> and he died, A.D. 627.<sup>5</sup> The Bollandists<sup>6</sup> give his feast, at this date, on the authority of Dempster; but, they refer the reader to his Life, published on the 10th of March.

ARTICLE IX.—ST. FIACHNA. The Bollandists briefly notice this holy man, and they quote the authority of Marianus O'Gorman, who has inserted his name, at this day, in his Calendar of Irish Saints.<sup>1</sup> In the Martyrology of Tallagh,<sup>2</sup> there is a Fiachra, set down, at the present date; and, scarcely can there be a doubt, but this name is intended to represent that of Fiachna.<sup>3</sup> He was, perhaps, descended from the race of Eoghan, son of Niall, remarks the writer in the Donegal Martyrology. Whether he can be identified with Fechno Sapiens,<sup>4</sup> otherwise called Fiechnaus<sup>5</sup>—a disciple of St. Columkille<sup>6</sup>—may be questioned. Much uncertainty prevails, regarding the identity of the person here set down for commemoration. The Martyrology of Donegal<sup>7</sup> states, that on this day was venerated Fiachna.<sup>8</sup> There is another Fiachna, observes the Calendarist, at the 29th of April. It is probable, to one of them Cuimin of Coindeire gave the character, that he never pronounced a bad word, but always an expression, which was pleasing to God.<sup>9</sup> If this holy man were the disciple of St. Columba, he must be regarded as the St. Fechno, or Fiachna, surnamed the Wise, who was a monk,<sup>10</sup> in the monas-

him, as if he were brother to St. Sedna, or Sedonius, venerated at the 10th of March. There he is called Mo-Gaban, or Goban. See "Acta Sanctorum Hiberniæ," Martii x. De S. Sedonio Episcopo S. Senani Discipulo, nn. 2, 3, p. 573.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 90, 91.

<sup>4</sup> See "Acta Sanctorum," tomus iii., Martii xxx. Among the pretermitted saints, p. 796.

ARTICLE VIII.—<sup>1</sup> According to Jonas, who has written his Life.

<sup>2</sup> See "Menologium Scoticum."

<sup>3</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 194.

<sup>4</sup> See his Life, at the 21st of November.

<sup>5</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xi., sect. lvii., pp. 334, 335.

<sup>6</sup> See "Acta Sanctorum," tomus iii., Martii xxx. Among the pretermitted feasts, p. 795.

ARTICLE IX.—<sup>1</sup> See "Acta Sanctorum," tomus iii., Martii xxx. Among the pretermitted saints, p. 796.

<sup>2</sup> Edited by the Rev. Dr. Kelly, p. xx.

<sup>3</sup> In the Franciscan copy, this can be legibly made out, Fiachna.

<sup>4</sup> See Colgan's "Trias Thaumaturga," Quarta Vita—Adamnan's—St. Columbæ," lib. i., cap. xxx., p. 345, and n. 75, p. 378.

<sup>5</sup> See Quinta Vita—O'Donnell's—S. Columbæ, lib. ii., cap. xliiii., p. 417. *Ibid.*

<sup>6</sup> See his Life, at the 9th of June.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 90, 91.

<sup>8</sup> Colgan has Fechanus, or Fiachna Sapiens, among those who lived or died on the Island of Hy, and a feast assigned for the 30th of March. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ," cap. iii., sect. v., n. 502.

<sup>9</sup> It is thus he speaks:—

"Fiachna loved true devotion,  
He instructed all to follow it equally.  
He never said a naughty word,  
Nor aught but what was pleasing to his Lord."

<sup>10</sup> See Colgan's "Trias Thaumaturga."

tery called after Lunge, a plain in the Island of Ethica. At the 12th of March, there is a saint, who is variedly called Fethchinn, Fetchuon, Fiechnon, Fethuo, Fethchuo, Fiechno, Fetno, Fethchu and Fiechna—supposed to have been a missionary among the Picts and Scots, in the sixth century. For some notices of him, the reader is referred back to that date.

ARTICLE X.—ST. FERDACRICH, OR FERDACHRIOCH. An entry, Ferdacrich, occurs in the Martyrology of Tallagh,<sup>1</sup> at the 30th of March. It is quite likely, with the present designation—apparently meaning, “the man of the two places”—some other name should be supplied. Marianus O’Gorman has an entry of his feast, likewise, as Ferdachrichus, and at this date, the Bollandists observe in their work.<sup>2</sup> On the present day, as we read, also, in the Martyrology of Donegal,<sup>3</sup> a festival was celebrated, in honour of Ferdachrioch.

ARTICLE XI.—REPUTED FESTIVAL OF ST. MARITHA, VIRGIN, OF COLOGNE AD GRADUS. We find such an entry, in a Manuscript copy of Florarius, according to the Bollandists,<sup>1</sup> who think she may have been one of the Ursuline virgins, although not entered in the Cologne Festivals, recorded by Galenius, nor in Hermann Crombach’s Catalogue. The Bollandists state, that at the 21st of October, the matter might further be investigated.

ARTICLE XII.—REPUTED FESTIVAL OF CLAUDIUS, A BISHOP, AND FOUNDER OF THE UNIVERSITY OF PARIS. At Auxerre, on the 30th of March, was venerated Claudius, Bishop, and founder of the Academy of Paris, according to Dempster,<sup>1</sup> who makes him a Scottish saint.<sup>2</sup> However, this account is irreconcilable with facts, as may be seen, where we have already treated of Clemens, sometimes called Claudius Clemens Scotus, at the 20th of March. The Bollandists<sup>3</sup> have a notice of him, at this day, on the authority of Thomas Dempster, as Claudius Episcopus Antissiodorensis, fundator Academiæ Parisiensis; while they refer the reader to the 20th of March, as also to the 5th of March, when he is noticed, by David Cameraarius.

ARTICLE XIII.—REPUTED FESTIVAL OF ST. CRONAN. Veneration was given at the 30th of March to Cronan, as we read, in the Martyrology of Tallagh.<sup>1</sup> But, whether he was distinct from the St. Mochua—also called Cronan<sup>2</sup> and already entered at this day—may admit of question.

ARTICLE XIV.—ST. LIBER, OF LETHDUMHA. In the Martyrology of

Quarta Appendix ad Acta S. Columbæ, cap. x., num. 56, p. 490.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xx. I can only make out fear *Da Crich*, on one line, in the Franciscan copy.

<sup>2</sup> See “Acta Sanctorum,” tomus iii., Martii xxx. Among the pretermitted saints, p. 796.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 90, 91.

ARTICLE XI.—<sup>1</sup> See “Acta Sanctorum,” tomus iii., Martii xxx. Among the preter-

mitted feasts, p. 796.

ARTICLE XII.—<sup>1</sup> In “Menologium Scoticum.”

<sup>2</sup> See Bishop Forbes’ “Kalendars of Scottish Saints,” p. 194.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Martii xxx. Among the pretermitted feasts, p. 796.

ARTICLE XIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xx.

<sup>2</sup> In the Franciscan copy is the entry, *Cronai*.

ARTICLE XIV.—<sup>1</sup> Edited by Rev. Dr.



Tallagh,<sup>1</sup> there is found an entry, Liber, Leth Dummai, at the 30th of March. Where his place was situated must afford a subject for conjecture. A St. Liber, a priest and a disciple of St. Patrick,<sup>2</sup> was placed, by the Irish Apostle, in conjunction with St. Glassicus, over the church of Kill-glais, in the diocese of Down, and territory of Dalaradia.<sup>3</sup> Colgan conjectures this present saint may have been the same. This day, we read in the Martyrology of Donegal,<sup>4</sup> concerning a St. Liber, of Lethdumha, having been venerated. The Bollandists<sup>5</sup> give a notice of him, likewise, at this day, as Liberius Lethdumhensis.

ARTICLE XV.—NATALIS OF ST. COLMAN OF LINN HUACHAILLE, OR OF MAGHERALIN, COUNTY OF DOWN. [*Seventh Century.*] Some account of St. Colman,<sup>1</sup> Abbot of Lann, or Linn, will be found, in Colgan's work, at this date, and a brief notice,<sup>2</sup> in the Bollandists.<sup>3</sup> His name is entered, in the Martyrology of Tallagh,<sup>4</sup> at the 30th of March, as Colman Linne (i Casan Linne) duachill. This, we are told, was the name of a demon. We are informed, likewise, that his monastery was known as Lann Mic-Luachain, and that it was situated, in the present barony of Delvin, county of Westmeath.<sup>5</sup> According to the Annals of the Four Masters, this saint's Natalis occurred, on the 30th of March. His death is assigned to the year 699.<sup>6</sup> His Acts will be found, at the 30th of October; or, perhaps, more correctly, at the 17th of June. At both days, however, further notices, regarding him, will be given. The festival of Colman, of Linn-Uachaille<sup>7</sup>—sometimes called Lin-duacall, Lann-da-Cholmoc, or Lann-Mocholmoc,<sup>8</sup>—on the brink of Cassan-Linne, in Ulster, is set down, in the Martyrology of Donegal,<sup>9</sup> as having been celebrated, on this day. In the year 1122, at Lann Mic-Luachain, the shrine of this saint was found in a tomb—a man's cubit in the earth.<sup>10</sup> This discovery was made on Spy Wednesday.

ARTICLE XVI.—REPUTED FESTIVAL OF ST. OLAF, OR AULAF KYRRE, KING OF NORWAY, AND MARTYR. [*Tenth and Eleventh Centuries.*] According to some authorities, the feast of St. Olaf, Olave, or Aulaf, was held on this day; but, the 29th of July is more usually set down, as his principal festival. Tradition has it—even in northern Europe—that he was either born in Ireland, or descended from Irish parents. That he was in Ireland,

Kelly, p. xx. In the Franciscan copy, we find *Liber Lethoum*.

<sup>2</sup> See the Life of St. Patrick, at the 17th of March, chap. xv.

<sup>3</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. cxxxi., pp. 146, 147, and nn. 207, 208, pp. 182, 183. Also, Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 90, 91.

<sup>5</sup> See "Acta Sanctorum," tomus iii., Martii xxx. Among the pretermitted saints, p. 796.

ARTICLE XV.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Martii xxx. De S. Colmano Lannensi sive Linnensi Abbate, pp. 792, 793.

<sup>2</sup> "Colmanus de Lann-Huachuille juxta ripam Cassainlinn in Vltonia."

<sup>3</sup> See "Acta Sanctorum," tomus iii.,

Martii xxx. Among the pretermitted saints, p. 796.

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xx. In the Franciscan copy, I can only read *Colmai Linn Oua*, with *Caytan Lin*, and some other undeciphered letters, over and above the line.

<sup>5</sup> See Rev. Anthony Cogan's "Ecclesiastical History of the Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 580.

<sup>6</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 300, 301.

<sup>7</sup> In a Manuscript note, William M. Hennessy writes, "Luan Mocholmog, Maralin, Down."

<sup>8</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (l), pp. 110, 111, and Calendar LL, p. 377.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 90, 91.

when very young, seems incontestable, as the following narrative shows. In the twentieth year of his age,<sup>1</sup> A.D. 990, King Aulaf Tryggvesson was engaged on a plundering expedition in Ireland, when he collected a great herd, of cows, sheep and goats. While driving them to his ships, a poor Irishman begged of Aulaf, to give up his cows and sheep, so that he might drive them home. "How can I do it," said Aulaf, "since neither you nor anyone else could separate them from such a great herd?" "Only let me send my dog in," replied the poor man, "and he will find them out." "If your dog can do it, you may send him in, but mind, that he does not delay us long." Having obtained such permission, the man made a sign to his dog. In about half-an-hour, this animal collected the cattle, for their former owner. Astonished at the extraordinary sagacity of the dog, Aulaf asked for it, and that poor man immediately complied with the chief's request.<sup>2</sup> Whereupon, Aulaf gave him a heavy ring of gold,<sup>3</sup> and they both parted as friends.<sup>4</sup> That he was specially venerated in Scotland, on this day, is manifest, from the Scottish Martyrologists, Breviaries, and Histories extant. In the Kalendar of Arbuthnott,<sup>5</sup> we have, at the 30th of March, St. Olave, King and Martyr, ix. Lect.; while a similar entry is to be found, in the Kalendar of the Aberdeen Breviary,<sup>6</sup> at the iii. of the April Kalends. Adam King<sup>7</sup> has, at the 30th of March: S. Ole King of norwege and mart. vnder henrie ye crowkit. The Bollandists<sup>8</sup> state, that a Manuscript copy of the Martyrology of Ado, has the feast of Olaus, King of Norway and Martyr, at this date, although his Natalis is properly referable to the 29th of July. To this latter day, we direct the reader's attention, for further particulars, regarding this illustrious historical character.

### Thirty-first Day of March.

ARTICLE I.—ST. MELLA, ABBESS OF DOIRE-MELLE, COUNTY OF LEITRIM.

[EIGHTH CENTURY.]

NOTHING can prove more advantageous to the interests of religion, than for parents to impress the tender minds of children with high and holy purposes. Some account of this holy woman is given by Colgan,<sup>1</sup> and by the Bollandists.<sup>2</sup> St. Mella flourished, about the middle of the

<sup>10</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1014, 1015, and n. (r.)

ARTICLE XVI.—<sup>1</sup> See "The Scandinavian History of Dublin," by Charles Hølliday, with some notice of the author's life, by John P. Prendergast, p. lxiv.

<sup>2</sup> We are further informed, that Vigi, in Latin Vigius, was the name of this dog, the most sagacious of all others known, and Olafus was his master, for a long time. See Rev. James Johnstone's "Antiquitates Celto-Scandicæ," pp. 74, 75.

<sup>3</sup> Perhaps this account may serve to throw some light on the torques of gold, or ring money—as it has been called—repre-

senting so many precious deposits, in the Royal Irish Academy.

<sup>4</sup> See "Scripta Historica Islandorum," vol. x. Historia Olavi Tryggvii filii, cap. xiii., p. 234.

<sup>5</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 98.

<sup>6</sup> *Ibid.*, p. 114.

<sup>7</sup> See his Kalendar. *Ibid.*, p. 148.

<sup>8</sup> See "Acta Sanctorum," tomus iii., Martii xxx. Among the pretermitted saints, p. 796.

ARTICLE I.—<sup>1</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Martii. De S. Mella, Abbatisa. p. 796.

eighth century, in the northern parts of the Connaught province.<sup>3</sup> This has been inferred, from the circumstance of her son St. Tigernach's<sup>4</sup> death, having been recorded, at A.D. 805.<sup>5</sup> The devout matron, by God's holy decree, was the happy mother of two sons, whose names are found on record, in the pages of our Irish Martyrologies. These are named respectively, St. Cannech,<sup>6</sup> a Priest, and St. Tigernach, an Abbot.<sup>7</sup> Having been deprived of her husband, by death, she afterwards formed the resolution of embracing a religious life. St. Tigernach erected a religious house, near Lough Melve, —now known as Lough Melvin,—in the county of Leitrim, and within the diocese of Killmore.<sup>8</sup> He left this establishment, in favour of his mother; and, he then retired to another monastery, named Kill-Acaidh, or "the church of the field," the situation of which is unknown. St. Mella presided over a community of holy women, at the former place; which, from her, took the name of Doire-Melle, which signifies, the "oak grove of Mella." We are told, it had been situated in Rossinver parish, county of Leitrim, although the name is not known, at present.<sup>9</sup> It is said, she ruled over her nunnery for many years; but, little more has transpired respecting her. She is supposed to have died, before the year 787,<sup>10</sup> as her name occurs, in the Martyrology of Tallagh. In it<sup>11</sup> we find inserted, Mella, at the 9th, and Doire Mella, added, at the 31st of March, to the same etymon. In the Martyrologies of Marianus O'Gorman, and of Cathald Maguire, there is a Mella, belonging to the church of Cluainai, set down, for the 19th of March. But, she may have been a distinct person.<sup>12</sup> The Martyrology of Donegal gives her this title of Doire Mella, on the 31st of January,<sup>13</sup> when alluding to her son Caineach; but, at the present day, it has no record of her feast. By her influence and authority, St. Mella awakened in the souls of her religious, as of her own two sons, the love and fear of God. This she effected, likewise, in the spirit of gentleness, forbearance, and true charity.

ARTICLE II.—ST. MACHABEO, OR GILDA MACHAI-BEO, ABBOT OF ARMAGH. [*Twelfth Century.*] Although the oak-tree's trunk cease for a time to put forth branches and leaves, its roots do not fail to grow vigorously, while they extend in the earth. So when religious life appears diminished to the gaze of men, its hidden workings do not present less effective results, in the sight of God. St. Machabeo, or, as he is sometimes

<sup>2</sup> See "Acta Sanctorum," tomus iii., xxxi. Martii. Among the pretermitted festivals, p. 898.

<sup>3</sup> See Colgan's note 1, p. 796.

<sup>4</sup> His feast occurs, at the 4th of November.

<sup>5</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 414, 415.

<sup>6</sup> His feast has been referred, to the 31st of January.

<sup>7</sup> In the attributed "Opuscula" of St. Ængus, we read: "Mella mater fuit Cannechi Præbyteri et S. Tigernachi de Dore Melle."—Lib. iv., cap. viii. Colgan is of opinion, that the Cannech here named was identical with St. Cannech Præbyter, the son of Uchil, commemorated at the 31st of January, in the Martyrologies of Tallagh, of Marianus O'Gorman, and of Donegal. See n. 2, p. 796.

<sup>8</sup> In Lewis' "Topographical Dictionary of Ireland," it is said, the ancient and

ruined church of Rossinver is supposed to have been that of the nunnery of Doiremelle, founded by St. Tigernach for his mother. See, vol. ii., p. 537.

<sup>9</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (g), p. 415.

<sup>10</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Martii. De S. Mella, p. 796. This assumption of Colgan may be questioned, as also his argument, in support of it. We know, that the Martyrology of Tallagh includes the names of its reputed compilers, Saints Mælrúan and Ængus, as also saints, who lived long after them. See Introduction to this work, sect. ii., vol. i.

<sup>11</sup> See the copy edited by Rev. Dr. Kelly, pp. xviii. and xx. In the Franciscan copy, at this date, we find *mella doire mell*.

<sup>12</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxxi., nn. 7, 8, p. 796.

<sup>13</sup> Edited by Rev. Drs. Todd and Reeves, pp. 32, 33.



called, Gilda Machai-beo,<sup>1</sup> means, "servant of the living Mochai;" and, Colgan, who has given an account of him, at the 31st day of March,<sup>2</sup> supposes the name to have been imposed,<sup>3</sup> in honour of St. Mochai, Abbot of Nendrum,<sup>4</sup> who is related to have lived one hundred and fifty years, in Heaven, and in a state of repose. The present saint was born, in the year 1104,<sup>5</sup> as we collect from the Irish Annals. He embraced the monastic pro-



Cathedral, as restored, at Armagh.

fession, in the city of Armagh,<sup>6</sup> and, in its former monastery, consecrated to St. Peter and St. Paul. He was probably a student, with the great St. Malachy O'Morgair,<sup>7</sup> and under the tuition of that holy Abbot, Imar O'Aedhacan.<sup>8</sup> It is also probable, that our saint succeeded this latter, by governing the monastery, after his death, in the year 1134. The office of Abbot he exercised—if this opinion be well grounded<sup>9</sup>—during forty years, with the greatest sanctity. According to our ancient Martyrologies, he was the tower of Devotion and of Mildness in his time, the Ark of Wisdom and of Science, of Labour and of Prudence.<sup>10</sup> He is also one of the latest saints, recorded in the Martyrologies of our country. He died, on the 31st of

ARTICLE II.—<sup>1</sup> Marianus O'Gorman and the Martyrology of Donegal have both appellations applied to him.

<sup>2</sup> See "*Acta Sanctorum Hiberniæ*," Martii xxxi. De S. Machabeo Abbate Ard-machano, pp. 795, 796.

<sup>3</sup> See *ibid.*, n. 1, p. 796.

<sup>4</sup> His feast occurs, at the 23rd of June.

<sup>5</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. iii., pp. 12, 13.

<sup>6</sup> The accompanying illustration of the old Cathedral, as restored in our own times, was drawn by William F. Wakeman, and transferred to the wood-block, engraved by Mrs. Millard.

<sup>7</sup> See his Life, at the 3rd of November.

<sup>8</sup> His feast has been assigned to the 13th of August.

<sup>9</sup> This supposition is further confirmed by the circumstance, that we do not find the death of any Armagh Abbot recorded, in our ancient Annals, between that of Imar O'Aedhacan and of Machabeus. Yet, our Annalists, about this period, were in the habit, not only of recording the deaths of Archbishops and of Abbots in Armagh, but even the year when Scribes, Chronographers, and Prefects of its schools, died, with others of inferior rank, distinguished by piety and learning.

<sup>10</sup> Such is the eulogy, pronounced on him, by Blessed Marianus O'Gorman, Abbot of

March, in 1174, having attained the seventieth year of his age.<sup>11</sup> We find mentioned, on this day, in the Martyrology of Donegal,<sup>12</sup> Machabeus, *i.e.*, Gilla Mochaidhbeo, Abbot of the Monastery of Peter and Paul at Ardmacha. The Bollandists briefly notice him, at this date,<sup>13</sup> but they print, incorrectly, MCXXXIV., as the year for his death.

ARTICLE III.—ST. COLMAN, OF CAMACHADH. The brightest and fairest flowers bloom in solitude and soon wither, while they still perfume nooks, in which they grow, with delicious odours. So have bloomed and have been forgotten the localities and memory of many holy persons. Thus, when introducing his commemoration of the three saints, Colman, Foilan, and Fethadius, at the 31st of March, Colgan remarks, that he united their names, because he found little of a distinctive character, in their Acts; indeed, he observes, that although the Irish saints, venerated on this day, were not few in number, as many of our domestic Martyrologies proved, yet, very few records of their lives were to be discovered.<sup>1</sup> We prefer, however, to distinguish those saints; and, hence, we begin with St. Colman's name, which occurs, in the Irish Martyrologies, at this day. However, Colgan confesses himself unable to discover the exact location of Camachadh, with which place, St. Colman appears to have had connection. There was a church, in the diocese of Ossory,<sup>2</sup> which was called Camchluain;<sup>3</sup> as, also, another in that of Derry, named Cambos, and Camus,<sup>4</sup> in our Martyrologies. At this latter church, a St. Colman was venerated, on the 30th of October; but, whether he was a distinct person from our saint, Colgan had not been able to determine. Another church stood, in the region of Clannuadach,<sup>5</sup> in Connaught, and it was named Cammagh,<sup>6</sup> while its ruins are yet to be seen.<sup>7</sup> Colgan conjectures this name to have more nearly resembled Camachadh, in sound and signification, than any of the former denominations. He interprets Camachadh, or Cammagh,<sup>8</sup> by the Latin words, "campus procurvum," and

Louth Monastery, in the diocese of Armagh: "S. Machabeus, qui et Gilda-Mochaibeo, abbas monasterii Divorum Petri et Pauli, Armachæ, Turris Pietatis et Mansuetudinis, Arca Sapientiæ et Scientiæ, arx Piorum et Prudentiæ, &c."—Colgan's "Acta Sanctorum Hiberniæ," xxxi. Martii. Vita S. Machabei, p. 796. The Martyrologies of Donegal and of Cathal Maguire have a nearly similar panygeric, at the 31st of March.

<sup>11</sup> His death is thus recorded, at the year 1174: "Gilla Mochaibeo, Abbot of the Monastery of SS. Peter and Paul at Armagh, a diligent and faithful servant of the Lord, died on the 31st day of March, in the seventieth year of his age."—Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 12, 13.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 90, 91.

<sup>13</sup> See "Acta Sanctorum," tomus iii., Martii xxxi. Among the pretermitted feasts, p. 897.

ARTICLE III.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xxxi. Martii. De SS. Colmano Foilano et Fethadeo, Confessoribus, pp. 799, 800.

<sup>2</sup> Among the Patron saints, as given in the "Statuta Diocesis Ossoriensis edita

Kilkenniæ, in Synodo Diocesana. Die 8 Junii, 1873," I do not find any St. Colman, referable to the present day.

<sup>3</sup> Now known as Camcloon, in the parish of Offerlane, and barony of Upperwoods. It is marked, on the "Ordnance Survey Townland Maps for the Queen's County," Sheet 23.

<sup>4</sup> This parish, in the barony of Lower Strabane is shown, on the "Ordnance Survey Townland Maps for the County of Tyrone," Sheets 4, 5, 10. The townland is on the latter Sheet.

<sup>5</sup> This was the territory of the O'Fallons. It was situated, in the barony of Athlone, and county of Roscommon. In Irish, it is written, Clann uíalach, and, it will be found so represented, on the Ancient Map, prefixed to "The Tribes and Customs of Hy-Many," so judiciously edited by the late Dr. O'Donovan.

<sup>6</sup> Now, probably, the townland, known as Cammoge, in the parish of Elphin, and barony of Roscommon. It is noticed, on the "Ordnance Survey Townland Maps for the County of Roscommon," Sheet 22.

<sup>7</sup> The church was formerly called *Camach Brighdi*, and at present Camma, in the diocese of Elphin. It lies about eight miles,

it is Anglicized, "the very crooked plain."<sup>9</sup> The year of our saint's death has not been recorded, nor even the age, in which he flourished. However, it must have been at a rather early period, since in the Martyrology of Tallagh,<sup>10</sup> at the 31st of March, we find, Colman am (cam) Achaid. Also, Marianus O'Gorman and Cathal Maguire commemorate him. Colman, of Camachadh, occurs, in the Martyrology of Donegal,<sup>11</sup> on this day. The Bollandists briefly notice this saint, at the 31st of March.<sup>12</sup> It is likely, this pious man sought an asylum in a solitude, which the proud and ambitious so much disdain, but which furnish tranquillity and enjoyment to the truly religious.

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ARTICLE IV.—ST. FAOLAN, OR FOILAN, SON OF AEDH. The name of Faolan, son of Aedh, is found in the Martyrology of Tallagh<sup>1</sup> at the 31st of March, as also in that of Blessed Marianus O'Gorman.<sup>2</sup> In like manner, Colgan places the festival of a St. Foilan, at this day<sup>3</sup> He is supposed to be identical with that St. Failan, a notice of whom occurs, at the 4th of June,<sup>4</sup> and who is called the son of Aedh, or Aidus,<sup>5</sup> being descended from a royal stem, belonging to the Munster province. The festival in honour of Faolan was celebrated, on this day, according to the Martyrology of Donegal.<sup>6</sup> The Bollandists<sup>7</sup> have entered a notice of this saint, at the 31st of March.

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ARTICLE V.—ST. FETHAIDH, OR FECACIUS. An entry is found, in the Martyrology of Tallagh,<sup>1</sup> at the 31st of March, of St. Fethaidh. At the same date, Colgan presents a few unsatisfactory notices, regarding St. Fethadius, or Fecacius.<sup>2</sup> The Bollandists<sup>3</sup> merely notice Fethadius senior Mur-Mugensis, said by the Irish Martyrologists to have had a festival, at this date. We are to presume, however, that *T* has been substituted for *F*, in the first letter of the name. It has been remarked, by Colgan, that he is called senior of Murmagense, which is interpreted, in Irish, Murmagh, which signifies, in English, "the maritime plain." This locality, he thinks, may be identified with Mag Murthemne, the maritime plain of Conall Murthemne, in Ultonia,

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north-westwards from Athlone. See "The Tribes and Customs of Hy-Many," n. (d), pp. 78, 79.

<sup>8</sup> This coincides with the name of a parish church, in the barony of Athlone, and county of Roscommon, dedicated to St. Bridget. The small village of Tober Brighde, generally called in English Brideswell, is in it. We learn from a tract, preserved in the Book of Lecan, fol. 92, treating of O'Kelly, and his people of Hy-many, that all the Hy-Many were baptized here. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (x), p. 258.

<sup>9</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Martii. Acta SS. Colmani, Foilani and Fethadii, p. 799.

<sup>10</sup> Edited by Rev. Dr. Kelly, p. xx. In the Franciscan copy, we find, Colman cam achaid.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 90, 91.

<sup>12</sup> See "Acta Sanctorum," tomus iii., Martii xxxi. Among the pretermitted saints, p. 898.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr

Kelly, p. xx. In the Franciscan copy, we read, *ſelam ſilii*, the rest obscure.

<sup>2</sup> See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Appendix, cap. i., p. 104.

<sup>3</sup> See "Acta Sanctorum Hiberniæ," xxxi. Martii. De SS. Colmano, Foilano et Fethadio, p. 799.

<sup>4</sup> See, at that date, the account of St. Faithlenn, son of Aedh Diamhan.

<sup>5</sup> According to the Genealogies of the Irish Saints, chap. xxxiv.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 90, 91.

<sup>7</sup> See "Acta Sanctorum," tomus iii., Martii xxxi. Among the pretermitted saints, p. 898.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xx. In the Franciscan copy, we have *ſecharoe*.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," xxxi. Martii. De SS. Colmano, Foilano et Fethadio, p. 799, 800.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Martii xxxi. Among the pretermitted saints, p. 898.



in which Lughmagh, or Louth, had been situated. And, as among the other holy men, who died, A.D. 784,<sup>4</sup> we find mentioned the demise of Feadhach, son to Cormac, Abbot of Lughmhadh,<sup>5</sup> Slaine and Daimhliag;<sup>6</sup> so it has been conjectured, that the latter may have been identical, with the present saint. Marianus O'Gorman and Cathal Maguire, who mention his name, at the 31st of March, throw no further light on his age and locality. Separated by a line, and as if it were a distinct entry, we read, in the Martyrology of Tallagh,<sup>7</sup> that Senior Murmaige's feast was celebrated, at this date. Moreover, on this day, we find recorded, in the Martyrology of Donegal,<sup>8</sup> Fethaidh.

ARTICLE VI.—REPUTED FESTIVAL OF ST. REGULUS, OR ST. RULE, SCOTLAND. We have already alluded to the feast of this holy man, at the preceding day; but, the Bollandists,<sup>1</sup> citing a Manuscript Martyrology, belonging to Prague, as also a Kalendar of the church at Aquileia,<sup>2</sup> and a Manuscript Kalendar of a Breviary, used about the Rhine, have a brief allusion to St. Regulus, Bishop and Confessor, at this day. In the Kalendar of the Breviary of Aberdeen,<sup>3</sup> we find at the 31st of March, or Pridie Kalendas Aprilis, St. Regulus, Bishop, with a Double Office.<sup>4</sup>

ARTICLE VII.—REPUTED FESTIVAL OF ST. PATTO, BISHOP OF VERDEN, SAXONY. At Verda, and as a Scottish saint, Dempster<sup>1</sup> enters Patto, second Bishop of that See, at the 31st of March.<sup>2</sup> The Bollandists merely allude to this entry.<sup>3</sup>

ARTICLE VIII.—FEAST OF THE HOLY ANISSUS, AND OF HIS COMPANIONS, MARTYRS, IN AFRICA. As in many of the old Martyrologies, the Feilire<sup>1</sup> of St. Ængus contains the celebration of St. Anissus, and of his companions, who suffered death for the sake of Christ. There can be no question, but that these were the holy African Martyrs, who are commemorated at this day, in the ancient Martyrology, attributed to St. Jerome,<sup>2</sup> as

See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 390, 391.

<sup>5</sup> Now Louth.

<sup>6</sup> Now Duleek.

<sup>7</sup> Edited by Rev. Dr. Kelly, p. xx. The Franciscan copy has *Senop*—a part illegible—and, afterwards, *maige*.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 90, 91.

ARTICLE VI.—<sup>1</sup> See "Acta Sanctorum," toms iii., Martii xxxi. Among the pretermitted feasts, p. 897.

<sup>2</sup> It states, he had an Office, containing Three Lessons.

<sup>3</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 114.

<sup>4</sup> This is added: "Si festa' Sanctorum olavi martyris et reguli abbatis infra passionem do. contigerit seu oc. pas. transferri debent videlz dies olavi usque ad quartas. Kl's augusti quo die passio ejusdem celebratur et sancti reguli usque ad crastinum michaelis de morte tumba nisi in ecclesiis de eisdem dedicatis."

ARTICLE VII.—<sup>1</sup> In "Menologium Scoticum."

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 194.

<sup>3</sup> See "Acta Sanctorum," toms iii., Martii xxxi. Among the pretermitted saints, p. 897.

ARTICLE VIII.—<sup>1</sup> In the Leabhar Breac copy, the following stanza is found—its translation has also been given to us by Professor O'Looney:—

f. xii. kl. Cpoch minach anirri  
Co cleir bair bair anichu  
Do bair bair tpe bichu  
marpa for rluas raigchiu.

"The vehement cross of Anissus.  
With pure clerics who were vigilant  
They put a (concluding) crown  
for ever  
Upon the troopful host of  
March."

<sup>2</sup> In apographo Lucensi et Blumiano. However, in other copies are to be found some changes or omissions of names.

also in other old Calendars, and the Bollandists<sup>3</sup> record them, as Anesus, Felix, Diodolus, Portus, Abda, Cornelia and Valeria, without being able to furnish details of their glorious passage through sufferings, to the happy rewards of the Blessed in Heaven.

ARTICLE IX.—REPUTED FEAST OF ST. CAIDOC, AND OF ST. FRICOR, OR ADRIEN, APOSTLES OF THE MORINI. Both of these saints, with their Acts, so far as he could collect them, are placed by Colgan, at this day.<sup>1</sup> He gives no satisfactory reason whatever, for this arrangement, which is purely arbitrary. The rather doubtful authority of Dempster, and of other writers, following him, have induced me to place their Acts, at the succeeding day, the 1st of April. The Bollandists,<sup>2</sup> also, have a brief note of allusion to the foregoing arrangement of Colgan, but deferring the Acts of those saints to the day succeeding.

ARTICLE X.—REPUTED FESTIVAL OF ST. DARIA, MOTHER OF ST. URSULA. The name of Daria—a peculiarly Irish appellation—is said to have been that given to the mother of St. Ursula;<sup>1</sup> and it is found, among the entries of Camerarius,<sup>2</sup> at this date, as the Bollandists<sup>3</sup> observe. They promised, that more might be given, regarding her, at the 21st of October, which day commemorated the Martyrdom of St. Ursula and of her companions.

In closing his invaluable volume with the month of March, our great Irish Hagiologist has observed,<sup>1</sup> that the purpose he had in view was to record only those saints of Ireland, regarding whom previous writers had been able to state some particulars, illustrating their race and family, their period, their pious labours, the religious offices they exercised, or the miracles which they wrought. Those saints, whose festival days, or place for celebration, could solely be found, in the Calendars or Martyrologies, without additional memorials to establish their place in history, he has intentionally omitted, and left to others the duty of commemorating. To this resolution he adhered, from the outset of his labours, although he might have offered suggestions and observations, in relation to the latter class of holy persons; but, he deemed it better, to pass them over in silence, rather than speak of them with doubt or uncertainty. Even modestly distrusting his own opinions, when placing these as such before his readers, and loving historic truth so much, that he could not venture upon assertions or conclusions, which might serve to discolour its outlines; he left for others the responsibility, of treating about the more obscure personages and circumstances, likely to involve the investigators of our history and antiquities in difficulties and perplexities, which he candidly and admirably acknowledges were beyond his reach. While thoroughly appreciating and respecting the motives, which guided his judgment in reference to this plan, and while urging on our readers the

<sup>3</sup> See "Acta Sanctorum," tomus iii., Martii xxxi. De Sanctis Martyribus Afris Aneso, Felice, Diodolo, Porto, Abda, Cornelia et Valeria, in three paragraphs, pp. 905, 906.

ARTICLE IX.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xxxi. Martii. De SS. Adriano et Caidoco, Apostolis Morinorum. Ex Alchuino, Jacobo Malbranco, et aliis, pp. 797, 798, 799.

<sup>2</sup> See "Acta Sanctorum," tomus iii.,

Martii xxxi. Among the pretermitted saints, p. 898.

ARTICLE X.—<sup>1</sup> See the Acts of St. Ursula and of her companions, at the 21st of October.

<sup>2</sup> In his Scottish Martyrology.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Martii xxxi. Among the pretermitted feasts, p. 899.

<sup>1</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxxi., p. 800.

necessity of cautiously weighing the evidence adduced, for any of our past or future statements ; it will be found, that the number of Irish saints and festival days here introduced is largely in excess of Colgan's Catalogue and Acts. It has been a cherished desire, to place upon record, so many names or biographies, as fairly fall within the scope of our national hagiography, and as have come to our cognizance from all accessible and accredited sources. Some years have elapsed, since the writer promised to publish the Acts of over five hundred principal Irish saints, including their Festivals and Commemorations. That should give little more than one Biography or notice, however, for each day of the year. Our plan and work have grown to dimensions, not then contemplated ; and now, at the close of our Third Volume, nearly one thousand special Articles—many of these comprising several pages—have been presented to the public. More Articles, than double the latter number, are still in process of correction and arrangement for publication ; while more than a third part of our whole work, on the Irish Saints, has been now issued. Our succeeding Volumes may be considerably diminished, in size and amount of pages, relatively to those which have already seen the light ; yet, it is to be hoped, their subject matter shall possess, at least equal and sustained interest, for all lovers of Irish Hagiology.

END OF VOLUME III.





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